

THE SACRED BOOKS OF THE ARYANS

**TRANSLATED BY
VARIOUS ORIENTAL SCHOLARS**

**GENERAL EDITOR
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VOL. I

THE SACRED BOOKS OF THE ARYANS SERIES

Translated into English by various Orientalists

Genl. Editor :

Dr. Satya Vrat Shastri

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INTRODUCTION

Purāṇa means 'ancient'. The eighteen *Purāṇas* contain, among other things, ancient historical traditions of the Aryans. The process of editing these books had already started in the Vedic period itself as shown by the reference to *Itihāsa-Purāṇa* in the *Vṛātya Sūkta* of the *Atharva Veda* and by the subsequent references in the *Chāndogya Upaniṣad* and other Sanskrit texts. The *Vāyu Purāṇa* says :

The *Brāhmaṇa*, who may know the four *Vedas* with the *Āṅgas* and *Upaniṣads*, should not really be regarded as having attained proficiency, if he should not thoroughly know the *Purāṇa*. He should reinforce the *Veda* with the *Itihāsa* (History) and *Purāṇa*. The *Veda* is afraid of him who is deficient in tradition, thinking "he will do me hurt."¹

That the reading of the *Purāṇas* deserves this importance is due to the fact that while the *Vedas* contain hymns of historical and religious importance, the *Purāṇas* explain the teachings of the *Vedas* and are meant for masses. While the *Vedas* mention the names of some of the popular heroes of the most ancient Vedic and pre-Vedic period in a casual way, the *Purāṇas* tell us the genealogies of different rulers along with their expansionist activities. Similarly, while in the hymns of the *Vedas*, we see a few glimpses of the most ancient states, the authors of the *Purāṇas* try to give the lists of these states and their relations with each other.

The *Vedas* mention the names of ancient Aryan kings such as *Paurorava*, *Yadu*, *Puru*, *Kuru*, *Divodāsa*, *Sudāsa*, *Puradāsa*, *Paurakutsa*, *Tarasdasyu*, *Purunitha*, *Devavata*, *Paramangad*, *Kuruśaravana*, *Bheda*, *Prithu*, *Veṇa*, *Dhruyu*, *Parikṣita* and *Janamejaya*. Similarly the names of the so-called non-Aryan rulers, such as *Sambara*, *Pipru* and *Varchi* are mentioned in the *Rigveda*. The *Rishis* who composed the hymns of the *Rig Veda*, described some events in the lives of these

1. *Vāyu Purāṇa*, 200-1.

kings but they were not supposed to mention their genealogies. The Vedas contain some events of historical nature such as the Battle of Ten Kings fought at the banks of Rāvi², the battle of Harappa³ (Hariyapiya) in which Turvasa and Vricivants suffered a crushing defeat. Similarly the names of a number of tribes such as Bhṛguś, Pakhtas⁴, Bhalanas, Alinas, Sivas, Visanas, and Anus are mentioned in the Rig Veda. As the Vedas are not histories of ancient India, we have to try to find the genealogies of the kings of these tribes in the Purāṇas.

The Vedas are not geographical texts, though we find the names of more than hundred rivers, mountains and states in these texts. The Purāṇas, on the other hand, help us to construct the map of Vedic India.

The Vedas mention the names of several deities and seers associated with the different Aryan cults. The Purāṇas provide us with details about these cults and the study of the Purāṇas reveals the evolution of these cults that eventually resulted in the birth of a composite Hindu society. A close study of the Vedic hymns gives us some knowledge about the ancient social customs and laws that prevailed in the most ancient Aryan society. The authors of the Purāṇas give details about these customs and laws and the various stages in the development of the Hindu polity.

It is difficult to say as to who were the original authors of the Purāṇas. The present extent of the eighteen Purāṇas is four lacs of Ślokas as stated in the *Prāṇa-Śaṅkhya* Chapter of the *Matsya*. All these Purāṇas including the *Matsya*, also mention the names of the kings of medieval period. A few of them mention the various Muslim invasions of India. The *Bhāgavata*, even mentions the coming of the British (Goraṇḍa). However, this aspect of the Purāṇas does not destroy the claim that the Purāṇas belong to the ancient period. We should not ignore the fact that all the *Purāṇas* are of the nature of a *Saṁhitā* (i.e. collections). The editing of the Purāṇas had actually started in the Vedic period itself as shown by the references to *Itihasa-Purāṇa* in the Vṛātya Sukta of Atharva Veda and by the subsequent references in the Chāndogya Upaniṣad and other texts pertaining to the Vedic period. The students and the scholars were expected to read history, geography, religion, law, medicine, astronomy and

2. *Rig Veda* VII, 83, 6-7.

3. *Ibid* VI, 27⁵

4. *Ibid* VIII, 25-10; VIII, 49,10. Pakhtas are identified with *Paktikes* of the Greek writers and Pakhtun or Pathans of our time.

various other subjects in order to become useful members of the society. The original *Purāṇa Samhita* was developed as a special branch of study under the great scholar Parāśarya Bāḍrāyaṇa. It derived its name from the founder-teacher of that particular Vedic academy (Cāraṇa) who was Veda-Vyāsa. Any amendment or addition to the Purāṇas could only be made by this institution which was founded by Veda-Vyāsa. It is due to this reason that Veda-Vyāsa is acclaimed the author of Purāṇas. The head of this institution had a sacred obligation to keep the texts uptodate by revising their contents as often as necessary. This is an approved method applicable to Encyclopaedias in modern times. The Purāṇas were not a closed literature like the Vedas or the Upaniṣads. They were elastic in nature and their compilers were not reactionary or short-sighted. Keeping in view the development of various sciences in India, they tried to propogate the knowledge which they obtained from Indian and foreign sources. In the light of these facts, the knowledge of the Purāṇas was truly regarded necessary for a scholar to attain proficiency.

The Purāṇas were also meant for the masses. The *Sūtas* who recited Purāṇas were very much popular among the masses. They were impressive lecturers and used to propogate the knowledge contained in the Purāṇas in a very facinating manner.

The authors of the Purāṇas played an important role in bringing the followers of the different religious cults into a composite Hindu society. As stated in the Atharva Veda⁵, India always had been a land of many people, many languages and many religious denominations. The interest of the country demanded all these sects should form the necessary parts of the Hindu society. The credit for doing this service must go to the authors of the Purāṇas. At a time when the existence of the Hindu society was being threatened by internal bickerings and foreign invasions, the authors of the Purāṇas struggled for the formation of a united front. In order to display the spirit of accommodation they included the name of all the founders of various religious sects into the list of *Avataras*

5. जनं विभ्रंती बहुधा विवाचसं नाना घर्माणं
पृथिवी ययौकसम् (अथर्व 11-2-42) ।

The process of assimilation had already started in the Vedic period. Thus the composer of hymn (A, 164) says:—"The one being, priests speak of in many ways, they call it Agni, Yama, Matarisvan. Similarly another seer (X.114) remarks: "Priests and poets with words make into the bird (i.e. the sun) which is but one". Another poet addressing the fire-god exclaims: "Thou at thy birth, O Agni, art Varuṇa: when kindled thou become Mitra; in thee, O Son of Might, all gods are entered; thou art Indra to the worshipper. (Rig Veda V, 3, 7.)

and made the followers of these *Avatāras* realise that the teachings of the different sats lead people to one and the same goal. Thus the authors of the *Purāṇas* created a sense of religious toleration among the followers of various cults and set their energies into motion to create a solid and composite society. It is due to their efforts that Śiva and Viṣṇu became the national deities, Buddha and Pārśva were regarded the *Avatāras* of Viṣṇu. This movement was patronised by the Gupta kings who gave political and geographical unity to India. For the country, it was a golden era. Art, literature, astronomy and trade flourished and India became one of the greatest and richest countries of the world. The present editions of the most of *Purāṇas* belong to this era.

The *Matsya Purāṇa* is regarded as one of the three oldest *Purāṇas*, two others being the *Brahmaṇḍa* and the *Vāyu*. The learned author of the "Ancient Indian Historical Traditions", Mr. F.E. Pargiter says :

"The *Purāṇas* must have existed at least as early as the beginning of the fifth century B.C. and this lower limit would be shifted 150-200 years earlier, if a prior date be given to *Āpastamba*. It is quite probable, therefore, that the *Matsya* existed long prior to him, as indeed his citation of it indicates."⁶

The *Matsya Purāṇa* gives a vivid description of various kingdoms of ancient India. In the *Riḡ Veda*, we find the name of *Gāndhāra*, a flourishing state situated between the present districts of Rawalpindi and Kandahar, at present a part of Afghanistan. The *Mahābhārata* tells us that *Gāndhāra* was founded by a king of the same name. The *Matsya Purāṇa*, however, reveals the names of five kings who were predecessors to this king. The founder of this dynasty was *Druhya* whose name is mentioned in the *Riḡ Veda*. The study of the *Matsya* reveals that the successors of the *Turvaṣu*, (who fought against *Sudāsa* at the banks of the *Rāvi*) ultimately migrated to the extreme south and founded the kingdoms of *Pāndya*, *Cola*, *Kerala* and *Kulya*. According to *Aggarwala*, it seems likely they were once settled in the *Indus Valley*, where they left behind a linguistic island in the form of the *Bruhi* language.⁷ It is interesting to note that the *Turi Khels*, probably the remnants of this ancient tribe are still found in *Waziristan*. Prominent British explorer, Mr. J. Forbes Waston says :

"The *Tora* tribe occupies a portion of the *Tans-Korum Valley*, bordering on the *Waziri* possession. They can hardly

6. *Ancient Indian Historical Traditions*, (1962) p. 51.

7. *The Matsya Purāṇa; A Study*, page 147,

be considered proper Afghans. Their forbidden features and dark complexion points the possibility of their aboriginal origin."⁸

Tura Kavasheya who performed the *Asvamedha* or horse sacrifice for the Vedic king Janamejaya to celebrate his victory in the city of Takṣaśila in all probability belonged to this tribe.⁹ In case our scholars agree to this conclusion, it will prove that the so-called Dasyus or the people of the Indus Valley were recognised part and parcel of the Aryan society and they were the founders of the one of the priestly classes.

The study of the Matsya helped me to find a complete list of Vedic kings of pre-historic Swat (now a part of West Pakistan). The name of the founders of this dynasty is mentioned in one of the hymns of the Rig Veda.¹⁰

The Matsya mentions the name of many places that form parts of modern Afghanistan, the Soviet Central Asian states and Chinese Turkistan. It also depicts the geography of the medieval period of India. The story of Creation, after The Great Flood, described in the Matsya Purāṇa is interesting. The mention of fish as the first incarnation of Viṣṇu, probably, corroborated the modern theory that life began out of waters. The story of the Great Flood is described in all the Purāṇas. It is also mentioned in the Śatapatha Brāhmaṇa. The ancient Sumerians believed in this story. The Bible and the Koran contain their own versions of the Great Flood. It is hinted by the author of the Avesta. Archaeological finds in the ancient city of Ur have led many a scholar to believe that the Great Flood destroyed the ancient city of Ur and a new kingdom arose out of its ruins.¹¹ According to Waddel, the ancient Sumerians conquered the Indus Valley. He has tried to prove this claim by deciphering some of the seals unearthed from the ancient city of Harrappa. He is of the view that the Sumerian king Ur-Nina sent his son Mudgala (Mad-gal or Akhurgal) to conquer the valley and the latter was appointed the first Governor of the newly in acquired state. Waddel identifies Mad-gul or Akhurgal with Mudgal of the Purāṇas. He also claims to have read the names of Kakshivān and Kaṇva (Vedic Rṣis) from the Indus Valley seals.¹² H.R.L. all, on the other hand, claims that the ancient Sumerians were Indian who migrated to Mesopotamia.¹³ The Late

8. J. Forbes Waston, *The People of India* (London), 1879, Vol. V, plate 244.

9. Also mentioned in the Śatapatha Brāhmaṇa and the Taittirīya Brāhmaṇa.

10. For details see my book, *History of Afghanistan: Vedic and Post-Vedic Period*.

11. L. A. Waddel, *The Indo-Sumerian Seals Desciphered*, (London, 1925) pp. 16-42.

12. H. R. Lall : *The Ancient History of the Near East*, (London, 1950) pp. 173, 596.

While it is generally agreed that the Aryans came to India between 2000 B.C. to 1500 B.C. on the basis of the existence of Aryan kings of Kassites, Mittanians and Hittites in Western Asia during this period and their wars against the Assyrians, a section of scholars believe that the Aryan movement was started by the rural population of the Indus Valley people. It was a movement against usury and idolatry.²⁷ Whatever the truth may be, I sincerely believe that close study of the Purāṇas will ultimately help our scholars to solve this riddle.

There was a time when western scholars used to dismiss various lists of kings mentioned in the Purāṇas having no historical basis. This view underwent a revolutionary change when they found the names of Nanda, Chandragupta and Aśoka in classical writings. While a few British scholars like Pargiter, Tod and Wilson have tried to write the ancient history on the basis of these lists, Indian scholars such as Ray Chaudhuri and Jaiswal achieved remarkable success in this subject by their deep researches. D.C. Sarkar, Muzaffar Ali and Buddha Prakash have been able to write ancient geography of the world as known by the authors or editors of the Purāṇas. Let us hope that the studies of the Purāṇas and ancient literature of other Asian nations and the archaeological activities will help our learned scholars to unfold the mysteries of the so-called Dark-Ages of our ancient history.

The Purāṇa's way of describing the kings and events of historical importance, after the Great War, seems strange to some foreign scholars. The authors of the Purāṇas describe these events as if they are foretelling the future. However, this is not a strange or objectionable process. Even the authors of the old Testament followed this practice.

I am grateful to M/S Oriental Publishers who have decided to bring out English translations of ancient religious texts under the series "The Sacred Books of the Aryans. The present book forms the beginning of this series. This is a literal translation of the original text. I have added notes by prominent scholars such as Wilford, Pargiter, Bentley, Colebrooke, Tod, Wilson and Mazumdar. I hope that readers will appreciate this work.

—Jamna Das Akhtar

27. Buddha Prakash, *Rig Veda and the Indus Valley Civilization*, pp. 53-69; Swami Sankaranand, *Rig vedic Culture of the Pre-historic Indus*, Parts I, Vol. I, II (Calcutta); A. N. Das, *India and Jambu Island*, (1931); A.C. Dass, *Rig vedic Culture*, (Calcutta, 1925).

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else throw his semen through her nostrils. The two Āśvinis were born out of that seed. Vāivasata Manu had ten powerful sons, Ikṣvāku and others, out of whom Ila, in order to win the whole earth, visited all the countries and reached the garden of Sāmbhu and was transformed into a woman by the curse of Śiva. Budha, the son of the Moon, looks at her while wandering in the forest and desires to marry. She, too, lived with him for long. ...

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.. ..

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PART I



THE MATSYA PURANAM

श्री गणेशाय नमः ॥

SALUTATION TO ŚRĪ GANEŚA.

ॐ नमो भगवते वासुदेवाय ॥

SALUTATION TO THE ADORABLE VĀSUDEVA.

Note.—The sacred word "Om" is formed by the letters a, u, m. Of these, a represents Viṣṇu, u, Śiva, m, Brahmā. Praṇava is, therefore, the symbol of the sacred Trinity.

CHAPTER I.

May the lotus feet of Bhava, who shook the *diggajas* at the time of His dance, disperse all obstacles.—1.

Note.—Bhava is a name of the God Śiva. Tāṇḍava is a particular kind of dance of which Śiva is very fond. *Diggajas*: It is laid down in the purāṇic allegory that the universe lies balanced on the tusks of ten elephants—each elephant supporting a quarter.

May the words of Lord Viṣṇu, embodied in the Vedas and uttered by His Matsya-avatāra, in which incarnation, at the time of His sailing forth from the region of the pātāla, the blow of His tail caused the seven seas to intermingle with the high heavens and then to fall down, spattering the sphere of the earth, steal away all your evil!—2.

Note.—Brahmāṇḍa, literally, means the Egg of the Creator, and the word, as it stands, applies to all the regions—both upper and lower. In the above Śloka Brahmāṇḍa is coupled with the word Urdhva, which means upper. Here the complete word is Urdhva Brahmāṇḍa which means the upper regions. Matsya-avatāra is the incarnation of Lord Viṣṇu, in the form of a fish. The Merciful manifests Himself in different forms, whenever He finds it necessary—(1) To educate the world in the performance of its manifold duties which, in spite of their being incorporated in the works of Divine revelation, very often remain incomprehensible; (2) To save the world from wilful neglect of duty.

Compare.—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

सम्युत्थानं संधर्मेस्य तदा ततानं सृजाम्यहम् ॥”

“धर्मं संस्थापनार्थाय सज्जमानि बुधे बुधे ॥”

- (3) “Old order changeth yielding place to new,
God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

To deal with the doubts that are very often raised on the theory of incarnation, it would be necessary to make copious references to Vedānta, Upaniṣads, and Nyāya, and to add exhaustive commentaries on those dogmatical aphorisms which would swell the bulk of the Purāṇa. I will therefore confine myself to very brief notes on most important items. The necessity of Matsya-vatāra will later on become clear by going through this Purāṇa. Śruti means the Vedas, that are regarded by the Hindus to be the words of Divine revelation.

Matsyapurāṇa which is the dispeller of all ignorance, should be read after saluting Nārāyaṇa, Nara, Narottama, Devi Sarasvatī.—3.

Note.—Nārāyaṇa, Narottama, etc., are all analogous expressions, and apply to the Supreme Being, who is omniscient, omnipotent, omnipresent and omniscient. Words cannot describe Him or His glory.

Compare.—

“अक्षितमिरि समं स्यात्कज्जलं सिंधुपात्रे सुरतद्वरशाखा छेदनी पद्मवर्षी ॥

लिखति यदि शुद्धित्वा शारदा सर्वकालं तदपि तत्र शुभानामीश पारं न याति ॥”

I salute Lord Brahmā who, though unborn, manifests Himself for the sake of creation, and is known under different epithets, viz.—Nārāyaṇa, Trigūṇa — 4.

Note.—Trigūṇas are Satva, Rajas and Tamas. Māyā is the resultant of Trigūṇas. When Māyā combines with any particle of Omnipresent Parabrahma, that particle is known as Brahmā. Triveda means the three Vedas, viz.—Rig, Yajur and Sāma. The metre which is prosodical, but cannot be chanted, is called Rik, and Rig-Veda is full of such metres. The metre which is neither prosodical nor can be chanted, is called Yajur and, Yajurveda is full of such metres. The metres that can be chanted are known as Sāma, and therefore the Veda containing such metres is called Sāma-Veda. Strictly speaking, therefore, there are only three Vedas. The sage Vasiṣṭha collected several metres of the above-mentioned three Vedas dealing with Āyurveda and Śāntikarma, etc., and compiled the Atharva-Veda, which now forms the fourth Veda. The Vedas are the works of Divine revelation, and are held very sacred by the Hindus. Lord Brahmā is the chief revealer of the sacred Vedas. Now, with the above verse ends the introductory verses, after which the subject matter of the Purāṇa commences. Before proceeding further, something must be said about maṅgalācharaṇa. Maṅgala is of three kinds, viz.—(1) Namaskārātma—maṅgala is that in which there is salutation to some Deity as in “Śree Gaṇeśāyanamah,” and “Om Namo Bhagavate Vāsudevāya, which occur in the very beginning of the Purāṇa (2) Vastunirdeśātma—maṅgala is that in which there is some clue to the subject matter of the work, following it. (3) Āśirvādātma—maṅgala is that in which some Deity is invoked to shower its blessings on somebody.

The couplet “Prachandāṅgaśāṭpe, etc., contains a prayer to Lord Śiva which shows that later on there will be something about the annihilation of the universe. Śiva is Śaṅkārkatā. The stanza Pātālidyutpattishwo, &c., contains a prayer to Lord Viṣṇu which shows that there will also be a description of the Kṛthi. Viṣṇu is Śāntikarātā. The above two stanzas are both Vastunirdeśātma and Āśirvādātma. The couplet, “ajoti” &c., contains salutations to Lord Śvayambhū, i.e., Brahmā which shows that the Purāṇa contains a history of creation also. Brahmā is Śrīṣṭikarātā. This couplet is Namaskārātma as well as Vastu Nirdeśātma.

Gaṇeśa. The Lord of Śiva's attendants. It is laid down in Śiva Purāṇa that God Śiva was in the habit of going into His abode, even when His consort, the Goddess

Pārvatī would be having her bath. The Goddess did not like this, and in order to keep Śiva out at the time of Her bath she once upon a time made a figure of sand clay and put life into it. Afterwards, the goddess located Him at the door of the house, directing Him not to let any one enter. A little while after, Lord Śiva turned up, but the figure at the door drove Him away. Śiva got very angry and sent His attendants to subdue Him, but they were repulsed. Then the Lord sent a large army under the Devās to subdue Him. They were also on the point of being routed. When Śiva Himself appeared on the scene and overpowering Him by His large army, cut His head with His trident. The head was carried away by the nymphs. Afterwards, the sage Nārada appeared and related all this to Pārvatī, who got very much vexed and determined to destroy everyone; which caused a great consternation, and all the Devās began to pray. The Goddess was pleased with their prayer and devotion, and said that she would not give effect to Her determination, provided Her son was recalled to life and allowed the first place in all the ceremonies; which they all promised to do. But when a search for the head was made it was not found. They found the head of an elephant with only one tusk lying somewhere at a distance which they put on the body and then infused life into it. Gāṇeśa thus came to have the head of an elephant on His shoulders. Afterwards, He was given the first place in all ceremonies and was made the Lord of Śiva's attendants. Owing to His having the first place in all ceremonies. He is always saluted at the beginning of Maṅgalācharaṇa in each work.

We understand from the Maṅgalācharaṇa that Matsya Purāṇa mainly deals with the history of —

- (1) The creation of the Universe by Brahma, the Creator !
- (2) The annihilation of the Universe by Śiva, the destroyer !
- (3) The preservation of the Universe from total annihilation by Viṣṇu the saviour.

Brahmā, Viṣṇu and Śiva are the different manifestations of the one and the same Supreme Being.

Once upon a time, the inhabitants of Naimiṣāranya, at the close of a long sacrifice, began to relate to one another pious, charming stories from different Purāṇas. The great sage, Sūta, was present in that assembly. Śaunaka and other sages who were also there on that occasion, after complimenting Sūta on his deep lore, said :—

"O sinless one, we wish to hear again the very same nectar-like stories of the Purāṇas which have been recited to us by you."—5-6.

Note.—Naimiṣāranya is modern Nimkhār-Misrikh in the Sītapur district, Oudh.

"Tell us please, how Brahmā created the Universe, and for what reason Viṣṇu adopted the form of a fish. We are also anxious to know why Śiva took the goblet of human skull, why He is called Pūrāṇi, and how Bhava, the cause of our prosperity, came to be known as Bhairava ? O, Sūta ! be gracious enough to relate all this exhaustively, for we never feel satiated with listening to your sweet narrations, as one is not with nectar."—7-8.

Note.—'Bhava' means the giver of prosperity. This is a synonym of God Śiva.

'Bhairava' means terrific or one who causes fear. This term applies to a form of Lord Śiva.

Śaṣṭi Literally means one who carries a human skull. This expression also applies to Śiva.

'Vṛṣabhadvaja' means one who has a bull for his conveyance. Śiva rides the bull; therefore, this term denotes Śiva.

Śāta said :—"Hear, now, O, Brāhmaṇas, the sacred Matsyapurāṇa which was revealed by Lord Viṣṇu in the form of a fish."—9.

Note.—Now follows the narration of the Purāṇa.

In ancient times (Vaivasvata) Manu, the Merciful, the first king of the Solar dynasty, after making over his kingdom to his son, devoted himself to rigid asceticism. On a summit of the Malaya mountain, the devout austerities of that resolute hero, who was adorned with spiritual knowledge, and whose equilibrium of mind was just the same in adversity as in prosperity, were crowned with the attainment of transcendent yoga (that is, union with the Deity.)—10-11

Note.—Ravinandan' means the son of the Sun.

Vaivasvata Manu was the offspring of the God Sun from Sājā the daughter of Lord Kuvera. He was the founder of the Solar race of Kṣatriyas.

Note.—Malaya is a range of mountains in Southern India abounding in sandal trees. It is to the west of Malabar.

Samadukhasukhavira means the hero who is neither overwhelmed by misfortune nor is carried away by prosperity, but remains firm under all circumstances. Such a bent of mind is not common. Only those few who resign themselves to His will and concentrate their minds on the sacred object of their devotion, can remain so firm-minded. Devotion to God alone leads to such a bliss.

It points out to the soul the pitfalls of life and the mundane unrealities. It takes away the shroud of illusion and places the soul on the pinnacle of celestial glory where eternal peace and contentment reign. Bhakti or Yoga begets such knowledge.

The King Vaivasvata Manu, inspite of his worldly glories, was, not negligent of the life after death. Like many ancient kings, the first item of his duty was to acquire this jñāna, and he became Rāja-Riṣi. It is therefore no wonder that a Rāja-Riṣi, like the King Vaivasvata Manu should have been so firm.

After a period of a million of years of continued asceticism, Lord Brahmā became pleased towards him, and told him to ask for a boon.—12

Note.—Kamalāsana is another name of God Brahmā. It literally means, one who has a lotus to sit upon. It is laid down in the purāṇic allegory that at the time of creation, a lotus with Brahmā sitting on it, springs from the navel of Viṣṇu.

Having been thus addressed (by Brahmā), the king, after saluting Him, said: "Lord! I have only one boon to beg of you, which is above all other boons. May I have power sufficient for the protection of the whole creation, moveable and immoveable, when the hour of Pralaya will come."—13-14.

Note.—'Pitāmaha' means paternal grand-father.

Brahmā is the Creator of the Universe; He is therefore called Pitāmaha.

Note.—Pralaya is chiefly of two kinds, viz.—(1) Kṛpā pralaya, in which there is a partial dissolution, and (2) Mahā pralaya in which there is a total dissolution.

In this Purāṇa, there is a mention of Khaṇḍapralaya. Mark the boon sought by the illustrious sovereign of the Solar race. This shows how selfless, highly virtuous and righteous the kings in ancient times were.

Lord Brahmā, the Soul of the Universe, after granting the prayer of the king (in the following words, "Be it so"), disappeared then and there, and the Devas profusely showered a rain of flowers from the ethereal regions.—15.

Note.—Pūṣpavṛṣṭi. The Devas showered flowers on the king to express Their unbounded pleasure and appreciation of his highest righteousness.

One day, in his hermitage, when the king was making a libation of water to the manes of his deceased ancestors, a carp (a small fish) fell into his hands along with the water.—16.

Note.—Tarpaṇa is a libation of water to the manes of the deceased ancestors which a Hindu is in duty bound to perform regularly.

[Consult 'The Daily Practice of the Hindus' by Rai Bahadur Sri Chandra Vidyārṇava.]

Papāta, i.e., fell from the king's vessel out of which he was pouring out water for libation.

Saphari is a very small variety of fish called carp. It is very tiny and always restless. Eastern poets very often employ it in their similes, in their description of the movements of beautiful eyes.

On seeing that tiny fish, the merciful king, out of compassion, wanted to preserve it and put it into his water jar. That tiny fish, in course of a day and night, grew into the form of a large fish, measuring sixteen fingers in length, and (feeling uncomfortable inside the water jar where it was placed by the king), cried for deliverance.—17-18.

The king took it out of the water jar and put it in a large pitcher but there also, in course of a night, it grew three hands in length. "I am at your mercy, come to my succour." The king, again hearing these cries of the fish took it out of the pitcher and deposited it in a well. Later on, the well also proved insufficient. The king then accommodated it in a tank.—19-20.

Note.—Sahasrakīrṇasūryama, the Son of the Sun, i.e., King Vaisvata Manu. Sahasra-kīraṇa means the Sun.

In the tank, again, the fish grew a yojana (eight miles) in length, and again appealed to the king, in a plaintive tone, to help it out of the tank. Then the king put the fish in the Ganges and, finding that it increased there too, he placed it in the ocean. The fish went on increasing and increasing in bulk, until it very nearly filled the vast expanse of the great ocean. The king, seeing this, was awe-stricken and said, "Are you the chief of the Asuras? Or are you Vāsudeva; who else has such an extraordinary power to assume such a tremendously big form, extending to sixteen hundred miles?"—22-25.

Note.—Aśura = demon. 'Iśvara' literally means master.

I have come to know you, O, Kṛṣṇa ! You are punning me in the form of a fish. I bow down to You, O, Hṛīṣīkeśa, Jagannātha, Jagaddhāma." [These are all different names of God.]—26.

Being thus addressed, Bhagavān Janārdana, in the form of a fish, complimented him, and said : " O Spotless One, I have been truly known by you. In a few days time, O King, the Universe shall be deluged with water, along with the mountains and forests. The Devas have made this boat to rescue the creation from such a calamity, placing in it *svedajas*, *aṇḍajas*, *udbhijas* and *jarāyujas*. O, King ! you take charge of this boat and help the distressed at the time of the impending danger. When you find the boat in danger of being blown away by the strong gusts of wind, tie it to my horn. By rescuing the afflicted from such an awful misfortune, you will be rendering a great paternal service to the creation. And, O, blessed sovereign ! You shall reign for one *Manvantara*, from the beginning of the *Kṛitayuga*, and shall be venerated by the Devas"—27-33

Note—'Svedaja,' 'literally' means, born of sweat ; therefore insects clinging to one's person, such as bugs, lice, &c.; 'aṇḍaja,' animals born of an egg ; Udbhija, things that sprout ; 'Jarāyuja,' born of womb, i.e., Mammals.

Note.—Kṛitayuga is the same as Satyayuga, the age of truth. Manvantara is a period of 6,48,00,000 years.

Here ends the first Chapter dealing with the conversation between Manu and Viṣṇu

CHAPTER II.

Sūta, continuing his narration, said, that, on hearing such words of the Lord, the king begged Him to reveal to him in how many years the time of destruction was likely to come. The king also entreated the Lord to point out to him the means of saving the creation from such a distress, and to let him know when he would again be fortunate enough to meet Him face to face.—1-2

The fish replied that from that day there would be no rain for a hundred years, and the universe would be overtaken by a dire famine. After that, all the inferior beings of the universe would be scorched to death by the seven ordinary rays of the sun which shall become seven times more powerful.—3-4.

Note.—The seven rays of the sun, are :—

(१) सुप्रभ, (२) हरिकेश, (३) विश्वकर्मा, (४) विश्वकर्मा, (५) उदयक, (६) सुराह—

In addition to all that, the subteranean fire would shoot out, Śaṣa from his abode in the lower regions, would send forth venomous flames

CHAPTER II.

from his thousand mouths, and a furious fire would emerge from the third eye of Siva.—5.

Note.—It is said in the paupādic allegory that the universe rests on the head of a thousand-hooded serpent which is more popularly known as Śeṣa.

The fire emitting from the third eye of Siva. He has a third eye in the forehead which always remains shut. The Lord opens that third eye only on occasions of anger, and necessarily at the time of destruction. As soon as the third eye is opened, all objects falling within its range are reduced to ashes, as it sends forth a big flash of fire.

Thus the three worlds would be crumbled to ashes by the combined fury of all those various fires. The sky, with all the stars and planets, would also be destroyed by the heat thus originated.—6-7.

Then the seven destructive clouds viz.—Samvarta, Bhīmanāda, Droṇa, Chāṇḍa, Balāhaka, Vidyut patāka and Sōṇā, would spring up from the vapours arising out of such a heat, and would rain in torrents till all the seas become united into one great mass. In fact the whole earth would be covered with one vast expanse of water, then get hold of that yonder boat and put the seed of creation and the sacred Vedas in it. After that, fasten the boat to my horn by means of this rope that I give you, and then the contents of the barge will be saved by my glory." O, Pious One! when everything will be destroyed, your good-self, the moon, the sun, myself, Brahmā, the sacred river Narmadā, the great sage Mārkaṇḍeya, the sacred Vedas, the Purāṇas, the God Śiva, the various sciences, will alone be saved, and the reign of king Chakrapaṇa Manu shall terminate with the coming partial dissolution.—8-14.

At the beginning of the re-creation of the Universe which would follow the period of destruction, I shall propagate the Vedic knowledge." So saying, He suddenly vanished away.—15.

The king, till the time of dissolution, of which intimation was given to him by Lord Vāsudeva, engaged himself in the practice of Yoga.—16.

At the commencement of dissolution, the Lord appeared again in the form of horned fish. At the same time, Śeṣa, the Serpent King, appeared before the King Vaivasvata Manu in the shape of a rope, and the king, through his Yogic power, collected together all living beings and put them in the boat. And, after fastening the boat to the horn of the fish, by means of the rope, the king saluted the Lord and got into it.—17-19.

Sāta said, "O sages! hear the history of creation, &c., which you have asked me to narrate. I shall now proceed to relate it in the words of the Lord which were addressed to the King Vaivasvata Manu."—20-21.

Manu entreated the Lord to relate to him, how the dissolution and the creation of the universe took place, how the generations of mankind came into being, the meaning of Manvantara, the biographies

of eminent men, the expanse of the universe, the ways of charity, the path of duty, the precepts of Śrāddha, the divisions of Varṇa and Āśrama, the ways of sacrificial rites, the greatness of the Devas, etc.—22-24.

Note.—Śrāddha is an act of devotion to the pitṛis and manes which every Hindu has to perform by means of certain prescribed rites, after which food, etc., is distributed to the Brāhmapas.

'Varṇa' means tribe, caste, 'Āśrama' the four kinds of religious order, viz., (1) Brāhma-charyya or the student life, (2) Gṛahasta or the householder's life, (3) Vanaprastha or the anchorite's life, (4) Saṇyāsa or hermit's life.

Matsya said that during the period of Great Dissolution the universe was enveloped in darkness and was in a state of trance, as it were, inconceivable, still, and undefinable. In that state of unimaginable and indescribable trance, appeared Lord Svayambhu, who is also known as Nārayaṇa, owing to His omnipresence in Sthūla-śarīra, made His appearance to create the universe.—25-27.

Note.—Sthūla Śarīra, is corporeal body, i.e., what is visible to the naked eye.

Svayambhu, with the desire of creating the universe, first created water and planted the seed of creation in it. The seed of creation, i.e., chaitanya (consciousness) by coming into contact with water, produced a vast egg (i.e., the egg of Brahmā), of golden hue, which, after one thousand years, became ten thousand times more luminous than the sun. After that, Svayambhu merged Himself into that tremendous Brahmāṇḍa, and owing, to His omnipresence in it He came to be known as Viṣṇu. --28-30.

He (Svayambhu) then created the Sun by His glory, which owing to its first place in the creation, is known as Āditya.—31.

After dividing the huge Brahmāṇḍa into two parts, He (Svayambhu) made the Heaven and Earth, Ākāśa and the quarters. The upper portion of the divided Brahmāṇḍa formed the heaven, the lower one the earth. The direction in which the Sun was located was termed, purva i.e., East, the direction on the right handside of Brahmā was named dakṣina, i.e., South, the direction to His left hand side was styled uttara, i.e., North, and the one falling at His back came to be known as pāścīma, i.e., West.—32.

Note.—Purva means first, and the direction was so named, because prōditya the first object of creation happened to be located that side.

Pāścīma means behind. This direction was named so, because it fell to the back of the Creator, who was standing faced to the East.

Dakṣina means right. This direction fell to the right of Brahmā.

Uttara means subsequent.

Afterwards, the principal mountains, like the Maru. clouds.

lightning, embryo, rivers, pitris, Manu and the seven oceans, full of various gems, were created.—33-34.

Note.—'Pitarah' means manes of the dead, Forefathers. The seven oceans are

हीरीवः, कव्येवः, दक्षुवः, वृक्षेवः, सुर्वेवः, तक्षुवः, स्वाहवः

The above is the ancient division of oceans.

Brahmā created the Brāhmanas and, owing to His desire of calling the Universe into being, He is also known as Prajapati. Mārtanḍa came into being by the glory of the Creator.—35

Note.—Śhādeva means the mundane Gods, i.e., the Brāhmanas. They were so named because they were inspired with Divine knowledge.

Prajapati means the father of progeny, i.e., the Creator

The Sun, owing to its flashing out of the Brāhmāṇḍa at the time of its breaking, i.e., being divided into two parts, is known by the name of Mārtanḍa, and the image of the Creator, Brāhmā, the four-headed Deity, who is full of the element of Rajoguna came to be called as Mahātman.—36.

Note.—Rajoguna is the constituent quality of all the material substances.

The Creator Brāhmā has four mouths that are visible, and that is why He is called so.

Mahātman in the phraseology of Sāṅkhya, means Mahātsatva, i.e., the attribute of buddhi and when this attribute has more of rajoguna then it is called Brāhmā.

The same Common Cause of the Universe who created all the Devas, Demons, and mankind is known by the name of Brāhmā, who is full of Rajoguna and who is also styled Mahat-satva (or Brāhmā).—37.

Here ends the second Chapter dealing with the destruction of Brāhmaṇḍa.

CHAPTER III.

The king asked the Lord, how Brāhmā created the universe and the reason of His having four heads.—1.

The Lord Fish replied that first of all Brāhmā practised devout austerities, whereby were revealed the sacred Vedas, together with their complements and supplements and the metres. The oldest of all Śāstras was first recollected by Brāhmā—the eternal Brahman—in words, with its ten million elaborations. After that, Brāhmā revealed the sacred Vedas and the sciences of Mīmāṃsa, Nyāya, &c., together with the eightfold proof. Inspired with the Vedic knowledge, Brāhmā became conscious of His supreme potentiality and through His desire created the ten sages, who are known as the Mānasa sons of the Creator, viz., Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Pracheta, Bhṛigu, Vasiṣṭha and Nārada.

In addition to the fore-mentioned ten sages, the following came into existence from the various limbs of His body, without having any mother: from His right thumb appeared Prajapati Dakṣa, from

His breast Dharma, from His heart Cupid, from His brows Anger, from His lips Greed, from His intellect Delusion, from His egoism Arrogance, from His throat Glee, from His eyes Death, from His hands the sage Bharata. These are the nine sons O King and the tenth was a girl, called Angaja.—2-12.

Note—'Angaja' means originating from the body.

At this, the king Vaivasvata Manu said :—

"Lord ! I have understood that intellect begot Delusion and egoism begot arrogance, but what is intellect?"—13.

The Lord replied that the presence of the three attributes, viz.—Satva, Rajas, Tamas, in equipoise, form the Prakriti. The same Prakriti is also known as Pradhāna, Avyakta and Māyā. The Creation springs from this very Prakriti and ultimately disappears into it. By a disturbance in these attributes, the same one form manifested itself into three, as Brahmā, Viṣṇu and Mahēśwara. Similarly, the presence of the three attributes in unequal parts begets Mahātatva, which is also known as intellect. Egoism sprang from the Mahātatva, and the five organs of perception and other five organs of action, originated from Egoism.—14-18.

These are :—The ears, the skin, the eyes, the tongue, the nose, the anus, the male and the female organs of generation, the hands, the feet, the speech.—19.

Note—The first five are the organs of perception, and the last five are the organs of action.

The five organs of perception produced words, touch, form, flavour, and smell ; and the five organs of action brought forth emission, happiness, taking, walking and speech.—20.

The mind is reckoned to be the eleventh organ, as it helps the faculties of intellect and action in their respective operations. The minute molecules of all the organs form the substratum for the individual soul that lies enshrined in it, and it is for this reason that the frame within which lies the asylum of the individual soul is known by the name of subtle body. The individual soul by coming in contact with this atomic body is called corporeal. The mind, propelled by desire to create, starts the work of creation. The subtle element of sound brought ether into being. Sound is the only attribute of ether.—21-23.

Note.—Lord Brahmā first of all wished to create and then He threw His mind in the achievement of the work of His desire. Helped by His mind, He proceeded with the work of creation.

By a concussion in ether, came forth wind, possessing the qualities of sound and tangibility, and the subtle element of tangibility

produced brilliancy, which caused water attributed with sound, tangibility and form.—24-25.

The earth was produced by the potency of the subtle element of liquidity inherent in water, and it has the attributes akin to water and also of the subtle element of fragrance. The Mahātatva, which is formed by the five subtle and primary elements, is called the *Vijñānamaya-kośa* by the Vedāntins; *buddhi*, i.e. intellect, is another name for the same. The man possessed of this twenty-fifth element enjoys and suffers.—26-27.

Note.—Twenty-fifth (element), i.e. (consciousness). God has laid down certain laws for mankind to follow. Any action against the established laws leads to wrong which always causes pain. We have been given the faculty to distinguish between right and wrong, and it is our own fault if we choose the latter. A man always reaps the fruits of his actions. He suffers if he deviates from the right path and does wrong, and enjoys as long as he continues to follow the right track and does good.

The body therefore comprises the twenty-six elements, and the individual soul, which is subordinate to the wishes of the Lord, closes the list of the elements that make up the human body.—28.

Lord Brahmā created the Universe by the help of the above enumerated elements; and Sāṅkhya, which is one of the six systems of Hindu philosophy, is so called by Kapila, etc., because it enumerates these elements.—29.

Lord Brahmā, after creating His mānasa putras, was not quite satisfied with the work of His creation. He set about devising some plan which would carry on the work of creation and would relieve Him of the task. With this view, He began to invoke Gāyatri. After some time the goddess Gāyatri, known under different names, viz.—Satarūpā, Sāvitrī, Sarasvatī, Brahmāṇī, &c.,—appeared in the form of a girl from the half portion of Brahmā's body who at the first sight mistakenly took Her for His daughter. Afterwards, the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!"—30-33.

At this, the Mānasa putras of Brahmā, i.e., Vasiṣṭha, &c., taking Sāvitrī for their sister, began to express their feelings of seething indignation and contempt at the attitude of Their Father (Lord Brahmā), but He was so much absorbed in love that He did not heed anything in the least.—34.

Brahmā continued uttering, "Oh! what an enchanting form! oh! what an enchanting form!" in His love for the goddess Sāvitrī, and the latter, after saluting Him, began to circumambulate Him in reverence. Brahmā fixed his gaze on Sāvitrī and could not distract Himself

from Her. As she was circumambulating Him, He felt shy of turning His head each time to Her direction, as His Mānasa putras were standing close by. He therefore created four heads, each pointed to a direction, in order that He may see Sāvitrī undisturbed, without having to turn His head each time in course of Her circumambulations. Seeing Brahmā in such a condition, Satarūpā went to heaven with the Mānasa sons of the Creator, and as she was travelling towards heaven, Brahmā put on a fifth head right on top which afterwards He covered with His long matted hair. This is how Brahmā came to have five heads. After this, Brahmā lost his powers that He had acquired by practising acesiticism, owing to His not controlling His mind and falling into the snares of Cupid. Then Brahmā dispersed His sons, after directing them to carry on the work of Creation.—35-41.

The sons of Brahmā, in obedience to His instructions, set themselves to complete the work of creation, and afterwards they took leave of Brahmā with salutations.—42.

Brahmā, fired with passion in Her company, married Satarūpā and began to pass His days in enjoyment inside a lotus. He enjoyed the company of Sāvitrī for hundred years, and after a long time Manu was born to them.—43-44.

Manu, thus born, was Svayambhu Manu, who, owing to his close affinity to Brahmā, is also called Ādipurusa (the first man). The progeny of Svayambhu Manu multiplied considerably and the Vairājas are among them.—45-46.

Svārochiṣa, &c., the seven Manus, and another set of seven Manus, Auttami, &c., altogether the fourteen Manus, belong to the family of Svayambhu Manu. "O, King Vaiṣvasvatā Manu," said the Lord, "You are the seventh of the last set of Manus."—47.

Here ends the third Chapter dealing with primary creation.

CHAPTER IV.

The king said, "O, Merciful! I feel awfully grieved to hear that Lord Brahmā married Aṅgajā. Pray, tell me why he was not regarded as having committed a fearful sin by having done so. Remove my doubts, O, Master of the Universe! by graciously explaining to me why the offspring of Brahmā were allowed to intermarry in their paternal circle without any regard for close-knit kinship." The Lord Fish replied: "O King! such doubts only arise in the case of mankind, for men have

sensuous bodies and beget children in a different way, while the primeval creation is celestial in which Rajoguṇa predominates. The Devas not have supersensuous bodies and they beget progeny in quite different ways. The celestial forms come into being in other ways, and it is very difficult for men having sensuous bodies to understand this great secret. Only supernatural intellect causes celestial creation; therefore those alone can understand its great secret who themselves are possessed with such an intellect; just as a serpent alone can trace the footprints of another serpent, and aerial tracks can only be discerned by birds and other beings that fly in the air. O, King! the question of any prescribed order on prohibition does not arise in the deeds of the Devas. Only Their desire is taken into consideration in whatever they do. Other beings reap the fruits of their karma (doings) which the Devas do not. No doubts should therefore be raised regarding the doings of the Devas, nor should the beings having sensuous bodies think of doing the same deed."—1-6.

Besides this, as Lord, Brahmā is the governor of the Vedas, so is the goddess Gayatri of the Brahmanas (the sacred text, i.e., the Vedas). She is the better-half of the Lord, and that is why she appeared from His body. Brahmā and Gāyatri are inseparables. Sometimes only one of the two puts on appearance and sometimes both do the same, but all the same both are always together. They never remain apart. As sunshine or light never lives devoid of its shadow, similarly Brahmā never lives apart from Gāyatri. Brahmā is the master of the Vedas and Sāvitrī (another name for Gāyatri), is the governess of the same; Brahmā is therefore also the master of the latter, and consequently He committed no sin by marrying Her*.—7-10.

"In spite of all this, Lord Brahmā felt ashamed for not being able to suppress His passion in presence of His mānasa sons. He therefore got much vexed with the God of love and cursed Him after the departure of His (mānasa) sons."—11.

"The object with which you made me the target of your arrows will ere long lead you to be reduced to ashes by Śiva, when you similarly behave with Him," was the curse that Brahmā pronounced on Cupid."—12.

"Hearing this curse of Brahmā, the God of love shuddered with fear and cried out in great dismay, 'O, Lord! You created me with

* Professor Wilson writes :—

"The Matsya Purana has a little allegory of its own, on the subject of Brahma's intercourse with Natarupā; for it explains the former to mean the Vedas, and the latter, the Śāvitṛī or holy prayer, which is their chief text; and in their co-habitation there is, therefore, no evil."

Vāṇa Purana, 2nd Edition Vol. I. p. 108.]

the object of captivating the minds of men and women and kindling amorous feelings within them. You never instructed me to make any exception in Your case. I only carried out Your mandate and have committed no sin for which I may be subjected to such a dreadful curse. —18.

Therefore, be pleased with me and by Your clemency save me from the effects of Your curse and grant me the boon of assuming form again." —18-18.

"Hearing such entreaties of Cupid, Lord Brahmā melted with compassion, and said: 'In the reign of King Vaivasvata, Rāma the destroyer of many Rākṣasas and my compeer in power and prowess, will be born in the family of King Yadu. When Rāma, the valiant prince, will fix Dwārikā as His headquarters, You will be born as a son of His brother, the God Kṛiṣṇa'—17-18.

Note—Rāma here means Balarāma, the brother of Kṛiṣṇa, and not the king of Ayodhya.

"In that body (as the son of Kṛiṣṇa), you will have a series of enjoyments and afterwards you will be born as a son of Vatsa in the family of King Bharata. After this, you will live till the time of dissolution that will close the reign of Vidyādharas, and then you will again come back to me.'—19-20.

Note—Vidyādharas is a class of demi-gods.

"The God of love took leave of Brahmā and departed with mingled feelings of joy and sadness—joy on account of the hope given by the Lord and sadness for fear of sufferings, as the effect of His curse." —21.

After hearing this, the King Vaivasvata Manu again addressed the Lord thus: "Lord! Be gracious enough to satisfy my curiosity by telling me who was King Yadu, in whose family the God of Love took His birth, how Lord Siva reduced Cupid to ashes, who was King Bharata and how the work of creation continued onwards."—22-23.

The Fish-god replied: "King! Gayatri that appeared from the body of Brahmā possessed of infinite forms and organs begot the following seven children:—Svayambhu Manu, Rati (the wife of Cupid. It also means desire of something). Tapas, Manas (mind), Dik Sambhrama (delusion), and Mahattatva."—24-25.

"The Mānasa sons of Brahmā—Marichi, &c.—who were born first, began to pass their days in the terrestrial globe in the practice of asceticism. The Creator, marking the indifference of His Mānasa sons with regard to the work of creation, produced Vāmadeva, the wielder of the trident and also Sanatkumar, the first even of the first born."—26-27.

"From the mouth of Lord Vāmadeva came forth the Brāhmanas, from His arms the Kṣatriyas, from His thighs the Vaidyas, and from His feet the Śādras."—28.

"Afterwards came forth lightning, thunderbolt, clouds, rainbow, metres of various kinds, several varieties of medicines, eightyfour crores of Devās, known as Sādhyas, and who have three eyes and are immortals, without any fear of getting old."—29-30.

"Lord Brāhmā, finding Śiva creating such a race of Immortals, said that it was advisable to create only such beings as would reap the fruit of their own karmas. Śiva, on hearing this, instantly stopped His propaganda."—31-32.

Note.—Sthāpu, literally, the trunk of a tree. It means that Śiva instantly stopped the work of creation and became fixed like the trunk of a tree. In other words, He did not carry on the work of creation after Brāhmā offered Him His suggestions. From that day He is also known as Sthāpu.

"Afterwards, Svayambhu Manu became the husband of Ananti, whom he obtained after great penances. "By this alliance, Svayambhu Manu was blessed with two sons, viz.—Priyavrata and Uttānapāda, and of these, the latter was married to Sūritā the daughter of Dharma."—33-34.

"Uttānapāda became the father of the following four children, viz.:—Apasyati, Apasyanta, Kirtimāna, and Dhruva (Pole Star)."—35.

"In the bygone ages, Dhruva practised severe penances for a period of three thousand years and obtained from Brāhmā an abode in the eternal celestial regions. The Saptarishis, acknowledging him as their chief clustered themselves round him."—36-37.

Note.—The seven Rishis (sages), i.e., the Mānasa sons of Brāhmā. It means the constellation known as Ursa Major (the seven stars of which are said to be the seven sages, i.e., the Mānasa sons of Brāhmā).

"Dhruva begot a son, Śista, from Dhanyā, the daughter of Svayambhu Manu, and Śista had five children, viz.—Kṛipa, Ripuñjaya, Vṛita, Vṛika, and Vṛikatejasa, from Suchchhāyā, the daughter of Agni. Ripuñjaya became the father of Chakṣu from Vṛipī, the grand-daughter of Brāhmā. Chakṣu became the father of Chākṣusa Manu from the daughter of Vṛipī, and Chākṣusa Manu begot on the princess Nadvalā ten valiant and enterprising sons, viz.—Urū, Purū, Śatadyumna, Satyavāka, Havi, Agniśtut, Atirātra, Sudyumna, Aparājita, and Abhimanyu."—38-42.

"Urū had the following six sons, viz.—Agni, Suman, Khyāti, Ritu, Aṅgirā, and Gayā, from his consort, Āgneyī.—43.

"Aṅgirā became the father of Vēna, from Sunithā, the daughter of Pitṛi. The sages rubbed Vēna to death, owing to his tyranny, and, as

they were rubbing him, King Prithu appeared from his hand. The great King Prithu was the father of Antardhāna and Havirdhāna."—44.

"Mārīcha was the son of Antardhāna from Śikhandini, and Havirdhāna had six sons, viz.—Prāchinvarhiṣa, Sānga, Yama, Śakra, Vāla and Śubha, from Dhiṣṇā, the daughter of Agni."—45.

"Prāchinvarhiṣa begot many children belonging to the Havirdhāna-clan. He had ten stalwart sons, well versed in archery, who are known as Prachetas, from Savarnā, the daughter of Samudra. They all devoted themselves to asceticism, and the trees that they grew to form a small jungle where they could practise their austerities, in process of time developed into a thick forest of vast latitudes which was ultimately burnt down by the fire at the commands of Indra (the God of Rain)"—46-48.

"The ten Prachetas had Mārīś, the daughter of Chandramā, for their wife, from whom they begot the Prajāpati Dakṣa."—49.

"After giving birth to Prajāpati Dakṣa the daughter of the moon brought forth the trees, the herbs, and the river Chandravatī."—50.

"Now hear the tale of the multiplication of the eighty crores of Dakṣa's sons."—51.

"Dakṣa became the progenitor of a most queer race. Among his children some were bipeds, some had more feet, some had long ears and some broad ones, some had features resembling those of the horse, the bear, the lion, the dog, the boar, or the camel. On seeing such a vast multitude of his progeny, Dakṣa created a large number of women."—52-53

"Out of the girls he created, he gave ten to Dharma, thirteen to Kāśyapa, and twentyseven to the moon that form a certain galaxy of stars. These very same daughters of Dakṣa produced the further race of Devās, Rākṣasas, mankind and the other beings inhabiting the extensive universe."—54-55.

CHAPTER V.

The sages, after hearing this, requested the Sage Sūta to relate to them how Devas, Dānavas, Gandharvas, serpents and Rākṣasas were born.

1.

Sūta said that in the days gone by, the work of creation was originated by desire, perception and touch. Later on, Dakṣa started the work of creation by the conjunction of men and women. —2.

"Hear, O sages! I shall now relate to you how Dakṣa introduced a new system of creation at the injunction of Brahmā."—3.

Dakṣa begot thousands of issues from his wife, Pāṇchajantī, when he saw that the Devas, the Rṣis, and the serpents, etc., created from the mind of the Creator, had not the same faculty to help the growth of creation.—4.

Nārada, on seeing the progress of Dakṣa in the field of creation, said :—5.

“O, ye Rṣis, who are sons of Dakṣa ! first reconnoitre the extent of the universe and then set yourselves to the work of creation.”—6.

“On hearing the above words of the Sage Nārada, the sons of Dakṣa started to survey the length and breadth of the universe, and ultimately lost themselves, as the rivers do when they fall into the ocean. They have not returned unto this day.”—7.

The lost sons of Dakṣa were known by the name of Haryādva, and the former giving them up for lost, created one thousand Brāhmaṇas known as Śavala.—8.

On finding the Śavals carrying on the work of creation, the Sage Nārada went to them and said :—“First examine the extent of the universe and try to reclaim your lost brothers, then carry on the work of creation.”—9-10.

“Taking to the words of the sage, they started to reclaim their lost brothers, but met with the same fate ; and it is for this reason that no one dares to repeat the same experiment unto this day.”—11.

On losing the latter batch of his sons, Dakṣa begot sixty daughters from Pāṇchajantī, the daughter of Vitrāṇi. Out of those girls, he gave ten to Dharma, thirteen to Kaśyapa, twentyseven to Chandramā and four to Ariṣtanemi. He also gave two to the son of Bhṛigu, another two to Kṛiṣṇāśva, and two to Āṅgīrā. Their names will be related hereafter.—12-14.

Marūtvatī, Vasu, Yāmtī, Lambā, Bhānu, Arundhattī, Saṅkalpā, Muhūrtā, Sādhyā, Viśvā, who were given to Dharma, were the mothers of the Devas.—15-16.

Viśvadeva was born of Viśvā, Sādhyaguṇa from Sādhyā, Marutvantaṅga from Marūtvatī, Vāsava from Vasu, Bhānava from Bhānu, Muhūrtaka from Muhūrtā, Ghoṣa from Lambā, Nagrithī from Yāmtī, the dweller in pātāla from Arundhattī, Saṅkalpa from Saṅkalpā.—17-19.

The most powerful of the Devas that pervade the universe are known by the name of Vasus, who are eight in number, viz. :—Āpa, Dbruva, Soma, Dhara, Anila, Anala, Pratyūṣa and Prabhāsa.—20-21.

The four sons of Āpa are Śānta, Danda, Sāmva, and Mapivakra. They became the protectors of sacrificial rites.—22.

Dhruva became the father of Kāla, Sōm of Varchā, Dhara of Dravipa and Havyavāha. Dravipa and Havyavāha were born of Kalyāṇi, and Manoharā, the daughter of Hari, was the mother of Prāpa, Ramapa, Śisra.—23-24.

Anila became the father of the two powerful sons, viz. :—Manojava and Avijñatgati from Śivā.—25.

Anala perchance cast his seed in a heap of reeds, whence sprang up Kumāra, Sākha, Viśakha and Naigameya. They were fostered by the Pleiades, and that is why they are known as Kārtikēya, and the great Rīṣi Devala was begotten by Pratyūsa.—26-27.

Note.—Kṛittika, the third of the 27 lunar mansions or asterisms, consisting of six stars. The six stars are represented as nymphs acting as nurses to Kartikēya, the God of war.

Prabhāsa begot the renowned architect and builder—the great Visvakarmā - to make mansions, pleasure gardens, statues, ornaments, tanks, wells, etc.—28.

Vāmadevas, i.e., Rudras, the creators of the Immortals, are eleven in number; viz. : Ajaikapāda, Ahirbudhnya, Virūpākṣa, Raivata, Hara, Bahurūpa, Tryamavaka, Śavitra, Jayanta, Pinākti, Aparājita. The eleven Rudras were created by the mind of Brahmā each holding a trident in his hand. An account of their having created a race of Immortals, numbering 84 crores, has been given before. The Rudras pervade and protect the universe and have begotten many children from the womb of Surabhī.—29-32.

Here ends the fifth Chapter, dealing with the progenies of Vasus and Rudras.

CHAPTER VI.

Śūta, addressing the sages who were listening to his narrations with wrapt attention at Naimiśāranya, said :—"O, sages! I shall now enumerate to you the names of Kāśyapa's sons that he had from his 13 wives. Aditi, Diti, Danu, Ariṣṭā, Sursā, Surabhī, Vinatā, Tāmṛā, Krodhavaśā, Irā, Kadru, Viśva and Muni were the thirteen wives of Kāśyapa.—1-2.

Devas called Tūṣita who flourished in the reign of Chākṣuṣa Manu, came to be known as Ādityas (Suns), owing to their having been born as the sons of Devas called glorious Kāśyapa from his wife, Aditi, during the reign of King Vaivasvata Manu. They were twelve in number, viz., Indra, Dhātā, Bhaga, Tvaṣṭā, Mitra, Varuṇa, Yama, Vivasvāna, Savitā, Pūṣā, Anūmāna, and Viṣṇu. These were the 12 Ādityas—the centre of rays.—3-5.

The Devapraharāṇas the sons of Kṛiṣṇa Rīṣi, and the twelve Ādityas appear at the beginning of every Manvantara and Kalpa and vanish at their termination. Diti, the second wife of Kāśyapa, gave birth to two sons,

vis., Hiranyakāśipu and Hiranyākṣa. Hiranyakāśipu had four sons, viz., Prahlāda, Anuhlāda, Samhlāda and Hlāda. Prahlāda had the following sons:—Ayushmāna, Shivi, Bāskala, and Virochana. Bali was the son of Birochana, and the former had one hundred sons, the oldest of whom was Bāṇa.—6-10.

The notable brothers of Bāṇa were:—Dhritaraṣṭra, Sūrya, Chandra, Chandraśeṣtāpana, Nikumbhanābha, Gurbakṣa, Kuṣēbhīma, and Vibhīṣaṇa.—11.

These were the most notable of Bana's brothers. Bana had one thousand arms, and each arm was bedecked with a different kind of weapon. Vāṇa was an ardent devotee of Lord Śiva, and had won over the latter by his deep devotions. In fact, he was such an earnest devotee that he had almost unified himself with the Lord. His realm was guarded by Śiva Himself, the wielder of the trident.—12-13.

Ulūka, Śakunī, Bhūta-saṁtāpana, and Mahānābha were the sons of Hiranyākṣa. The four sons of Hiranyākṣa begot an invincible band of demons, numbering 77 crores, who had mighty limbs, various kinds of faces, and were most hardy.—14-15.

Danu, the third wife of Kaśyapa, brought forth one hundred mighty demons, the principal one of whom was Viprachitti.—16.

Dvimūrdhā, Śakuni, Śankuśirodhara, Ayomukha, Śambara, Kapisa, Vāmana, Marīchi, Meghavāna, Irā, Garbhāśirā, Vidrābha, Ketu, Ketuvīrya, Śathrida, Indrajit, Saptajit, Vajranābha, Ekachakra, Mahābāhu, Vajrākṣa, Tāraka, Asilomā, Pulomā, Vindu, Bāṇa, Svarbhāṇu, Vriṣaparvā were chiefly the noteworthy brothers of Viprachit.—17-20.

Svarbhāṇu gave birth to a daughter, named Prabhā, Pulomā gave birth to Śachi, Māyā to Updānavi, Mandodarī and Kūhū, Vriṣaparvā to Śarmiṣṭhā, Sundārī and Chandrā, and Vaiśvānara to Pulomā and Kalikā.—21-22.

Pulomā and Kalikā were married to the demon King, Mārīchi, who begot another formidable batch of Rakṣasas, numbering 60 thousand from them.—23.

The Paulomas and the Kālikēyas, i.e., the demon progeny of Pulomā and Kālikā, after being made invulnerable even against the Devas, began to live in Hiranyapura. Lord Viṣṇu killed the Paulomas and Kālikēyas, who had become most haughty after they were made invulnerable by Brahmā. Only Viprachit survived, and he produced another race of thirteen demons, known as Saihinkēya from the womb of Simhikā the sister of Hiranyakāśipu.—24-25.

Note.—The Paṇḍomas and the Kālikéyas were only made invulnerable by Brahmā, and only the minor Gods could not kill them, but Lord Viṣṇu is the Supreme God.

Vyāmasa, Kalpa, Nala, Vâtâpi, Ilvala, Namuchi, Svaaripa, Ajana, Naraka, Kālanābha, Sarmāna, Kālavīrya, Potarapa were among the Saihmkēya class of demons. Samhlāda, the son of Hiraṇyakaśipu, produced the race of Nivātkavacha demons.—26-28.

Note.—Potarapa, the thirteenth demon of the Saihmkēya class, is not mentioned in the text, but the number thirteen is laid down in the text. To complete the list, therefore, I have included the name of Potarapā, on the authority of Hari Vyasa-purāṇa.

This class of Nivāta-kavacha demons that was made invulnerable to the Devas, demons and serpents, was ultimately destroyed by Arjuna—a hero of Mahābhārata—by the grace of Śiva.—29.

Kaśyapa had the following six daughters, from his wife, Tāmra :—Sukt, Śeni, Bhāst, Sugrivi, Gridhrīkā, Śuchi.—30.

Śukt became the mother of Suka and Ulūka, Śeni of Śyena, Bhāst of Kurara, Gridhrī of Gridhra and Kapôta, Śuchi of Hamsa, Śārasa and Vaka, &c.—32.

Note.—Śuka=Parrot. Ulūka=Owl. Śyena=Hawk. Kurara=Osprey. Gridhra=Vulture. Kapôta=Pigeon. Hamsa=Swan. Śārasa=Crane. Vaka=Duck.

Sugrivi gave birth to goat, horse, ram, camel, mule, &c.

From his wife Vinitā, Kaśyapa begot Garuḍa, the lord of birds, the Aruṇa, and a daughter, named Saudāmini (Lightning).—33-34.

Sampāti and Jatāyuh were the sons of Aruṇa, and Vabhrū and Śighraḡha were the sons of Sampāti.—35.

Jatāyuh was the father of Karpikara, Śatagāmi, Śārasa, Rajjuvāla and Bheruṇḍa—36.

The above-mentioned sons of Jatāyuh became the ancestors of different species of birds, and Surasā, one of the wives of Kaśyapa, became the mother of serpents.—37.

Kadrū—a wife of Kaśyapa—gave birth to several thousand-hooded serpents, the principal ones of whom are :—Śeṣa, Vāsuki, Karkoṭa, Śaṅkha, Airāvata, Kambalu, Dhanañjaya, Mahānīla, Padma, Asvatara (mule), Takṣaka, Elāpattra, Mahāpadma, Dhritarāṣṭra, Balāhaka, Śaṅkha-pāla, Mahāsankha, Puṣpadaṇṣṭra, Śubhānauā, Śaṅkuromā, Bahula, Vāmana Pāpina, Kapila, Durmukha, and Patanjali.—38-41.

The above-named sons of Kadru and Kaśyapa were the fore-fathers of different classes of serpents, most of whom were consumed in the great sacrifice of Jāṇmejaya.—42.

Note.—Jāṇmejaya was the son of King Parikṣita. The latter was bitten by a serpent and died in consequence. Jāṇmejaya, therefore, to avenge his father's death, performed a great sacrifice to consume all the serpents in which a large number of them was destroyed.

From his wife, Krodhvasâ, Kasyapa had a race of Krodhavasâ demons, numbering a million who were ultimately killed by Bhīmasena—a hero of Mahābhārata.—43.

Surabhi, one of the wives of Kasyapa, gave birth to the attendants of Rudras, cows, buffaloes, &c.—44.

Note.—Rudras are a group of Gods, eleven in number, supposed to be the manifestations of Śiva, who is said to be the head of the group.

Muni and Ariṣṭā, other two wives of Kasyapā, gave birth to the class of Munis and Apsarās and the race of Kinnaras and Gandharvas, respectively.—45.

From Irā, Kasyapa begot reeds, trees, creepers, &c., and from his wife Viśvā, he produced a race of numerous Yakṣas and demons.—46.

Diti—a wife of Kasyapa—gave birth to 49 maruts (Gods of wind), who were the beloved of the Devas.

Here ends the sixth Chapter dealing with the progeny of Kasyapa.

CHAPTER VII.

The Rṣis said :—How did Diti again beget the Maruts and how did the latter become the friends of the Devas ?—1.

Sāta said :—In the days gone by, when Lord Viṣṇu destroyed the offspring of Diti in the great war between the Devas and Asuras, Diti repaired to Syamantapañchaka—a holy place—on the banks of the Sarasvati, and devoted herself to the worship of her husband and practised severe penances for a considerable length of time.—2-3.

Note.—A true Hindu wife always regards her husband as her supreme Lord. She has the same devotion for her as one has for God. Her salvation lies through her husband.

After a little more than a century, Diti, the mother of demons, who had practised hard penances like a Rṣi and had become emaciated and aged owing to her living on phalāhāra and regularly keeping up Chāndrāyana and other fasts, asked Vasiṣṭha and other sages.—4-5.

Note.—Phalāhāra. The Hindus in course of their fasts do not take cooked food. They only take light things and particularly fruits. Phalāhāra literally means a repast of fruits.

Chāndrāyana is a particular fast, the chief feature of which is that one has to regulate his morsels of phalāhāra to the phases of the moon, i.e., on the new-moon-day he has to take only one morsel which he goes on increasing one by one each day, for a fortnight, when the fast terminates.

“Sages ! Tell me some such vrata that would free me from the crushing grief of my son’s destruction and make me feel happy in this world as well as in the next.”—6.

Note.—*Vrata* means fast. Any self-imposed religious observance, Restriction, Vow, Precept, Penance.

In this world as well as in the next: The Hindus believe in the transmigration of soul. According to this idea, there is a life after death until the soul becomes totally united with Brahma, which is Nirvāṇa or final rest. The next world here, therefore, refers to the re-birth after transmigration of soul.

The sage Vasiṣṭha advised Diti to observe the Madana-Dvādaśī fast, by keeping which Diti became the mother of the Maruts and was liberated from her pangs of grief.—7.

The Ṛṣis said :—“ O, Pious Sage, Sūta! we are very anxious to know something of the Madana-Dvādaśī fast, by the observance of which Diti begot forty-nine sons again (after her progeny was destroyed by Viṣṇu).”—8

Sūta said :—“ Hear, O Ṛṣis! what the Sage Vasiṣṭha said to Diti about the fast in question. I shall repeat to you the same in detail.”—9.

“The fast begins in the month of Chaitra, on the 12th day of the bright fortnight. One who observes this fast should place a jar of gold, silver, copper, brass or earth—according to his means—on an earthen platform, after filling it with different fruits, pieces of sugar-cane, and white rice. Before placing the jar on the platform, it should also be painted with white sandal and covered with two pieces of white cloth. After this, a small plate of copper containing some fruits, gold and raw sugar should be placed on the top of the jar. Above it should be placed a plantain leaf, bearing an image of Cupid, and to the left of it should be placed the image of Rati made of sugar. After this, the worship of Cupid and Rati should be performed in the following manner :—The images should first be bathed with incense and water, then white flowers, rice, and sesamum should be offered. Afterwards, the Aṅgapūjā (body worship) should follow, as indicated below :—After pronouncing *Oṃ Kāmāya*, worship the feet. After pronouncing *Oṃ Saubhāgyādāya*, worship the legs. After pronouncing *Oṃ Smardāya*, worship the thighs. After pronouncing *Oṃ Manmathāya*, worship the waist. After pronouncing *Oṃ Svasthodardāya*, worship the stomach. After pronouncing *Oṃ Anantāya*, worship the breast. After pronouncing *Oṃ Padmamukhāya*, worship the mouth. After pronouncing *Oṃ Panchaśarāya*, worship the hands. After pronouncing *Oṃ Sarvātmane*, worship the head. On the completion of this worship, sandal and incense should be offered, and then prayers should be sung accompanied by music. In case there be no one to sing prayers and play on the music, then the glories of Kāma and Kṛṣṇa

should be narrated and listened to. On the following morning, the jar should be given to a Brâhmana.—10-18.

Nota.—In the text, only *Kāmdya*, *Saubhāgyaddya*, &c., are given. But all those expressions should be prefixed by (Om) and suffixed by (Namah), before being pronounced at the time of worship. *Kāmdya*, thus prefixed and suffixed, becomes, *Om Kāmdya namah*, which means "I salute Kāma, the God of love. Similarly all the expressions are simply meant to convey the salutations of the worshipper to the Lord of love—expressive of the former's devotion and reverence to the latter. All the expressions are only adjectival that ultimately apply to Cupid, *viz.*—Kama-God of Love, Cupid.

Anaṅga, literally, means without a body. Cupid was destroyed by Śiva and became bodiless. He is therefore known as *anaṅga* also.

Saubhāgyada, literally, means the giver of good luck, and here applies to the God of Love who brings good luck.

Smara literally, means remembrance. Because Cupid appears and begins to exercise His influence merely by thinking of Him, the term itself has become a name of Cupid.

Padmamukha literally, means the mouth of a lotus or (ii) one who has a face as beautiful as a lotus. This expression is often employed by Indian poets to describe a beautiful face. As the face of Cupid is as aromatic, as delicate, as soft and as healthy-looking as a lotus, He is known by this name also.

Pañchāsara literally, means one who holds five arrows. Cupid is armed with the following five arrows :—

अरविंदमशोकं च क्षृतं च नवमल्लिका । मीलोकपलं च पंचैते पंचबाणस्य सावकाः ॥

The same five arrows are also differently named as :—

सम्मोहोन्मादौ च शोषश्चायनस्तथा । सम्मनश्चेति कामस्य पंचबाणाः प्रकीर्तिताः ॥

He is therefore known as *Pañchāsara* also

Sarvātman means the whole soul and applies to Cupid.

After making over the jar to a deserving Brâhmana, the worshipper should feast a number of Brâhmanas with devotion, and afterwards he should have his own meal devoid of salt. Then, the invited Brâhmanas should be dismissed with presents, and the following prayer should be uttered before giving them presents :—19.

"O, Lord Janârdana, in the form of Cupid! Who bring bliss to every soul, be pleased with thy devotee."—20.,

The same routine of worship should be observed each month, on the twelfth day of the bright fortnight, and continued on for a whole year. The worshipper should observe a fast on the 13th day of the bright fortnight and worship Viṣṇu. On the 12th day of every bright fortnight, he should live only on fruits and sleep on the floor. At the beginning of the 13th month, he is to finally complete his cycle of fasts by performing worship as mentioned before, and on its completion he should worship the golden image of Cupid. Afterwards, white sesamum, mixed with clarified butter, should be poured into fire and at the time of each sacrificial offering the various names of Cupid, already

mentioned, prefixed with *om* and suffixed with *Sodhā*, should be pronounced. At the close of the sacrifice, the worshipper should also worship the officiating priest and his consort, and then dismiss all his Brāhmaṇa guests after feasting, garlanding, and giving them presents of clarified butter, cows, decently-arranged beds, clothes, ornaments, sugarcane. The golden image of Cupid should be given to the officiating priest along with other presents mentioned above, according to the means of the worshipper.—21-26

One who observes the Madana Dvādaśī fast in this way, becomes liberated from evils and begets worthy children and, finally, passes away in peace, for Viṣṇu and Smara are the same.—27-28.

Note—Liberated from all evils or sins, or vices. In other words Madan-dvādaśī fast, by exercising its influence on the body and mind, improves the man both physically and morally. Later on, by being blessed with children, he passes away in peace and attains rest; for he feels that his worthy children would discharge their duties unto God, their deceased ancestors, and mankind. It is for the fulfilment of these duties that a Hindu is always so anxious to beget worthy sons.

The worship of Kāma fulfils the desires of the worshipper. Hearing the advantages of the Madana Dvādaśī fast, Diti observed it devoutly.—29.

Kaśyapa chanced to meet his wife Diti, and through his powers (of asceticism) made her young again. On being questioned by Kaśyapa, Diti said that she wanted to be mother of such a progeny as would kill Lord Indra and conquer all the Devas. Kaśyapa promised to beget such a child from her womb when the sage Āpastamba performed a putreṣṭī sacrifice. The sage Āpastamba eventually began to perform the sacrifice.—30-34.

Note.—Putreṣṭī is a special sacrifice which is performed to beget an offspring.

At the time of performing the sacrifice, the sage Āpastamba began to recite *Indra Śatruṛbhavaśva Svāha*, at which the Devas became pleased and the demons were overpowered with grief.—35.

Note.—*Indra Śatruṛvardha svā* and *Svāha Indra Śatruṛvardha svā Svāha* mean the same thing, but, strictly speaking, the latter expression was applied by the sage Āpastamba. It has been put in a modified form to suit the metre. It is a compound word, and can be expounded in two ways, viz., (the enemy of Indra) and (Indra is whose enemy). Āpastamba, through a coincidence, began to pronounce the expression with such accent and emphasis as would admit the latter way of expounding the compound word which entirely reversed the object of Diti and, consequently, the Devas were pleased and the demons were overtaken with grief. It is therefore said:—

At the conclusion of the sacrifice, Kaśyapa performed the purificatory ceremonies to facilitate conception, and began to counsel his wife how a pregnant woman should live.—36.

He advised Diti to remain in that hermitage for a century and not to take any meals in the morning and evening. Continuing his advice he said that a pregnant woman should not often go and sit at the root of a tree, nor should she sit on a broom-stick or a pestle. She should not enter or plunge herself in deep waters, and should also avoid living in a solitary house, sitting upon an ant-hill, and also depression of mind. She should not write by her nails, charcoal or ashes, on the floor, and should avoid much sleeping and labour. She should also abstain from sitting in a place covered with coal, chaff, and bones, as well as from quarreling and yawning. She should not keep her hair unkempt, nor her person unclean, nor should she sleep with her head towards the north. She should never doff her garments, and should not allow her mind to be afflicted or her feet to remain wet. She should avoid much laughing and the use of inauspicious words. She should serve her preceptor, do pious deeds, and bathe in lukewarm medicated water. She should take great care of herself in every way, should wear fine ornaments, worship Vāstu (household deity), keep herself pleased, and devotedly serve her husband. She should give alms to the poor and worship Gauri (the wife of Śiva) on the 3rd day of a bright fortnight. A woman and, particularly one who is in the family way, if she follow such a course, begets amiable, valiant, and long-lived children; otherwise there is always a danger of miscarriage. "Therefore O beloved! follow the directions just explained to you. May you be blessed. I am now going to practise penances".—37-48.

After this, Kaśyapa vanished then and there, and Diti followed the instructions of her lord to the letter.—49.

Indra came to know all this, and became fearfully alarmed. In his consternation, he left His kingdom of Heaven and going to Diti began to serve her. He, putting on a bright appearance, patiently and craftily began to pry into the daily life of Diti, in the hope that she might give Him an opportunity of causing an abortion, by some way neglecting or omitting to follow closely the precautions suggested by her husband.—50-51.

Diti, not knowing the foul intentions of Indra, did not entertain any suspicion, and she went on following the injunctions of her husband very closely, till there remained only three days to complete the century. She was so much surcharged with joy that she failed to observe the precautions, and one day she did not wash her feet, kept her hair unkempt and went to sleep like that.—52-53.

In her recklessness, she slept in course of the day, with her head towards the north. All those irregularities afforded a good opportunity to Indra to enter into her womb in His subtle body; and by His weapon divided the child in the womb into seven parts. To His great surprise and dismay each part developed into a child. They all began to cry in the womb, then Indra divided each one into seven parts. Indra thus divided the child in the womb into fortynine parts, but each part became a child, and they all began to cry. On seeing this, He was awfully astonished, and asked them not to cry.—54—58.

Note.—*Mārodiṣṭa* = “do not weep or cry,” said Indra to the crying children in the womb; and that is why they were named “*Marut*” afterwards.

Indra came to know, through His Yogic powers, that it was on account of Diti's observance of the *Dvādasi* fast and worship of *Kāma* that His weapon could not destroy her child in the womb. His own thoughts began to oppress Him. He said to Himself that, instead of one, they multiplied into forty-nine. *Devas* could not destroy them. It would be safer to make them *Devas*.—59-61.

After this, Indra appeared before Diti and besought her to forgive Him for His base action. He said that He did that, because statesmanship dictates that a wise man should always endeavour to put an end to his enemies. They would, from that day forward, be known as the “*Marut*” and would rank among the *Devas* and would be entitled to a share in the sacrificial offerings, like other *Devas*.—62-63.

In this way, Indra, after making the “*Maruts*” into *Devas* and, taking Diti with Him in His *vimāna*, returned to Heaven.—64.

Note.—*Vimāna* : the conveyance of the *Devas*, something like the flying machine of the present times.

Since then, the *Maruts* are classed among the *Devas*. They receive their share of sacrificial offerings, and after leaving the demons their kith and kin, they have closely identified themselves with the *Devas*.—65.

Here ends the seventh Chapter dealing with Madana Dvādasi Vrata.

CHAPTER VIII.

The *Riṣis* said:—O *Sūta*! We have heard with concentrated attention what you have been pleased to relate to us; now we feel desirous to know the lives of the kings that flourished at each order of creation.—1.

The Sage *Sūta* said:—At the time when King *Prithu* was anointed and made lord of the world, *Chandramā* was made the king of medicinal herbs, sacrifices, fasts, penances, stars, planets, *Brāhmaṇas*, trees, thickets, creepers; *Varuṇa* of waters; *Kuvera* of wealth and (other) kings; the Sun of the twelve *Ādityas*; *Agni* of *Vasus*; *Dakṣa* of *Prajāpatis*;

Indra of gods; Prahlāda of demons; Yama of pitris; Śiva of demons and Yakṣas; the Himālayas of the mountains; the Ocean of the waters; Chitraratha of Gandharvas and Kūmaras; Vāsuki of powerful serpents; Takṣaka of other snakes; Airāvata of the Diggajas and other elephants; the peacock of birds, Uchāśravā of horses; the lion of the animals living in jungles; the bull of the cows; the trees of the herbs.—2-8.

Similarly, Lord Brahmā made the Devas Sudharma, Śankhapada, Ketumāna, Hiranyaromā, the kings of East, South, West and North respectively: and They protect the universe by destroying its enemies, unto this day.—9-10.

The various kings named above, collected together and took part in the coronation of king Prithu, and recognised him as the sovereign of the world. King Prithu reigned till the end of Chākṣuṣa Manvantara, when he was succeeded by King Vaivasvata Manu of the solar dynasty.—11-12.

Here ends the eighth Chapter dealing with the coronation of Kings.

CHAPTER IX.

The Sage Sūta said: "After hearing that, King Manu again requested the Fish God to narrate to him the career of the Manus who flourished in bygone ages".—1.

The Fish God said: "O King! listen. I shall relate to you briefly the lives of the Manus of yore, and shall give you a short history of Manvantaras and their times.—2.

"O Son of Mārtaṇḍa, hear attentively. In the bygone ages, at the close of the reign of Svāyambhuva Manu there was a group of Devas, known as Yāmas. In all Manvantaras, classes, such as Marichi, &c., are recorded to have appeared. Svāyambhuva Manu had ten sons, viz.:—Agnighra, Agnivāhu, Riphpha, Savala, Jyotiśmāna, Dyutimāna, Havya, Medhā, Mēdhātithi, Vasu. They having established a code of law and morality departed to felicity. This has been narrated as the Svāyambhuva Manvantara.—3-6.

The Svārochiśa-manvantara followed it. There were of Svārochiśa Manu four sons, viz., Nabha, Nabhasya, Prasṛiti, Bhāvana. Of this Manvantara, the following are recorded as seven Rṣis: viz., Datta, Nischaya, Vānastamba, Prāṇa, Kādyapa, Aurva, and Brihaspati." The seven Devas of this Manvantara were sons of Vasiṣṭha, known as Tuṣṭa, Hastindra, Sukrita, Mārti, Apa, Jyoti, and Ayasmaya.—7-10.

In the third or Auttamiya Manvantara, Manu named Auttami had ten sons, viz., "Isa, Ūrja, Tarja, Śuohi, Śukra, Madhu, Mādhlava, Nabhasya, Nabhā, and Saha" (who was most illustrious). The group of Devas in this

Manvantara was known by the name of *havana*. The following were the seven *Riṣis* in this Manvantara who were also known by the name of *Ūrja* :—*Kaukuruṇḍi*, *Dālbhya*, *Śankha*, *Pravahṇa*, *Śiva*, *Sita*, *Sasmita*.—11-14.

In the fourth Manvantara, which was called *Tāmasa*, the seven *Riṣis* were :—*Kavi*, *Prithu*, *Agni*, *Akapi*, *Kapi*, *Jalpa*, and *Dhīmāna* ; and the group of *Devas* were known by the name of *Sādhyā* ".—15-16.

The King *Tāmasā* *Manu* had ten sons, *viz.* :—*Akalmaṣa*, *Dhanvi*, *Tapomūla*, *Tapodhana*, *Taporati*, *Tapasya*, *Tapodyuti*, *Parantapa*, *Tapobhogi* and *Tapoyogi*.—17-18.

In the [fifth] *Raivat* Manvantara, *Devabāhu*, *Subāhu*, *Parjanya*, *Somapa*, *Hiranya-Romā*, *Saptāsva* were the seven *Riṣis* ; and *Abhūtarajas* was the group of *Devās*. *Aruṇa*, *Tatvadarśi*, *Vittavān*, *Havyapa*, *Kapi*, *Yukta*, *Nirutsuka*, *Satya*, *Nirinoḥa* and *Prakāśaka* were the ten pious and illustrious sons of *Raivataka* *Manu*.—19—22.

In the sixth or *Chākṣuṣa* Manvantara, *Bhṛigu*, *Sudhāma*, *Virajā*, *Sahisṇu*, *Nāda*, *Vivasvāna* and *Atināma* were the seven *Riṣis*. The group of five *Devās* was, *Lekhās*, *Ribhūs*, *Ribhās*, *Bārimūlas* and *Divaukasas* in this Manvantara. *Chākṣuṣa* *Manu* had ten sons, such as *Uru*, &c., as has been already mentioned by me in the genealogy of "*Svāyambhuva* *Manu* in chapter IV".—23-25.

After the *Chākṣuṣa* Manvantara, as narrated by me, shall occur the seventh Manvantara, which is called *Vaivasvata*.—26

In the *Vaivasvata* Manvantara, *Atri*, *Vasiṣṭha*, *Gautama*, *Kaśyapa*, *Bharadvāja*, the powerful *Yogi*, *Viśvāmitra*, *Jamdagni*, are the seven *Riṣis*. The seven *Riṣis*, after establishing a code of law and morality depart to felicity. *Sādhyās*, *Viśās*, *Rudrās*, *Maruts*, *Vasus*, *Aśvanikumārās*, *Ādityās* are the classes of *Devās* in *Vaivasvata* Manvantara. The King *Vaivasvata* *Manu* had ten renowned sons, *viz.*—*Ikṣvāku*, &c. In every Manvantara there are seven *Riṣis* who, after establishing a code of law and morality, depart to felicity.—27-31.

Now I shall explain to you something about the *Sāvarnya* Manvantara. *Aśvathāmā*, *Śaradvāna*, *Kauśika*, *Gālava*, *Satānanda*, *Kāśyapa*, *Rāma*, are the seven *Riṣis* in this Manvantara. *Dhṛiti*, *Vaṛyāna*, *Yavasa*, *Suvarṇa*, *Vṛiṣṭi*, *Charisṇu*, *Idya*, *Sumati*, *Vasu*, *Sukra* are the ten valiant sons of the *Manu Sāvarni*".—32-33

Rauchya, &c., shall be another six *Manus* after *Sāvarni*.

From *Prajāpati Ruchi* there shall be *Rauchya* *Manu*, from *Prajāpati Bhūtiya* there shall be *Bhautya* *Manu* and from *Brahmā* there shall be *Merusāvarnya*, *Ṛita*, *Ṛitadhāmā*, *Viśvakeṣa* *Manus*.

"I have explained to you something about the past and future Manus, O, King! Similarly, commencing from the age of Devās, in the 994th age, the afore-mentioned fourteen Manus rule in succession. In their time, they play their part in the creation of the moveable and immoveable objects, and afterwards attain final rest with Brahṁā, at the end of the age. They (the Manus), after 1,000 ages, shall be absorbed in Brahṁā and be joined to Viṣṇu".—34.

Here ends the ninth Chapter dealing with Manvantaras.

CHAPTER X.

The sages said that in ancient times the kings came to be called Pārthiva, on account of their sway all over the land; but how did the earth come to be known as Prithvī? O Sūta! tell us also why the earth came to be called "Gau?"—1-2.

Sūta said that Prajāpati Aṅga, in the family of Svāyambhuva Manu, was born who was married to the vile daughter of Mṛityu, named Santhā the shrew, who gave birth to Vēna. King Vēna was valiant, but oppressive and sinful. The sages, seeing the sinful deeds of the king, who used to forcibly seize the wealth and the women of others, approached him with the object of bringing about law and order by giving him good advice.—3-5. But when the king did not listen to the good advice of the sages, they killed him by their curse. After that being afraid of anarchy, the sinless Brāhmaṇas began to churn the dead body of the king from which first came out the races of Mlecchas.—6-7.

Note.—Mlecchas has been defined by Baudhāyana as meaning "Non-Aryan, a foreigner, sinner, outcast, barbarian."

Black as soot the barbarian race that came out of Vēna was the outcome of the evil qualities of his mother; and from the portion of the good qualities of his pious father, appeared from the right hand of the dead king, a most brilliant figure, wearing an armour, studded with precious stones, and armed with bow and arrow in one hand and holding a club in the other. The illustrious figure thus produced, after so much difficulty, was named Prithu. King Prithu was anointed by the Brāhmaṇas, but even then he practised severe austerities.—8-10.

Lord Viṣṇu, greatly moved by the profound devotion of the King Prithu, showered His blessings upon him. The king, after being thus blessed by the Lord, became most powerful and illustrious. On seeing the earth devoid of Vedic rites, he was filled with righteous indignation, and prepared himself to destroy it with his never-failing arrow. The earth, trembling with fear, assumed the form of a cow and took to flight.—11-12.

Note.—This expresses a beautiful allegory. The righteous king saw that the people had given up the practice of the Vedic rites and were drifting towards sin by leaps and bounds. *Yathā Rājā tathā Prajā*—no wonder, therefore, that the people should have become so much demoralised during the sway of his predecessor—the wicked *Vena*. *Prithu*, the pious, could not possibly tolerate such a chaos, and in his rage he made up his mind to destroy the sinners, when suddenly a thought flashed through his mind that law and order could be evolved even without resorting to such an extreme measure. The land appeared to him like a cow that could give sweet milk, if properly milked. He therefore applied himself to uplift the degenerated and to take good care of the new generation.

Cl.—

राजन् दुष्टुक्षसि यदि क्षितिर्धेनुमेता

तेनाद्य वत्समिव लोकममुं पुषाय ।

तस्मिंश्च सम्यग्गतिं परितुष्यमाद्ये

नानाफलैः फलति कल्पलतेव भूमिः ॥

Besides this, the cow is the most important of all animals in India. She plays a great part in the agricultural prosperity of the country by bringing forth oxen. She nourishes the nation with her sweet milk and ghee. She is a very docile and harmless creature. Her hide supplies shoes to the people. She takes motherly care of the nation, and that is why she is held so sacred by the Aryans who are the original inhabitants of *Bharatavarsa*. Even now a man, to seek forgiveness or shelter, puts in a blade of grass in his mouth and addresses a real Aryan, "I am your cow, forgive me or save me." The moment such a man approaches a true Aryan, he is rendered all possible assistance at every risk and stake by the Aryan.

Similarly, when that thought crossed the mind of *Prithu*, he compared the land to the cow, and then he could not destroy it.

Thirdly, it is the poetic way of saying that, when the earth became so terribly afraid of the power of the king, it appealed for mercy by appearing before him and telling him that it was his cow.

Fourthly, the sinners, trembling with fear, craved the forgiveness of the sovereign by calling themselves his cow and promising to turn over a new leaf—which will be clear further on.

The earth went on running, and the king continued the chase. After getting overpowered, she stopped and craved forgiveness and asked what to do.—13.

Note.—The allegory is continued. The king is portrayed as chasing the race of sinners who, to save their lives, are depicted to be running away and calling themselves cows, so that the king may not shoot his arrow at them. The sinners in their consternation have no courage to face their righteous sovereign, until they are deadbeat and can proceed no further. The sovereign would not let them run away, for he is anxious to reclaim and uplift them. He would therefore simply put his arrow on his bow to guard them from evils and also to stop them from running away to any out-of-the-way place.

✓ A cow, when she runs away like this from her master, is similarly chased by the latter with a stick in hand. The master does not mean to kill the cow with his stick. He carries it with him for his own safety as well as for hers. He also uses his stick in directing

the footsteps of the animal. The bow and the arrow were similarly carried by the king in his pursuit of the earth that was running away from him in the form of a cow.

At this, the king addressed the earth and asked her to quickly minister to the needs of all beings, whether moving or fixed. The land promised to obey the behests of the king. Then the king, after making Svâyambhuva Manu as the calf, milked the earth in the form of the cow with his own hands. The earth then produced the different kinds of grain, which support mankind; after which the sages, using the moon as the calf and Brihaspati as the milk-man, milked the (earth) cow and extracted the milk of virtue in the pot of the Vedas. Then the Devās, after making the God Indra the calf and the God Mitra as the milkman, milked the (earth) cow. They drew out the milk of elixir-vitæ in the pot of gold. The Pitṛis also milked the same thing in the pot of silver.—14-18.—14-18.

Note.—The allegory goes on. The quality and richness of the milk depend on the care and feeding of the cow. The earth is a cow that will give any kind of milk, provided due care is taken of it, and people milking it know how to do it.

Then Antaka, after making the God of death the calf, milked the (earth) cow and took out Svadhâ from it. Similarly, the Nāgas, after making Takṣaka the calf and Dhritarâṣṭra as the milkman, got out poison in a gourd, and the Asurās, making Virochana the calf and Dvimūrdhâ as milkman, pressed out Mâyâ into a pot of iron. The Yakṣas pressed out in an earthen pot the knowledge of making themselves invisible after making Kuvêra the calf.—19-22.

Note.—Valâravana is same as Kuvera, the God of wealth.

The Pretās and Râkṣasas, making Sumâli the calf and Raupya the milkman, drew out the stream of blood. The Gandharvas and Apsaras made Chaitrarath the calf and Vararuchi the milkman and got out on a lotus-leaf various kinds of fragrance, and the mountains obtained several kinds of precious gems and medicinal herbs which they extracted in the foot of hill ranges, after making the Mount Himâlaya the calf and the Mount Sumeru the milkman. The trees also in their turn took out the power of regenerating even after being lopped, in a leaf of Palâsa (*Butea frondosa*), after making Shâla (*Shorea robusta*) the milkman and the figtree the calf. In the same way, every one who milked the earth got the "fruit" he wished for.

In the reign of King Prithu, people were long lived, wealthy, had peaceful relations with their neighbours. None was wicked, poor or sick. In the glorious reign of Prithu, there was no phenomenon foreboding evil that would have caused consternation to his subjects. Every one passed his days in perfect peace and contentment, without getting overcome by grief or pain. Prithu, the Great, by the power of his bow,

made many a part of his extensive Empire habitable and culturable. During the time of that valiant monarch, there was no need of a fortress, it was not necessary for the people to arm themselves, the science of political economy was not in vogue. It was simply lying unhonoured. All the people performed their duties and prescribed rites. "I have explained to you, O King! how they milked the earth and got out of it what they wished, from which it must be understood that, at the time of performing sacrificial rites, the thing that each got out of the earth should be offered to him." The learned also call the land Prithvi because it was milked by the old King Prithu, the righteous.—23-35.

Note.—It is called Gô, because it appeared in the form of a cow when Prithu took up his bow and arrow to destroy it.

Here ends the tenth Chapter dealing with the story of Vend.

CHAPTER XI.

The sages said, "O Sûta! be pleased to relate to us the history of the solar and the lunar races."

Sûta said that in the days gone by Kaśyapa begot from his wife, Āditi, a progeny named the Sun, and the latter had three wives, viz:—Samjñā, Rājñī and Prabhā. Rājñī, the daughter of Rajvata, brought forth Revata, Prabhā gave birth to Prabhāta and Samjñā, the daughter of Viśvakarmā, became the mother of King (Vaivasvata) Manu.—2-3.

Samjñā also gave birth to Yama and a girl called, Yamunā, who were twins. When Samjñā could not bear the power of the Sun, she produced from her body a lady known as Chhāyā (shadow). Seeing Chhāyā standing face to face, Samjñā directed her to serve her master and also to take motherly care of her progeny. On Chhāyā's agreeing to carry out her injunctions, Samjñā went away somewhere.—4-7.

The Sun mistaking Chhāyā for Samjñā begot from her Sāvartī Manu so called because he is of the same Varna as Vaivasvata Manu and Sanī, and also the two girls, named Tapatī and Viṣṭi. When Chhāyā herself became the mother of these children, she began to devote more attention to her own offspring than to the progeny of Samjñā. Manu did not mind this, but Yama took it seriously, and one day he lifted his right leg to kick Chhāyā. Chhāyā also, getting in a fit of rage, cursed Yama, and said that his leg would be eaten by worms and would always discharge pus and blood.—8-12.

Hearing such a dreadful curse, Yama went to his father and told him that he had been cursed for no fault of his by his mother. In a childish freak, he lifted up his foot at her, at which in spite of the

entreaties of Mann, she pronounced that curse upon him. Yama, continuing, said that such an attitude of Ohhāyā showed that she was not their mother. The Sun said, what could he do. Who does not get into trouble by committing an act of folly? What to say of others, even the omnipotent Lord Śiva had to reap the fruits of His actions. But, in spite of all that, he would give him a cock that would destroy all the worms of his foot and would also remove the blood and pus flowing from it.—13-17.

On getting no redress from his father, Yama went to Gokarṇa tīrtha, and began to practise severe penances by merely living on fruits, leaves and air. After practising penances for one hundred thousand years, Lord Śiva appeared and asked him to seek a boon.—18-19.

Yama asked the Lord for the power of protecting the world, the Kingdom of Piṭris, and the faculty of distinguishing virtue from vice. The Lord granted him the boon he asked for, and then disappeared.—20-21.

The Sun, causing fear to Ohhāyā, discovered that Samjñā, after leaving her behind, had gone to live with her father. At this, he got very angry and went to Kuvera, and asked him to send Samjñā back along with him. Hearing the above words of the Sun, Viśvakarmā said that Samjñā, not being able to bear his power, ran away in the form of a mare after leaving Ohhāyā behind. On reaching home, she was very severely taken to task for running away like that, and was denied admittance into the house.—22-25.

Note.—Vadavārūpa means in the form of a mare—which implies that she ran at a great speed from the house of her Lord, the Sun, so that she might not be overtaken by him in the way.

Consequently, she repaired to Maru deśa, where she was roaming about in the form of a mare.—26.

Note.—This implies that even in Maru deśa, Samjñā was running about here and there at a tremendous pace, in order to find out for herself a good shelter where she could hide herself.

Viśvakarmā, continuing his speech, said that, under the circumstances, he would like to diminish his power, provided the Sun would willingly accord him permission to do so. He suggested that he would reduce his power by means of a special instrument, after which he would become agreeably strong to every one; to which the Sun agreed, and Viśvakarmā by his instrument, Bhrami, sliced away some portions of the Sun's unbearable power. Viśvakarmā then made a quoit (Chakra) for Viṣṇu, a trident for Śiva and a Vajra (thunderbolt) for Indra to destroy the Daityas and Dānavas out of the particles of power that he took away from

the Sun. The Sun after that, became fairly agreeable; but as he did not allow any power to be reduced from his feet, they continued to be very dazzling.—27-30.

Note.—The feet of the Sun mean the rays.

Nobody could stand the dazzle of his feet, and consequently let no one ever make the feet of the Sun in his image, for the purpose of worship even. One who makes the feet of the Sun in his image, goes to hell and suffers from leprosy. Let, therefore, no one, who is anxious for his own welfare, make the feet of the Sun, even in pictures or temples.—31-33.

The sun, after thus getting his power modified by Viśvakarmā, went out in the form of a horse and enjoyed himself in the company of Samjñā, who, not recognising him and taking him for another person, became terrified, but was helpless; she consequently ejected the semen virile through her nostrils, out of which Āśvinikumāras, called otherwise Nāsatyas and Dasras, were born. They are called Nāsatyas, because they were born from the nose (nāsa), and Dasras, because they were born as Sons. Afterwards, Samjñā recognised her Lord and became pleased, and went with her Lord in a vimāna to heaven.—34-37

Note.—‘Āśvarūpeṇa’ means in the form of a horse—which implies that the Sun being overpowered with passion ran with the speed of a horse to enjoy himself in the company of Samjñā.

‘Manasāḥgobham’=was agitated in mind, because she could not recognise her Lord at the first sight. She met the Sun after a long time, and quite unexpectedly, and then there was a great difference in his features, as his power was moderated by Viśvakarmā. The Sun, of course recognised Samjñā, and mixed with her in the usual way. Samjñā, being overpowered, became helpless, but was very much agitated in mind.

Sāvarṇya Manu is still living and practising penances unto this day on Mount Meru, and Śani, by means of his asceticism, brought about domestic concord (between the sons of Chhāya and Samjñā). Yamunā and Tapati became rivers, and Viṣṭi obtained dark blue colour and was located in time (Hell).—38-39.

Vaivasvata Manu had ten powerful sons, the eldest of whom was Ila, who was born by the performance of putreṣṭi sacrifice. His brothers were:—Ikṣvāku, Kuśanābha, Arista, Dhriṣṭa, Narisyaṇta, Karuṣa, Śāryāti Priśadhra and Nābhāga, who were all very valiant and illustrious. Manu, after anointing his son Ila and putting the reins of the Government into his hands, went to practise asceticism in the forest called Mahendravana.—40-42.

After sometime, Ila started on an expedition of conquest and visited several countries. Following the horse, he happened to enter Śaravapa.

the pleasure-garden of Śiva which was blooming with various kinds of trees, creepers and perennial foliage.—43-44

Note.—'Diglaya' means conquest.

'Aśvākriṣṭaḥ' means led by the horse. The ancient practice of conquest was that the sovereign wishing to conquer the world used to let loose a horse and follow it with his army. The monarchs through whose dominions the horse passed would either let it pass on without resistance, which implied their accepting the master of it as their sovereign lord, or would capture and tie it up. In the latter case there used to be a fight between the master of the horse and the monarch tying the animal. If the sovereign led by his horse returned to his kingdom after thus subduing the monarchs offering resistance or being acknowledged as their sovereign lord, then he used to perform the Rājastya sacrifice, in which all the monarchs were invited to take part; at the conclusion of which the sovereign performing the sacrifice used to be declared and accepted as the sovereign lord of all the kings present.

At that time, Śiva and Pārvatī were enjoying themselves in their Śaravana, and they had willed it that any male being, coming within a radius of ten yojanas of their forest, would be transformed into a female being.—45-46.

The King Ilā entering the Śaravana, without knowing the will of Śiva and Pārvatī, was instantly transformed into a woman, and his horse was also transformed into a mare. The king, thus deprived of manhood, was very much amazed to find himself in the form of a woman. He was named Ilā and had breasts like women. His thighs became stouter and his face became like the moon—which made him look more enchanting in that female form. Who would not be enamoured by the glances of such a beautiful form? His arms were long, his black tresses of hair, were kissing his feet, there were no hair on his body, his teeth were well-shaped, and his voice was exquisitely sonorous.—47-50.

His complexion was a happy admixture of dark and white, his strut was graceful like that of hamsa (crane) and elephant, his brows were like the bow and his nails were fine and red.—51.

Ilā, of such unsurpassing beauty, began to roam about in that forest, and was thinking as to who and where were her father, brother and mother. She also thought as to who and where was her lord and how long would she have to remain in the world. As she was lost in that reverie, the son of the moon appeared before her. On seeing Ilā, of matchless beauty, Budha—the son of the moon—was fired with passion and began to devise plans for marrying her.—52-54.

One day Budha, with a mace, a water-pot and a book in his hand, and accompanied by a train of Brahmacārits, each holding a bamboo mace and wearing ear-rings, set out in quest of kṛdā and sacrificial

fuel. He passed close to that forest where Ilā was roaming. Seeing Ilā, Budha stopped behind a tree, at a distance from the forest, and from there beckoned Ilā to come to him.—55-57.

Note.—Brahmachāri means a student. In olden days, students were made to lead the life of perfect celibacy. They carried a bamboo mace and wore ear-rings.

Budha was careful enough not to get within the forbidden limits of the pleasure-garden, for fear of being transformed into a woman.

When Ilā approached Budha, the latter said, "Dear! This is not the proper time for you to roam about in the forest. Why did you come away leaving me at home and neglecting the arrangements of agnihotra? Come, come, why are you looking perplexed? This is the time when you should have put the house in order by washing the floor and decorating it with flowers. It is now dusk, and not the time for you to be sauntering about here."—58-60.

Hearing those words of Budha, Ilā said, "Lord! I know not why I forgot to do what you have just said. I am really in a peculiar fit of forgetfulness at present, so much so that I am not able to recognise either myself or yourself. Tell me where you live, O Pious one!"—61.

Budha replied that her name was Ilā and that he was Kāmuka, who, owing to his versatile genius and deep lore, was known as Budha (a learned scholar). He was born in an illustrious family. His father was the lord of Brāhmanas. Hearing those words of Budha, Ilā accompanied him to his residence. She was overjoyed to see the house of Budha, with its golden pillars studded with precious stones and erected through divine magic; and greatly admired the character, the appearance, the riches and the family of her husband. Ilā, for a long time, thus enjoyed herself in the house of Budha that looked to her like the house of Indra.—62-66.

Here ends the eleventh Chapter called meeting with Budha.

CHAPTER XII.

Sāta said that sometime after Ikṣwaku, &c., the brothers of Ilā, set out in quest of him. In their wanderings they chanced to pass by the Saravana, where they came across the mare, on which was the saddle, glittering with jewels. On seeing the mare with that jewelled saddle, they all recognised it to be Chandraprabhā, the famous charger of the Monarch Ilā. They were highly astonished to find the charger transformed into a mare, and questioned the priest Maitrā-Varuṇa (Vasiṣṭha) about it. The sage began to explain to them the mystery, through his powers of Yoga. The sage Vasiṣṭha said that Siva and Pārvatī had determined that

any one entering the limits of their pleasure-garden would instantly be transformed into a female figure. Unfortunately, both the king and the horse happened to do so and they were transformed accordingly. The brothers of the transformed monarch then besought the great sage to devise some means by which Ila could be restored to manhood.—1-7.

Vasiṣṭha said that, by devoutly worshipping Śiva, the monarch could be restored to manhood. Hearing that, the brothers of Ila (Sons of Manu) repaired to the abode of Śiva ; where they pleased Him by their devotion. The God then said that He could not go against His determination, but that if Ikṣvāku performed the aśvamedha sacrifice, then Ilā would become a Kimpuruṣa (Mongolian type ?), though it would be impossible for him to assume his previous (Aryan ?) form. After that, the brothers of Ila performed the aśvamedha sacrifice, and the latter became a Kimpuruṣa.—8-11.

On becoming a Kimpuruṣa, Ila used to remain in the form of a man for one month and the next month he used to become a woman again. Ila, in the form of Ilā, conceived in the house of Budha, and gave birth to a notable son. Budha, after the birth of that son, went to heaven.—12-13.

That region where this happened, came to be known as Ilāvṛitavara (Mongolia ?), and Ila in that way appeared at the inception of the Solar and the Lunar races, in other words, Purūravā, the son of Budha, from Ilā, was the founder of the lunar race, and Ikṣvāku of the solar clan.—14-15.

Ila, after becoming Kimpuruṣa, came to be known as Sudyumna. Sudyumna became the father of Utkal, Gaya, Haritāśva. Utkal became the king of Utkala, Gaya of Gayā, Haritāśva of Pārvakuru country. Purūravā became the monarch of Pratiṣṭhāna and Ikṣvāku of Madhyadeśa.—16-19.

Note.—Utkala is modern Orissa. Pratiṣṭhāna, the country situated opposite to Allahabad, the modern Jhansi. Madhyadeśa, the country lying between the Himālaya and Vindhya mountains. Kuru, about the site of modern Delhi.

Nāriṣyanta was the father of Sucha, Nābhāga of Ambariṣa,* Dhṛiṣṭa of 3 sons, named Dhṛitaketu, Chitrānātha and Raṇadhṛiṣṭra, Śaryāti of Ānarta and of a good girl, named Dārikā —20-21.

Roḥamāna was the son of Ānarta. He was very valiant, and was the sovereign of Ānarta country which had Kuśasthali for its capital.—22.

Note.—Ānartadeśa is the same as Dwārikā ; Kuśasthali is the country situated in the defiles of the Vindhya.

Roḥamāna was the father of Keśa, who became the father of a hundred children, the eldest of whom was Raivata, also named

* Professor H. H. Wilson considered it "not improbably, a gratuitous perversion" of a passage in the *Harivamśa* (See his translation of *Viṣṇu Purāṇa* Vol. III p. 369 ; Second Edition.)

Kakudmi. He had also a daughter, named Revati, who was the wife of Balarāma. Kuruṣa begot innumerable progeny, who were known by the name of Kuruṣa. Priṣadhīa became śudra by the curse of his preceptor for killing a cow.—23-24.

Riṣiś! now listen, I am going to relate to you the family of Ikṣvāku :—

Of the hundred sons of Ikṣvāku, Vikukṣi was the eldest whose fifteen sons reigned in the country to the north of Mount Meru, and one hundred and fourteen to the south of it. The eldest of the Kings who reigned south of of Meru was Kakutsu, whose son was Suyodhana, the father of Pṛithu. The latter was the father of Viśvaga, Viśvaga of Indu and Indu of Yuvanāśva.

Śrāvasta, the son of Yuvanāśva was the founder of the town of Śrāvasti, in the country of Gauda —25-30.

Note.—Śrāvasti, a town in northern Kosala, where Lava reigned. It is also called Śrāvati in Raghuvamśa. It is identified with Sahet Mahet, north of Ayodhyā. Gauda =Gour in Northern Bengal.

Śrāvasta was the father of Brihadāśva, and the latter of Kuvalāśva, who was also called Dhundhumāra, on account of his having killed [a demon named] Dhundhu. The valiant Dhundhumāra had three sons, viz.—Dridhāśva, Danḍa and Kapilāśva —31-32.

Dridhāśva was the father of Pramōda, the latter of Haryaśva, Haryaśva of Nikumbha and Nikumbha of Samphatāśva.—33.

Samphatāśva had two sons, Akritāśva and Raṇāśva. Raṇāśva was the father of Yuvanāśva, and the latter of Māndhātā.—34.

Māndhātā's sons were.—Purukutsa, Dharmasena, Muchakunda and Śatrujit.—35.

Purukutsa who had a son, named Vasuda, was the lord of Narmadā. Vasuda became the father of Sambhūti, and the latter of Tridhanvā. Tridhanvā was the father of Trayāruṇa, the latter of Satyavrata and Satyaratha was the son of Satyavrata. Satyaratha was the father of Hariśchandra, the latter of Rōhita ; Rōhita of Vrika and Vrika of Bāhu. Sagara was the son of Bāhu, and Prabhā and Bhānumati were the two wives of Sagara the pious.—36-39.

Both the queens of Sagara, desirous of [begetting] sons, propitiated the sage, Aūrva Agni, who became pleased and said that he would bless one to beget sixty thousand sons and the other he would bless to beget only one son, who would continue the line of the Solar race. They were welcome to make a choice for themselves. Prabhā wished to be the mother of sixty thousand sons.—39-41

Bhānumati begot a son, named Asamañjasa, and Prabhā of the family of Yadu, became the mother of sixty thousand sons.—42.

Once upon a time, the sixty thousand sons of Prabhā were reduced to ashes by the Sage Kapila—an incarnation of Viṣṇu—while they were digging the earth in search of the Aśvamedha horse. The wife of Asamañjasa gave birth to Anśu. Dillpa was the son of Anśu, and Bhagīratha, who brought the mother Ganges to the earth after practising great penances, was the son of Dillpa.—43-44.

The queen of Bhagīratha gave birth to Nābhāga, and the latter was the father of Ambarīṣa. Ambarīṣa became the father of Sindhudvīpa. Sindhudvīpa was the father of Ayutāyu, the latter of Rituparṇa. Kalmaṣāpāda was the son of Rituparṇa and the father of Sarvakarmā. Sarvakarmā was the father of Anarāya, and the latter of Nighna. Nighna became the father of Anamitra and Itaghu.—45-47.

Anamitra went to the forest to practise penances, and Raghu became the father of Dillpa, and the latter of Aja.—48.

Dirghabāhu was the son of Aja, Ajapāla of Dirghabāhu and Daśaratha of Ajapāla. Daśaratha became the father of four sons, who were the incarnations of Nārāyaṇa, and Rāma, who killed Rāvaṇa, was the eldest, and whose biography was written by the great poet Vālmiki. Rāma was the father of Lava and Kuśa.—49-51.

Kuśa was the father of Atithi whose son was Niṣadha, the latter was father of Nala, and Nala was the father of Nabhā. Puṇḍarika was the son of Nabhā and father of Kṣēmadhanvā. Kṣēmadhanvā was the father of Devānika. Devānika was the father Ahinagu, and the latter of Sahasrāśva. Chandrāvalōka was the son of Sahasrāśva and father of Tārāpiḍa. Chandragiri was the son of Tārāpiḍa and father of Bhānuchandra. The latter was the father of Śrutāyu, who was killed in the great war of Bhārata. In the family of Kāśyapa there were two Nalas, viz.—one, the son of Virasena and the other of Niṣadha.

Sūta said: "I have related to you the names of the chief kings of in the dynasty of Vaivasvata and of Ikṣvāku race."—57.

Here ends the twelfth Chapter, describing the Solar race.

CHAPTER XIII.

Manu said: "Lord! I am very eager to hear something about the important family of the Pitṛis of the Sun and the Moon."—(1).

The God Fish replied that, out of the seven groups of the Pitṛis residing in Heaven, the Pitṛis belonging to three particular groups are

without form, (that is composed of intellectual, not elemental, substance), while the Pitṛis of the remaining four groups have form (i.e., corporeal). The formless ones are the Pitṛis of Prajāpati Vairāja.—(2-3).

The celebrated Vairāja devas, disturbed in their yoga practices having attained to ancient regions, worship there.—(4).

These Brahmavādins are re-born at the end of Brahma's day, and by their previous practice of yoga, they acquire the memory of their past lives and the knowledge of Sāṅkhya Yoga, which begets in them supernatural faculties and enables them to attain to Nirvāṇa. It is therefore very fruitful to feed the yogis at the time of performing a funeral ceremony in honour of the departed spirits.—(5-6).

Menā, the queen of Himālayas was the mānas a daughter of the Pitṛis. She was the mother of Menakā and Krauñcha of whom the latter was the elder. The continent, surrounded by the ghrta ocean and adorned with the range of Krauñcha hills, came to be known as Krauñcha continent. Menā also became the mother of the following three daughters:—Umā, Ekaparṇā, and Aparṇā, who were devoted to the practices of yoga and rigorous penances. Himālaya gave Umā to Śiva, Ekaparṇā to Sita, and Aparṇā to Jaigīṣavya. All these were given to performances of great penances.—(7-9).

The Rīṣis said: "O Sage Sūta! tell us why Sati, the daughter of Dakṣa, consumed herself, and how again she took birth as the daughter of Himālaya. "Also tell us in detail, O Sūta, what Dakṣa, the son of Brahṇa, told her, the mother of Lokas, at the time of her consuming her body."—(10-11).

Sūta said that when Dakṣa invited all the Devas to take part in the great sacrifice that he performed, Sati asked him the reason of his having excluded her husband, Śiva. Dakṣa answered that Śiva was not invited, because he was not considered worthy, since he always remained besmeared with the ashes of the funeral pyre and armed with his trident. He, being the destroyer of the universe also, it would have been utterly inauspicious to invite Śiva on the occasion of that big sacrifice. Hearing those words of Dakṣa, Sati was enraged, and said she would give up the body begotten of him. Sati continuing, added that, in the course of the performance of his sacrifice, Dakṣa would be killed by Her Lord—Mahādeva—and he would again have to take birth as the son of the ten Pitṛis. After that, Sati produced a blazing fire by Her yogic power in the sacrificial pool, and began to consume Herself into it, seeing which all the Devas, Asuras, Kinnaras and Gandharvas present there,

asked what was it due to? Dakṣa became very sad and saluting, said.—12-17.

"Devi! Thou art the mother of the universe and the giver of happiness to all. Only through sheer kindness thou tookest birth as my daughter. None of the moveables and immoveables can thrive in the universe without thee, be pleased, do not forsake me, O pious one!"—18-19.

Hearing the above words of Dakṣa, Sati said. "I shall accomplish what I wish. Hear! you should practise penances after your sacrifice is destroyed by Śiva, and then you will be born of the ten Prajāpatis; you shall then have sixty daughters, and I shall give you yoga after becoming pleased with your austerities."—20-22.

Dakṣa then asked the Devi to tell him in which sacred places he would find her abode and under what epithets he should worship her in course of his penances.—23.

Sati replied that she was to be found at every time, in every region, in every being. There was nothing in the universe in which she was not to be found. She was omnipresent. Even then she would name the particular places where penances should be practised to obtain his desires early.—24-25.

She was known under the following different names, at the following different places, where by practising penances one would attain the fruits of his austerities early :—

Viśālākṣi in Kāśi; Lingadhāriṇī in Naimiṣāranya; Lalitā in Prayāga; Kāmākṣi in the Gandhamādana hills; Kumudā at the Mānasa lake; Viśvakāyā in Ambara; Gōmatī in Gōmanta; Kāmachariṇī at the Mandar hills; Madōtkatā in the Chaitraratha forest; Jayantī in Hastināpura; Gaurī in Kānyakubja; Rambhā on the Mount Malaya; Kīrtiwatī in Ekāmbhaka; Viśvā in Viśveśvara; Purūhutā in Puṣkara; Mārgadāyini in Kedār; Nandā in the Himālayas; Bhadrakarṇikā in Gokarṇa; Bhavāni in Sthāneśvara; Bilvapatrikā in Bilval; Mādhavi in Śrīsaṇā; Bhadrā in Bhadrēśvara; Jayā in Varāhakṣetra; Kamalā in Kamalālaya; Rudrāṇī in Rudrākōṭi; Kālī in Kalanjar hills; Kapilā in Mahāliṅga; Mukutēśvari in Markōṭa; Mahādevī on the banks of the Śalagrīmt river; Jalapriyā in Śivalinga; Kumārī in Maṇāpuri; Lalitā in Santāna; Utpālākṣi in Sahastrākṣa; Mahōtpalā in Kamalākṣa; Mangalā in Gangātirtha; Vimalā in Puruṣōttama; Amoghākṣi on the banks of the Viprāsā river; Pātālā in Puṇḍrardhāna; Nārayaṇī in Supārśva; Bhadrāsundarī in Vikōṭa; Vipulā in Vipulā; Kalyāṇī in Malayāchala; Kōtavi in Kōṭi tirtha; Sugandhī in Mādhavavana; Trisandhyā in Gōdāśrama; Ratipriyā

in Gangōtri; Śivanandā in Śivakunḍa; Nandini on the banks of the Devikā river; Rukmiṇī in Dwārikā; Rādhā in Vrindāvana; Devakī in Mathura; Paramēśvarī in Pātālā; Sītā in Chitrakūṭa; Vinduvāsini in Vindhyaśhala; Ekavīrā in Sahyādri; Chandrikā in Hariśchandra; Rāmā in Rāma tirtha; Mrigāvatī on the banks of the river Yamunā; Mahālakṣmī in Karavīra; Umādevī in Vināyaka; Arogā in Vaidyanātha; Mahēśvarī in Mahākālā; Abhayā in Uṣṇatīrtha; Amṛitā in the caves of Vindhyaśhala; Māndavī in Māṇḍvaya; Svāhā in Mahēśvara; Prachapḍā in Chāgalāṇḍa; Chaṇḍikā in Amarakantaka; Varārōhā in Someśvara; Puṣkarāvati in Prabhāsa; Devamātā on the banks of Pārāvāra of the Sarasvatī river; Mahābhāgā in Mahālaya; Pingalēśvarī in Payōṣṇī; Sinhikā in Kṛitā Śaucha; Yaśaskarī in Kārtikēya; Lolā in Utpalāvarta; Subhadrā at the confluence of the Ganges and the Sone; Mātā in Siddhapura; Lakṣmīraṅgaṇā in Bharatāśrama; Viśvamukhī in Jālandhara; Tārā in Kiṣkindhā; Puṣṭī in Devadāruvana; Mēdhā in Kāshmir; Bhitmā in Himālaya; Puṣṭī in Viśveśvar; Śudhī in Kapālamōchana; Mātā in Kāyāvarōhana; Dhvani in Śankhōdhār; Dhṛitī in Pipḍāraka; Kālā on the banks of the river Chandrabhāgā; Śivakāriṇī on the Achōḍaka tank; Amṛitā in Veṇā; Urvāśī in Badarinārāyaṇa; Auśadhi in Uttarakuru; Kuśōḍaka in Kuśadvīpa; Manmathā in Hemkūṭa; Satyavādini in Mukuṭa; Vandanyā in Aśvatha; Nidhī in the town of Kuvera; Gāyatri in the Vedas; Pārvatī in Kailāśa; Indrāṇī in Devaloka; Sarasvatī in the mouth of Brahmā; Prabhā in the disc of the Sun; Vaiṣṇavī in the Mātrikētra; Arundhatī among the Pativratās; Tilōttamā among women; and Brahma-kālā in the mind; and Śakti in all bodies.—26-53.

Note.—Malayāśhala, one of the seven principal chains of mountains in India. It is most probably to be identified with the southern portion of the ghāts running from the south of Mysore, and forming the eastern boundary of Travancore.

Hastināpura=Delhi. Kānyakubja=Kanauj. Puṣkara=Ajmer. Sōmēśvara=In Kathiawar. Devadāru-vana=In Almora near Yōgeśvara. Uttara-kuru=Tibet. Mādhava-vana=In Muttra. Karavīra=Karur. Mahākālā=In Ujjain. Māndavya=In Māṇḍvi. Kapāla-Mōchan=In Gaya. Hemkūṭa=Between Meru and Himalaya. Ambara=Amber in Jaipur. Gōkarṇa=In Almora. Bīlvahala=In Almora. Rēdrakōṭi=In Koteśvar (Almora). Śāligrāmi-nadī=Gandakī river.

“The above are the hundred and eight chief names, under which I am usually known. I have also enumerated to you the names of the principal holy places which I have for my abode. One who hears or reads the names mentioned above or bathes in the tirthas and then worships me there, is liberated from all sins and goes to Śivaloka, where he remains for one Kalpa. One who resides in the sacred places mentioned above, attains Nirvāṇa. One who recites the hundred and eight

names before Śiva, on Tritiyā and Aṣṭamī, is blessed with many children. One who repeats these names at the time of giving away a cow in charity, or on the occasion of performing a funeral ceremony in honour of the departed spirits, or at the time of worship, goes to Brahmā." After uttering these words, the goddess Satī consumed herself. —54-59.

Again, after sometime, Dakṣa was born as the son of Prachetā, and Pārvatī after being born as the daughter of Himālaya, became the better-half of Śiva. Arundhatī, after worshipping Pārvatī, the daughter of Menā, obtained the highest yoga. By worshipping the same Pārvatī, Pururavā became Rājaraṣi, Yayāti begot progeny and Paraśurāma obtained wealth. Similarly, many Devas, Daityas, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras obtained supernatural faculties. Wherever there is a book containing the names of Pārvatī which is worshipped along with the Gods, no calamity befalls there. —60-64.

Here ends the thirteenth Chapter dealing with the genealogy of the Pitris and the 108 names of Gauri.

CHAPTER XIV.

Sūta said : The group of Marichinandana Pitṛis, whom the Devas constantly meditate upon, live in Somapatha regions. Those known as Agnisvāta pitris (because they performed great sacrifices to fire, i.e., Agni) reside there where these sacrificers dwell, and the river Achchhodā is their Mānasa daughter. In days of yore, the stream Achchhodā was brought into existence by Pitṛis. Achchhodā practised penance for one thousand years. —1-3.

After which, the young and handsome Pitṛis, wearing beautiful garlands and having sweet scents on their person, appeared before Achchhodā to grant her a boon. She was overcome with passion and expressed the desire of marrying Amāvasu Pitṛi, on account of which sinful desire she lost the power she had obtained from practising asceticism. —4-6.

She used to live in heaven, owing to her supernatural powers; but the moment she had such a base desire she fell to the earth. The date on which she expressed such a desire and Amāvasu Pitṛi did not give way to passion, came to be known as Amāvāsyā Tithi. Amāvāsyā is, consequently, very dear to the Pitṛis, and offerings made to them on that Tithi are very heartily accepted by them —7-8.

NOTE :—See R. R. Wilson's translation of the Viṣṇu Purāṇa, Vol II. p. 301 for other etymologies of Amāvāsyā

Achchhodā, after losing the powers acquired by penances, became ashamed and crest-fallen. She cast her head down and besought the Pitṛis for her salvation.—9.

The Pitṛis, seeing her weeping, pondered over the destiny and the work of the future Devas, and addressed her very gently :—10

"In heaven, a celestial being has to reap the fruit of his deeds, in the same celestial form. Celestial beings instantly reap the harvest of their actions, only the beings residing on the earth reap the fruits of some of their actions in other forms after death. Daughter! on account of your ignoble wish, you will be born from the womb of a fish in the 28th Dwāpara, and will become the daughter of Vasu. After that, you will return to your region. In an island covered with a number of jujube trees (Badarikāsraṇa) you will beget, through Parāśara, a son, named Bādarāyana, who will be a particle of Viṣṇu and will divide the Veda into several parts. You will beget two sons, Chitrāṅgada and Vichitravīrya, by becoming the queen of king Śantanu a portion of sea, and having begotten these two Kāstraja sons to that wise one, you will again return to the region of the Pitṛis, in the form of Prauṣṭha aṭakā. You will be known as Satyavati on earth, and as Astakā in Pitṛilōka. You will be the giver of longevity, of health and fruits of all desires. After some time, you will become the holy and celebrated Achchhodā river in the world".—11-20.

Note—Dwāpara is the third age of the world.

After addressing her thus, the Pitṛis vanished, and Achchhodā also began to reap the harvest of her actions, as told by the Pitṛis.—21.

Here ends the fourteenth Chapter describing the dynasty of Agniquṭta Pitṛis and birth of the river Achchhodā.

CHAPTER XV.

Sāta said: "In heaven, there are other illustrious regions called Vibharājas where dwell the pious Barhiṣada pitṛis so named because their Vimānas are carried by peacocks (barhi) and where people making offerings to the manes of their deceased ancestors go and find happiness. These Pitṛis are venerated by the Devas, Asuras, Apsarās, Gandharvas, Rākṣasas and Yakṣas. The Barhiṣada Pitṛis, possessed of great Yogic powers, are the sons of the sage Pulastya. They are the givers of safety and freedom from fear to their devotees. These very Barhiṣada Pitṛis had a mānasa daughter, named Pivart. She was well versed in, and mother of, Yoga and practised severe penances for a long time, when Lord Viṣṇu pleased with her devotion appeared before her and directed her to ask for a boon; she

prayed for a husband who would be beautiful, possessed of Yogic powers and able to curb his passions. The Lord, in granting her that boon, said : "Thou shalt be the wife of Śuka the teacher of Yoga, the son of Vyāsa. And thou shalt be blessed with a daughter, named Kritvī, who will be well versed in Yoga and will be married to the manly Rajah of Panchāla. Kritvī, after practising Yoga, will also be known as Gô, and she will beget a son, named Brahmadatta.—1-10.

"Thou shalt also become the mother of Kṛiṣṇa Gaura Prabhu, and Śambhu, who will be great Mahātmās and will ultimately depart to felicity. Thou shalt also attain Mokṣa, after giving birth to such illustrious sons."—11.

Note.—Mahātmā-magnanimous.

Sūta said : "The group of Mānasa Pitṛis, who are most handsome and virtuous and known as Sumūrtimantas (Vasiṣṭha's sons,) reside in the region called Jyotiṛbhlāśas where stars and planets light up their surroundings by their rays. This region is a high one where people making offerings to the manes of their deceased ancestors go and have various enjoyments. Even the Śūdras performing śrāddha go to that region in a vimāna ; what to say of a Brāhmaṇa who performs śrāddha devoutly. Gô was the mānasa daughter of those Pitṛis, and was married to Śukra and who enhanced the reputation of Sādhyās.—12-15.

"In the Solar world, there are regions called Marīchigarbhas, where Haviṣmāna Pitṛis, the sons of Amgirā, reside. Kṣatriyas performing Śrāddha in a holy place go to the same region, and that is why Haviṣmāna Pitṛis are worshipped by Kṣatriyas. Yaśodā was the mānasa daughter of Haviṣmāna Pitṛis. She was married to King Amśumāna and was the daughter-in-law of Pañchajanā, mother of Dillpa, and grandmother of Bhagīratha.—16-19.

"There are other regions known as Kāmadughas, where reside the pious Pitṛis, called Suvada as well as Ājyapā in the region of Prajāpati Kardarma. They are the sons of Pulaha and are worshipped by the Vaiśyas. The worshippers of these Pitṛis, by performing śrāddha, go to the same region where they see the manes of their deceased ancestors, mother, father, sister, friends, relations, etc." Virajā was the mānasa daughter of Ājyapā Pitṛis and was the queen of King Nahuṣa and the mother of Yayāti. She was afterwards known as Ekaṣṭakā in Brahma-loka.—20-24.

Something has been said about the three groups of pitṛis who are worshipped by men and have forms, now follows the description of the fourth set of Pitṛis.—25.

There is a *mānasa* region in the upper *Brahmāṇḍa* which is the abode of *Sōmapa Pitṛis*. They are eternal, the very incarnation of *Dharma*, and are as venerable as *Brahmā*. They are born of *Swadhā*, and having attained *Brahmahood*, by their power of *yoga*, they carried on the work of past creations and now rest in *Mānasa* regions. *Narmadā*, which flows in the southern part, is the *mānasa* daughter of the *Sōmapa Pitṛis* that purifies the people by her sacred waters.—26-28

The *Manus* have sprung from these *Pitṛis*, and their progeny perform *śrāddha* even when there is an absence of *Dharma* in the world. It was they who at the beginning of the Creation started the system of *śrāddha*, after acquiring *yoga* and begetting children.—29-30.

The *Pitṛis* mentioned above, like vessels of silver or of any metal having some admixture of silver. By performing *śrāddha* in such vessels and by giving them away to a deserving priest one makes them feel very happy.—31.

Offerings should be made to the *Pitṛis* in the name of *Agniṣoma*, and *Yama*. Where fire is not available, then they should be made in water or in the hand of a *Brāhmaṇa*. It is excellent to make offerings in the ear of a goat or a horse; and, similarly, it is very nice to perform *śrāddha* near the place where cows are kept or near a good stream of water. *Pitṛis* live in heaven, and offerings should also be made to them by facing towards the south.—32-33

At the time of making offerings, one should put his sacred thread on his right shoulder and offer, water, sesamum, kuśa grass, flesh, *Pāṭhina*, cow's milk, sweet things, the flesh of rhinoceros, honey, *śyāmāka*, rice, barley, wild rice, kidney-bean, sugarcane, white flowers, clarified butter. 34-35.

Note.—*Pāṭhina* is a kind of fish. *Madhu*-sweets, honey, nectar of flowers, wine, water, soma-juice, milk, vernal season. *Śyāmāka* is a kind of corn.

The things mentioned already are appreciable to the *Pitṛis* and should be offered to them; the things not liked by them and which should be discarded at the time of *śrāddha* are enumerated now, *vis.*—*Masūr*, hemp, ripe black mustard, *māṣa*, safflower, lotus, wood-apple, sunflower, the white thorn-apple, the fruit of *Nīma* tree, the fruit of *Adhatoda vasika*, the milk of she-goat, *kodrava*, split chick pea, liquorice, linseed, should never be offered in *śrāddha* to the *Pitṛis* by one who wishes to win their favour. One who pleases the *Pitṛis* by devotion, is blessed by them in return.—36-39.

Pitṛis, when they are pleased, give robust health, heaven, and children to their devotees. The worship of *Pitṛis* is more important than that of the Gods. The *Pitṛis* should be satisfied first. They are soon

pleased and are devoid of anger. They are harmless and of steady affection. They are of peaceful soul, lovers of purity, always soft speaking, and givers of happiness and prosperity to their devotees. The Sun is their Lord. I have narrated to you the family of Pitṛis by listening to which one gains life and virtue; therefore everyone should read and listen to it.—40-43.

Here ends the fifteenth Chapter describing the birth and dynasties of the Pitṛis.

The following important note on Pitṛis is reproduced from Wilson's *Viṣṇu Purāṇa* edited by Fitzedward Hall.

We may here take the opportunity of inquiring who are meant by the Pitṛis: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the *Sapīḍālikarāṇa*, has been duly performed. The Pitṛis collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The *Vāyu*, *Mātaya*, and *Padma Purāṇas*, and *Hari Vamśa*, profess to give an account of the original Pitṛis. The account is much the same, and, for the most part, in the same words, in all. They agree in distinguishing the Pitṛis into seven classes; three of which are without form *Amūrtayāḥ* or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal *Samūrtayāḥ*. When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the *Vāyu* and the *Hari Vamśa*, the first Pitṛis were the sons of the gods. The gods, having offended *Brahmā*, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of expiation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitṛis.

ते पुत्राण्युत्पन्नीता मन्वन्तरेणा दिवौकसः ।

पूयं वै पितरोऽस्माकं देवैर्यं प्रतिबोधिताः ॥

So the *Mātaya* has.

मन्वन्तरेषु जायन्ते पितरो देवसूतवः ।

'The Pitṛis are born, in the *Manwantaras*, as the sons of the gods.' The *Hari Vamśa* makes the sons assume the character of fathers; addressing them, 'Depart, children:'

गन्वतां पुत्रका पृथं पुत्रैकताम ते तदा ।

Again, the *Vāyu Purāṇa* declares the seven orders of Pitṛis to have been, originally, the first gods, the *Vairājas*, whom *Brahmā*, with the eye of *Yoga*, beheld in the eternal spheres, and who are the gods of the gods :

लोकः सान्त्वानिका नाम यत्र तिष्ठन्ति मास्तदाः ।

ते वैराजा इति क्वाता देवानां दिवि देवताः ॥

आदिदेवा इति क्वाता महासत्त्वा महीजसः ।

तेषां सत्त्व समाक्यता गन्वास्ते लोकपुजिताः ।

मन्वन्तरेष्वप्यस्तेषां पञ्चास्य समुत्तमाः ॥

Again, in the same work, we have the incorporeal Pitris called Vairājas, from being the sons of the Prajāpati Virāja :

अमूर्तवः पितृमयाः पुनस्ते वै प्रजापतेः ।

विराजस्य द्विजाः जेडा वैराजा इति विमुताः ॥

The Matsya agrees with this latter statement, and adds, that the gods worship them :-

अमूर्तवः पितृमया विराजस्य प्रजापतेः ।

वजन्ति वाम्देवगणा वैराजा इति विमुताः ॥

The Hari Vamśa has the same statement, but more precisely distinguishes the Vairājas as one class, only of the incorporeal Pitris. The commentator states the same, calling the three incorporeal Pitris, Vairājas, Agnishwāttas, and Barhishads; and the four corporeal orders, Sukālas Angirāsas, Suswādhās, and Somapās. The Vairājas are described as the fathers of Menā, the mother of Umā, Their abode is variously termed the Sāntānika, Sāntāna, and Soma loka. As the posterity of Virāja, they are the Somasads of Manu. The other classes of Pitris the three Purānas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity. They are the following :—

Agnishwāttas—sons of Marichi, and Pitris of the gods (Manu, Matsya, Padma) : living in Soma loka, and parents of Aśchhoda (Matsya, Padma, Hari Vamśa). The Vāyu makes them residents of Virāja-loka, sons of Pulastya, Pitris of the demigods and demons, and parents of Pivari; omitting the next order of Pitris, to whom these circumstances more accurately refer. The commentator on the Hari Vamśa derives the name from Agnishu 'in or by oblations to fire,' and Ātta 'obtained,' 'Invoked.'

Barhishads—sons of Atri, and Pitris of the demons (Manu) : sons of Pulastya, Pitris of the demons, residents in Vaidhira fathers of Pivari (Matsya, Padma, Hari Vamśa).

These three are the formless or incorporeal Pitris.

Somapās,—descendants of Bhṛigu, or sons of Kavi by Swadhā, the daughter of Agni; and Pitris of the Brahmins (Manu and Vāyu Purāna). The Padma calls them Uśmapās. The Hari Vamśa calls the Somapās—to whom it ascribes the same descent as the Vāyu,—the Pitris of the Sūdras; and the Sukālas, the Pitris of the Brahmins.

Havishmats—in the solar sphere, sons of Angirāsa, and Pitris of the Kshatriyas.

Ājyapās—sons of Kardama, Pitris of the Vaiśyas, in the Kāmaduha-loka (Manu, &c.); but the lawgiver calls them the sons of Pulastya. The Pitris of the Vaiśyas are called Kāvyas, in the Nandi Upapurāna; and, in the Hari Vamśa and its comment, they are termed Suswādhās, sons of Kardama, descended from Pulaha.

Sukālas—sons of Vasiṣṭha, and Pitris of the Sūdra: (Manu and Vāyu Purāna). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris :

अमूर्तिमन्तः पितरो वसिष्ठस्य सुकाशिनः ।

वाक्ता तु मानसाः सर्वे सप्त ते चर्ममूर्तवः ॥

It may be suspected that the passage is corrupt. The Hari Vamśa makes the Sukālas sons of Vasiṣṭha, the Pitris of the Brahmins; and gives the title of Somapās to the Pitris of the Sūdras. In general, this work follows the Vāyu, but with omissions and transpositions, as if it had carelessly mutilated its original.

The Matsya-purāna, by evident corruption, gives the Sukālas—as it calls them—the synonym Mānasas.

Besides these Pitris or progenitors, other heavenly beings are, sometimes, made to adopt a similar character. Thus, Manu says : "The wise call our fathers Vasus ; our paternal grandfathers, Rudras ; our paternal great-grandfathers, Adityas ; agreeably to a text of the Vedas : " that is, these divine beings are to be meditated upon, along with, and as not distinct from, progenitors. Hemadri quotes the Nandi Upapurāna for a different practice, and directs Viśvanu to be identified with the father ; Brahmā, with the grandfather ; and Śiva, with the great-grandfather. This, however, is Śaiva innovation. The Vaiṣṇavas direct Aniruddha to be regarded as one's-self ; and Pradyumna, Sankarshana, and Vāsudeva, as the three ancestors. Again, they are identified with Varuna, Prájāpatya, and Agni ; or, again, with months, seasons, and years. Nirṇaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

CHAPTER XVI.

Sūta said, after hearing that, King Manu again enquired from the Lord Kṛṣṇa, about the periods for the performance of śrāddhas, the different kinds of śrāddhas, the twice-born worthy of being fed on that occasion and those who ought to be discarded from the feast, the time of the day when śrāddha should be performed, the vessels that should be used in performing the ceremony, the ways of performing the rite and the mode of giving satisfaction to the Pitris.— 1-3.

The Lord replied that śrāddha should be performed daily and the Pitris should be satisfied by offering any of the following things :—Grain, water, milk, roots, fruits.—4.

The śrāddhas are of three kinds, viz. :—Nitya (Daily), Naimittika (Occasional), Kāmya (Optional). In performing Nitya śrāddha, no oblation (arghya), invocation or Viśvadeva worship is necessary. Naimittika śrāddha is that which is performed on the fourth and the eighth day of each half-month and on the days of the full and the new moon (pārvana days). Pārvanas are of three different kinds, hear it O Lord of the world. First, it should be noted what class of people ought to be invited to the feast of Naimittika (Pārvana) śrāddha. One who is acquainted with the doctrine of the five mystic fires (Pañchāgni) a Snātaka Brahmachāri, one who is well versed in the Vedas with their six aṅgas, the Śrotriya Brāhmaṇa, the son of such a Śrotriya Brāhmaṇa, one highly proficient in the rules of Vidhi (or Laws), one who is thoroughly acquainted with the sacred hymns, the minister, one who belongs to a wellknown family, one who has a sound knowledge of the Purāṇas, one who knows the dharma, a regular reader of the Vedas, and performer of japa, a devotee of Śiva, Pitri, Sun, Viṣṇu, and Brahmā, a Yogi, one who is peaceful, one who can control his passions, one who is virtuous, especially a daughter's son, a

friend, a preceptor, a typical sanyāsī, or the head of the Vaidya, a maternal uncle, a member of the community (kinsman), a Ritiya priest, a teacher, a Soma-sacrificer, a grammarian, a knower of the Mimamsa doctrine about Sacrifices, one who performs Vedic sacrifices, one who knows the Sāmaveda and how to chant it, one who is so learned, respectable or eminent that his very presence may be considered to elevate and purify the people who sit to feast with him in the same row, the chanter of the Sāmaveda, a Brahmachāri, a professor of Vedas, one who knows Brahma, are the sort of people worthy of being invited to the śrāddha feast. Where such people are feasted, the śrāddha is real and earnest.—5-13.

Note.—Dwija means twice-born. Everyone is born as a Śādra and becomes twice-born on being invested with the sacred thread.

Now it should be noted what class of people are to be discarded from such a feast.

The fallen, the cursed, eunuchs, backbiters, those deformed by disease, those having deformed nails, those having yellow teeth, bastards, bastards of widows, horse-tamers, offspring of a younger brother married before an elder brother, those who offer themselves for service, those addicted to drunkenness, mad men, the hard-hearted, cheats, swindlers, the conceited, temple priests, the ungrateful, the atheist, inhabitants of a Mlecchha country (Non-aryans), Triśankus, of Barbara, and of Dravavita, Draviḍa, of Koṭṭkana, and the Lingis (having prominent sectarian marks), should, under no circumstances, be invited to śrāddha feast.—14-17

The guests to the Śrāddha feast should be courteously invited the same day or a day previous to the feast. The Pitris accompany the invited twice-born, in the form of air, and sit along with them at the time of the feast. The host should go and invite his twice-born guest by touching his right knee and address him thus "thou hast been invited by me, accept my invitation." After thus addressing, he should remind the guest as well as his paternal kinsmen in these words:—"You should be without anger, observe purity and rules of continence the whole of this day, and I the performer of Śrāddha would also observe the same along with you."—18-20.

One who maintains the sacrificial fire, should perform the Śrāddha after offering oblations of water called Tarpana to the Pitris, as well as after offering of piṇḍas to them, on every Amāvasyā.—21.

Śrāddha should be performed near a cow-pen or by a pool of water, after plastering the floor, which should be sloping towards the south, with cowdung. One who consecrates and maintains the sacred fire, should

boiled rice (*charu*), and after offering with equal handfuls and saying ("I am offering to the Pitris)," should place everything toward the south.—22-23.

Then he should sprinkle with ghee in front of the three *nīrodpa* plates. They should be of the same size, that is four fingers broad, and place on them balls of rice.—24.

Three silver-mounted, smooth ladles, of *acacia catechu*, measuring one hand in length with closed fist, and having the form of the palm of hand at the end, should be made. After putting the sacred thread over the right shoulder, the person performing Śrāddha should put a water goblet, and a vessel of bell-metal, and *mekṣaṇa* (name of a sacrificial vessel) sacrificial wood, Kuśa, sesamum, leaf plates, sandal, new cloth and scent, incense, and sandal paste towards the south. After thus putting together the articles for worship the worshipper should draw a circle by the urine of cow on the floor plastered with cowdung, and there he should worship the circle with unhusked rice and flowers. The worshipper should then wash the feet of his Brāhmana guests with great respect and courtesy, and after offering them water for rinsing their mouth, should seat them on the kuśa mattings.—25-29.

Two Brāhmanas should be fed at the time of offering oblations to Gods and three at the time of Pitri worship, or one Brāhmana may be fed on each occasion.—30.

Even the rich man should not feast more than this number on this occasion. Water should first be offered to the Brāhmana invited to take part in the rite of offering oblations to the Devas, and his feet should be washed first.—31.

By the permission of the Brāhmanas, the worshipper, according to the rules of his Grihya Sūtras, should take the boiled rice (*Charu*), in a vessel of bell-metal and offer it to fire, the Moon, and Yama, in the Dakṣināgni, or Ekāgni if he does not keep all the fires. He should perform Paryuṣaṇa with the sacred thread on the left shoulder, and one who knows all the rites should perform it with the sacred thread thrown on the right shoulder.—32—34.

Note.—Paryuṣaṇa=sprinkling round water silently and without uttering any ritual formulae.

After that, six balls should be made of the remaining boiled rice and water mixed with sesamum, and offered with the left hand. Then the worshipper should sit on his left knee, with concentrated attention, and draw a line on the sacrificial altar with kuśa blade, and turning his face towards the south he should sprinkle water on the darbha grass with a ladle.

After that, he should offer the balls of rice by putting a kuśa on the line drawn on the altar and by uttering the name and clan of the ancestor. Then he should wipe his hands with the kuśa and thus satisfy the *Lepabhāgi*s. (A paternal ancestor in the 4th, 5th and 6th degree).—35—38.

Then water should again be sprinkled on the darbba grass and the six Pitṛis should be saluted and worshipped with incense, &c.—39.

After thus invoking them by Vedic hymns, one, who is *Ekāgni*, should offer only one ball of rice with a ladle.—40.

Note.—*Ekāgni*=one who performs *agnihotra*.

After satisfying the male ancestors, offerings should be made to the female ancestors by means of the kuśa grass, who should also be invoked and dismissed in the same way.—41.

Then he should take a little out of the balls of rice and offer it to the invited guests, according to precedence, making the first offer to the *Brāhmaṇas*.—42.

Because the twice-born eat the particles from the rice-balls on the occasion of the *Amāvasya* feast, it is called *Anvāharya*.—43.

First of all, the twice-born invited to the feast, should be given rings of kuśa grass to wear on their ring fingers, and then a portion of the ball of rice should be presented to them, after putting a little water and sesamum in their hand by uttering *Swadhairāṃmastu*.—44.

Note.—*Swadhairāṃmastu*=Here is the food to the manes personified.

At the time of feasting the invited guests, the host should enquire whether they relish the food. He should on no account be in angry mood. He should concentrate his mind on *Nārāyaṇa Hari*.—45.

After the invited (*Brāhmaṇa*) guests are satisfied, the host should, on unsanctified earth, place food with water and rice for the acceptance of all classes. This is called *Vikira* (scattering).—46.

After the invited guests have washed their hands and mouths, the host should place water, flowers and unhusked rice in their hands and ask them to sprinkle it on the balls of rice offered to the Pitṛis, pronouncing *Swastu* (Be comfortable).—47.

The Gods should also be satisfied on the occasion of the performance of *Śrāddha*; for otherwise *Śrāddha* is not complete. The *Brāhmaṇa* guests invited, should be circumambulated before being respectfully dismissed. 48.

Facing south, the following boon should be sought from the Pitṛis

"You may continue to be our donors. The Vedas may exist, and our progeny may prosper. Let our devotion not diminish, we may have ample wealth to give to the needy, we may have plenty of grain, we may be visited by many guests. People may ask for help from us, we may not have to seek anything from others." This is the Anvāhārya Śrāddha, which is also called Pārvaṇa.—49—51.

The Kāmya or the third kind of Śrāddha should be performed also in the same manner as the Pārvaṇa Śrāddha described above. It should be performed on Amāvasyā. The balls of rice should afterwards be given to cows, goats, Brāhmaṇas, or should be thrown into fire or water, or they should be made over to birds.—52—53.

The ball of rice in the middle should be given to the wife of the host (this is the peculiarity in this Śrāddha). It begets progeny. She should eat the ball of rice after pronouncing the following words: "*Adhatta pitaro garbhamaṭra santāna vardhanam*" (Pitris grant to me progeny that would continue the line of the house). The host should remain standing till the Brāhmaṇas depart. He should then perform the remaining rites.—54.

After the Śrāddha rites are over, the host should make an offering to Vaiśvadevas by presenting oblations to fire, and then he should enjoy a hearty repast in company of his friends, concentrating his mind on the Pitris.—55.

That day one who performs Śrāddha, as well as those who partake in the Śrāddha feast, should not take their food twice. They should not go out of the village when the Śrāddha is performed. They should neither use any conveyance nor approach their wives.—56.

The Veda should not be read on that day; the worshipper should not quarrel with anyone, nor should he sleep in course of the day. This is how Śrāddha should be performed.—57.

In this way, an Agnihotri should perform Śrāddha in the dark fortnights of the months when the sun is in the sign of Virgo, Aquarius, and Taurus. Whenever the Sapiṇḍi karṇa Śrāddha is to be performed, there also the above ceremonial should be observed by one who keeps the sacred fire.—58.

Here ends the sixteenth Chapter dealing with the ritual of śrāddhas in the case of those who maintain the sacred fire.

NOTE.

The following note on Śrāddhas is from Professor Wilson's *Viṣṇu Purāṇa*.

The offerings of the Hindus to the Pitris partake of the character of those of the

to the larvæ and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 268), in words repeated in the Vāya and Matsya Purāṇas, and Hari Vamā, to be of more moment than the worship of the gods :

देवकार्याणि सदा विदुर्गर्भे विनिष्कृते ।

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony, on a great variety of festive and domestic occasions. The *Nirnaya Sindhu*, in a passage referred to by Mr. Colebrooke (*Asiatic Researches*, Vol. VII.), specifies the following Śrāddhas : 1. The Nitya, or perpetual; daily offerings to ancestors in general : 2. The Naimittika, or occasional; as the Bhokodishtha, or obsequial offerings on account of a kinsman recently deceased : 3. The Kāmya, voluntary; performed for the accomplishment of a special desire, such as for the birth of a son : 4. The Vriddhi; performed on occasions of rejoicing or prosperity : 5. The Sapinḍana; offerings to all individual and to general ancestors : 6. The Parvana Śrāddha; offerings to the manes, on certain lunar days called Parvanas, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight : 7. The Gosathī for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose : 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śrāddha : 9. The Karmānga; one forming part of the initiatory ceremonies, or Saṃskāras, observed at conception, birth, tonsure, &c. : 10. The Daivika; to which the gods are invited : 11. The Yātrā Śrāddha; held by a person going a journey : and, 12. The Pūṣhti Śrāddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing.

Nirnaya Sindhu, p. 172

CHAPTER XVII.

Sūta said : I shall now relate to you what Lord Viṣṇu said about the general rītu of Śrāddha (applicable to all whether they keep sacred fire or not), that gives prosperity and emancipation.—1.

Summer solstice, winter solstice, the period when the sun is in the equinoctial points, the period when the sun passes from one zodiacal sign into another, the period when any planetary body passes from one zodiacal sign into another, on the Amāvasyā and the aṣṭakā of the dark fortnight and on the fifteenth day of the moon, the period of the (Ardra) sixth, the (Maghā) tenth and the (Rohini) fourth lunarmansions, the presence of materials and Brāhmapas, the time of a *gojachehhāya*, the day of full moon on a Monday, the days called Viṣṭis and Vaidhritis, the third day of the bright fortnight of the month Vaiśākha which is the anniversary day of the Satya Yuga, the 9th day of the bright fortnight the month Kartika the anniversary day of the 'Treta Yuga', the 15th day (full moon) of the month Māgha, the anniversary day of the Kali

thirteenth day

the dark fortnight of the month Bhādra, corresponding to August-September, which is the anniversary day of the Dvapara Yuga, are the periods and occasions when, by performing Śrāddha, one gets bliss and exhaustless merits. So also on the anniversary days of the beginning of a Manvantara, as detailed below.—2-5.

The ninth day of the bright fortnight of the month Āsvin, the twelfth tithi of the month Kārtika, the third lunar day of the month Chaitra, the third lunar tithi of Bhādra, the Amāvasya of the month Phalguṇa, the 11th lunar tithi of the month Pauṣa, the 10th lunar tithi of the month Āśāḍha, the 7th tithi of the month Māgha, the 8th of dark fortnight in the month Śrāvaṇa, the full moon days of the months Āśāḍha, the full moon days of the months Kārtika, Phalguṇa, Chaitra and Jyēṣṭha, these fourteen days are anniversary days of the beginning of fourteen Manvantaras respectively. These are the periods in which, if the Śrāddha is performed, it gives unbounded satisfaction to the Pitṛis and brings exhaustless merit to the worshipper.—6-8.

The seventh day of the month of Māgha is called Ratha-Saptamī day, named after the Sun's ascending the chariot already mentioned above as the anniversary day of the beginning of a Manvantara.—9.

The Pitṛis say that one who offers them a libation of even water and sesamum on the Ratha-Saptamī day, gets the same benefit as he would by performing Śrāddha regularly for a thousand years.—10.

Śrāddha should be performed on the full moon day, in the month of Vaiśākha, at the time of an eclipse, on the occasion of the sacred-thread ceremony and Mahālaya festival, in a holy city (tirtha), near a place where cows are kept, in gardens illuminated with lamps and in villas after plastering the floor with cowdung; and the Brāhmaṇa guests should be invited to the feast the same day or a day previous in the manner mentioned before.—11-12.

The Brāhmaṇas invited to the feast should be well behaved, of good deeds and habits, young and good-looking. Two Brāhmaṇas should be invited at Daiva-Śrāddha and three at the Pitṛiya Śrāddha feast, or only one may be invited on each occasion.—13.

A large number need not be invited, even if the host has great resources at his command. First, the Brāhmaṇa invited to Daiva-Śrāddha should be attended. He should be seated and offered barley and flowers.
-14.

Two vessels should be placed with kuśa rings, and water should be poured in one, after uttering, "Om Śannō Devī," etc., and barley should

be put in the other, after uttering, "*Om yato si.*" etc. should also be put in the vessels offered to the Vaidya devas with the mantras, "*Om Viśvedevā.*" etc., who should be thus invoked and barley should be thrown. After offering flowers and sandal, the host should offer Arghya water to them with the mantra "*Yādīya*" &c. When the Viśvadeva worship is finished, the Pitri worship should be commenced. —15-17.

First, three kusa should be placed for the Pitris to take their seats on, and then kusa rings should be placed in three vessels in which water should be poured, after reciting, "*Om Śanno Devī.*" etc. Sesamum should be offered by reciting, "*Om Tilo si,*" etc. after which sandal and flowers should be offered. The vessels for the Pitris should be made of any of the following materials, viz. —Lotus leaves, wood, conch-shell, gold and silver. —18-20.

If a silver vessel may not be available, then the worshipper may give away a little silver; if he cannot afford that, then he may simply look at it or merely mention its name. By devoutly offering even water, out of silver or vessels made of alloyed silver, the worshipper gains everlasting bliss. The silver vessels are the best to be used at the time of offering libation and of pinḍas and of food to the pitris of water. Silver has come out of the eyes of Śiva, and consequently it is so much appreciated by the Pitris; but it should not be employed at the time of Deva worship, for it is inauspicious there—21-23.

According to his means the worshipper should give away the vessels, and perform Sankalpa by taking a kusa in his hand and by reciting, "*Om Yā Dīya,*" etc. and the name, etc. of his father and gotra. —24

Then the worshipper should say, "*Pitrindvāhaīyami,*" [I shall now invoke the pitris] when the assembled priests [Brāhmaṇas] permit him by saying "*Kuru.*" Afterwards, the worshipper should say, "*Ukantaśtvā,*" "*Āyentuvah Pitarah,*" and thus invoke the Pitris with these two Rig Verses. —25

After saying, "*Vā dīyā*" etc., the worshipper should offer arghya, that is, some water in a pot, along with flowers and sandal, and should put kusa rings in the dishes and pour on them the offered water out of the pot, and, after saying "*Pitribhya sthānamasi,*" should place the pot downwards, to the left of the Pitri's seat. —26-27.

Afterwards the homa "*Agni Karṇa*" rite should be performed, as explained before, and then the worshipper should fetch the pot of foo with both hands and put it in the dishes. At the time of putting th

food in the dishes, kusa should be held in the hand with serene mind. Several kinds of pulses, vegetables, and other victuals should also be arranged in the dishes. In offering food, curds, milk, clarified butter of cow's milk and sugar should also be put in the dishes. Pitṛis are exceedingly fond of flesh, so Lord Keśava¹ has said.—28-30.

The Pitṛis say that the offering of fish keeps them satisfied for two months, the flesh of deer for three months, mutton for four months, the flesh of birds for five months, goat's flesh for six months, Pârṣat's flesh for seven months, eṇa's flesh for eight months, ham and buffalo's flesh for ten months, hare and turtle's flesh for eleven months, cow's (flesh? and)* milk and rice cooked in cow's milk for a year, the flesh of Ruru for 15 months, lion's flesh for twelve years, Kālasāka (pot herb) and flesh of the rhinoceros for a great number of years, the cow's milk mixed with honey and rice cooked in cow's milk, clarified butter made of cow's milk offered even, in a small measure satisfies the Pitṛis—the Pûrvadevatās to an extreme degree.—31-36.

Note.—Pârṣat, Ruru, Eṇa=species of deer.

The worshipper should read some of the following:—the Vedic mantras relating to Pitṛimedha, Purāṇas of all kinds, Brahma Sūkta, Viṣṇu Sūkta, Surya Sūkta, Rudra Sūkta, Indra Sūkta, Agni Sūkta, Soma Sūkta, I'āvauāni Sūkta, according to one's capacity, as well as Vrihadra-thantar Sāma, Jyestha Sāma, Rauiḥa Sāma, Sāntikādhyāya, Madhu Brāhmaṇa, Maṇḍala Brāhmaṇa any other thing that may appeal to the worshipper and the Brāhmaṇas.—37-39.

When the Brāhmaṇas are about to finish their meal, then Vikira rite should be performed for all the classes. The food should be put in one plate and scattered in front of the Brāhmaṇas along with some water.—40-41.

At the time of performing Vikira rite, the following mantras should be read. These mean:—Those beings that have been burnt in the fire.

* Professor H. H. Wilson writes:—

"The expression *gauya* implies all that is derived from a cow, but, in the text it is associated with 'flesh'; and, as the commentator observes some consider the flesh of the cow to be here intended. But this, he adds, relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Yaddha. It then became typical; or, as a bull was turned loose, instead of being slaughtered, and this is still practised, on some occasions. In Manu, the term *Gauya* is coupled with others, which limit its application:—

सर्वं तु गोमयं च गोमूत्रं च ।

'A whole year with the milk of cows, and food made of that milk.'"

(Viṣṇu Purāṇa Vol. III. p. 192.)

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these beings that have not been cremated in my family, may feel satisfied by the Vikira rite and attain emancipation. Those who have no father or mother, no brother, no clansman to offer them food, may feel satisfied with the food offered in the Vikira rite and attain peace. Those who were not invested with the sacred thread, those women discarded by their kinsmen, may feel satisfied with the food offered in Vikira.—42-44.

When the Brāhmanas have finished their meal and are satisfied, then water should be poured out on their hands and on the floor plastered with cowdung. Kuśa should be strewn towards the south, and on them the balls of various eatables should be offered.—45-46.

The balls should be offered after sprinkling water and reciting the name and the gotra of the worshipper as mentioned before in *avangana* rite, then incense, sandal, &c., should be offered, and then water should be sprinkled again. This sprinkling is called *pratyavanejana*. By putting the left knee down on the floor and by holding water along with kuśa in the left hand, the Pitṛis should be invoked and circumambulated.—47-48.

Similarly, sandal and dīpa should also be offered. After the Brāhmanas have washed their hands and mouth, the worshipper should himself rinse his mouth with water and offer water to his guests.—49.

Note.—Dīpa = waving a light before the object of worship.

Then flowers, rice (unhusked), sesamum, should be offered to the Brāhmanas, after which they should be given some Dakṣiṇā, according to the means of the worshipper, who should offer it to each Brāhmaṇa by calling out his name and lineage.—50.

Note.—Dakṣiṇā is money offered to Brāhmanas.

The worshipper should give away cows, land, gold, clothes liked by the Brāhmanas, appreciated by the Pitṛis and appealing to the worshipper's own fancy.—51.

There should be no niggardliness in the giving of Dakṣiṇā, and to please the Pitṛis the worshipper should ask the Brāhmanas to do Swadhā-Vāchana. Water should be put in the hands of the Brāhmanas after *vidya* ceremony and the worshipper should receive the blessings of the Brāhmanas by facing himself towards the East. He should first say "*Aghārdh Pitṛaṇā Santu*," ("let the pitṛis be auspicious"), in reply to which the Brāhmanas should say "*Santu*" ("let it be so").—52-53.

The host should again say, "*Gōtram tathā Vardhatāmnaḥ*," to which the Brāhmanas should reply, "*Vardhatām* (let similarly our clan be increased)", the worshipper should say, "*Dātārṇthīdharṇṇām* (let

the giver of presents increase in our family," the Brâhmanas should say, "Varihantam (may they increase)" the worshipper "Etāheatyātipaṅ santu (let these blessings be true)," the Brâhmanas "Santu (may it be so)." After finishing svadhāvachana like this, the worshipper should perform "uchchhaspa" at the time of dismissing his invited guests, and, after, that he should perform "graha bali."—54-55.

Uchchhaspa—is defined below.

Grahabali=domestic oblation. Offering of the remnants of meal to all creatures, such as animals, supernatural beings and particularly household Deities.

"Uchchhaspa" is to leave some food scattered on the floor, for the acceptance of the attendants of the Pitris known as Āstika and Akutika. The Pitris themselves started this rite for the satisfaction of their attendants which should be performed by all—those who have children and those who are childless.—56-58.

Afterwards, the worshipper should stand before the Brâhmanas, made of kuśa, with a pot of water, and after reciting "Vājś, Vājś," etc. should dismiss them with the kuśa end. The worshipper should then move eight steps out of the house, and along with his wife, son and kinsmen should complete the rite of śrāddha.—59-60.

Then he should, after sprinkling water silently round the fire, without uttering any ritual formulae, perform Vaisvadeva and Nityabali.—61.

Note.—Vaisvadeva=an offering to all the Deities (made by presenting oblations to fire before meals.) Nityabali=daily offering.

After the Vaisva deva ceremony he may partake of the food with his servants, sons, kith and kin and other guests.—62.

This form of Sādhārāṇā śrāddha can be performed even by those, who have not been invested with the sacred thread, those who are in a foreign country and have not their wives with them. The Sūdras may also perform it without reciting any sacred formulae.—63-64.

The third śrāddha is called Ābhyudaikam, which is also known as Vridhhi śrāddha. It is performed on auspicious occasions such as a big sacrifice, marriage, &c.—65.

In Vridhhi śrāddha, offerings are made in the following order:—Mother, grandmother, great-grandmother, father, grandfather, great-grandfather, maternal-grandfather, maternal great-grandfather, maternal-great-grandfather, Viśvadeva.—66.

The worshipper should, after circumambulating, turn his face towards the East and should then remove the balls made of curds, uncooked rice, fruits, water, and laden with kuśa and dārva grass.—67

eclipse or when the sun or any planetary body passes from one zodiacal sign into another; and on the date of demise only one ball is offered. If on the date of death one leaves the Ekoddishṭa śrāddha and performs the Pārvaṇa, he commits a sin equal to that of murder of father, mother and brother, and goes to hell.—19-25.

The deceased, after living with the Pretas (spirits) for a long time, begins to feel uncomfortable. It is therefore necessary that Ekoddishṭa should be performed every year. One who, being devoid of jealousy, gives away a jar full of water along with grain for one full year, for the benefit of the departed spirit, has the same reward as is obtained by performing the Ashvamedha sacrifice.—25-26.

When a śrāddha is performed with uncooked grain, then Agnikarapa and Pinḍadāna should also be performed with the same. By the performance of sapinḍi-karapa, the deceased soul joins the first three groups of Pitṛis, and then it finds emancipation in process of time. Even after attaining emancipation they get their share of (lepa) śrāddha by the hands being wiped with a kuśa. From the 4th to the 6th generation, the forefathers get their share of śrāddha from the Kuśa wiping (lepa) and not pinḍas, and three generations, father, grandfather and great grandfather, they are entitled to the ball of food (pinḍa), the seventh being the giver of the Pinḍa. These seven are known as sapinḍas for the sapinḍa hood includes these seven counting the performer of the sacrifice.—27-29.

Here ends the eighteenth chapter dealing with the ceremony of sapinḍ

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## CHAPTER XIX.

The Ṛṣis asked:—How the offerings to the ancestors and the Devas are to be made here by men. They also requested him to explain to them in what way the offerings made in this world reach the Pitṛis in the Pitṛiloka and who is the medium between the Pitṛis and the man who makes offerings. We see that men eat and offerings are made in the fire, how do they then reach the deceased?—1-2.

Sāta said:—It is written in the Veda that the eight Vasus are the Pitṛis, the eleven Rudras are the Pitāmahas, and the twelve Ādityas are the Prapitāmahas. The recitation of name and clan of the Pitṛis by means of the sacred formula with devotion, carries the offerings made to the Pitṛis:—3-4.

Agniṣvatta, &c., are appointed as rulers of deceased ancestors. They transport the offerings made to the ancestors even though they have been

reborn in the meanwhile under another name, clan, place and time. The Pitṛis carry the ball of food offered in the form of nectar if the deceased ancestor has become a Deva through his good karma. If he is reborn as a Daitya, the offering reaches him in the form of worldly enjoyment. If taking birth as a beast, he gets it in the form of grass; those in the body of serpents get it in the form of air; those in form of Yakṣa get it as wine; those in the body of the Rākṣasa get it in the form of flesh; those in the body of dānavas get it in the form of māyā (delusion or glamour), those in the form of ghosts get it as blood and water; and those who are born as human beings get it in the form of grain and water and other multifarious objects of enjoyments.—5-9.

The faculty of sensuous enjoyment, beautiful women, delicious victuals and the power of enjoying them, wealth, the power of charity, handsome form, health are the flowers offered in Śrāddha performed with devotion. The attainment of Brahma, good age, sons, wealth, knowledge, heaven, bliss of emancipation are the fruits offered in Śrāddha.—10—11.

The Pitṛis confer kingdoms on their devotees when they are pleased and it is also said that the sons of Kauśika Ṛṣi attained Nirvāṇa through the glory of the Pitṛis, in their fifth cycle of birth.—12.

*Here ends the nineteenth chapter dealing with the ritual of Śrāddha.*

## CHAPTER XX.

The Ṛṣis asked the sage Sūta to relate to them how the sons of Kauśika in their fifth cycle of birth, putting an end to their desires attained emancipation by their power of Yoga.—1.

Sūta said, once upon a time there lived in Kurukṣetra a virtuous Ṛṣi named Kauśika. He had seven sons. Every one of whom did the deeds as connoted by their respective names. They were:—Svasrīpa Krodhana, Hinara, Piśuna, Kavi, Vāgduṣṭa, Pitṛivārti. They were pupils of Garga.—2-3.

*Note.*—Svasrīpa=Moving at pleasure or will. Krodhana=Irascible Hinara=Savage Piśuna=Backbiter. Kavi=Poet. Vāgduṣṭa=Scurrilous Pitṛivārti=Devotee of the Pitṛis.

After the death of their father the land was visited with a terrible famine when a large number of people were ruined owing to the cessation of rain and many died of starvation. In those days the seven sons of Kauśika used to look after the cow of Garga and were residing in a forest. One day not getting anything to eat they felt fearfully oppressed with the pangs of hunger. In those circumstances they resolved saying

we shall eat the cow to appease our hunger. At that time they, and them all, said to his brothers:—"If this cow must be killed, let us sacrifice her to our pitris in Śrāddha for the cow sacrificed with that view would decidedly save us from all sin." "Do so" said the other brothers to Pitṛivartī. The cow was sacrificed and Pitṛivartī performed the śrāddha with great devotion. Two brothers officiated for the Brāhmanas invited to Viśvedeva rite, the rest three similarly officiated for the Brāhmanas, invited to take part in the Pitṛi-karma and the seventh one represented the Atithi. In this way they all after performing the śrāddha with due Mantras and Meditating on Pitṛis feasted on the sacrificed cow.—4-9.

*Note.*—Atithi=guest. According to Manu.

After that they repaired to their preceptor—Gargā and delivering the calf to him said "Guru! the cow has been devoured by the lion, this calf was saved, which take back"—10

In that way the seven ascetics committed fearlessly a cruel act on the strength of the Vedic injunction and ate the cow.—11.

In process of time they were all gathered to their fathers and were re-born in the house of a hunter, but as they performed the śrāddha with great devotion they had a recollection of their previous life through the glory of the Pitṛis. They were however born in the family of a hunter on account of their having committed a cruel deed, but as they had a recollection of their previous life, they in a fit of asceticism spurned at all mundane luxuries and put an end to their existence by fasting.—12-14.

Afterwards they were re-born as deer on the Kālāñjara hill and through the glory of the Pitṛis maintained their recollection of their previous lives. They then devoted themselves to the Pitṛis and the God Śiva.—15.

They again gave up the ghost by carrying on the penance of fasting; and were re-born in the form of Chakravāka bird on the banks of the Māna Sarovara lake, under the following names:—Sumanā, Kumuda, Śuddha, Chhidradarśī, Sunetraka, Sunetra, and Amśumān. They were endowed with the attributes connoted by their respective names and did similar deeds.—16-18.

*Note.*—Sumanā=Pleasing to the mind. Beautiful. Kumuda=lotus. Śuddha=Pure. Chhidra-darśī=Captious, Critic. Sunetraka=Having good eyes. Sunetra=Having beautiful eyes. Amśumān=Illustrious.

Out of those seven, the three fallen from yoga began to run about hither and thither. One day they came across Vibhīśa the valiant king

of Pāñchāla who was enjoying himself in his pleasure garden and had a large retinue of followers and conveyances.—19-20.

Pitravartī the youngest of all the brothers and who had performed the Śrāddha, became desirous of becoming a king; the other two brothers wished to become the courtiers of a king; the remaining four did not cherish any wish and they were consequently born as Brāhmaṇas. One of them (Pitrivati) was born as Brāhmadatta, the son of King Vibhrāja, two brothers were born as Kaṇḍarika and Subālaka the sons of the king's minister; and sometime after that, Brahmadatta was anointed and proclaimed as king.—21-24.

Brahmadatta was the most illustrious sovereign of Pāñchāla. He ruled the country with great piety and even-handed justice. He was well-versed in all the śāstras, yoga and understood the languages of all animals.—25.

The cow that was sacrificed and feasted upon by them as the sons of Kauśika was born as Sannati the daughter of Devala and was eventually married to Brahmadatta. Because she had served as an offering of the Pitris, she became learned in the Brahma lore, and the king ruled the country to the satisfaction and prosperity of his subjects in conjunction with his noble consort Sanati.—26-27.

On one occasion the king in company of his queen in his pleasure garden saw an ant attempting to please his better-half. Being overpowered with the arrows of Cupid, the ant crawled behind its help-mate and said. "Ah! my love! I have not seen a prettier and sweeter form than thine in any of the three regions. See how delicate thy waist is? Both thy thighs resemble the plantain trunk, thy swelling breasts, thy strut of an elephant, thy golden complexion, thy melodious voice resembling that of the cuckoo, thy enchanting smile, thy eyes like lotus, thy tongue that loves the taste of pure sugar, are indeed matchless. Thou art an ardent devotee of thy husband so much so that thou wilt never breakfast before me, thou wilt always bathe after me, thou art always gloomy during my absence, thou always shiverest when I am in an angry mood, what is the reason of thy turning your face away from me in anger to-day?" Hearing such a speech of the ant his wife said "Do not talk like that; you are false to me. I know all thy tricks, yesterday thou feasted another with the particles of sweet." 28-34.

The ant said "Dear! I mistook her for you as she resembled you so minutely and through this oversight I feasted her with sweets. This is however my first fault which you should forget and forgive. I shall never

repeat such a blunder, I promise this sincerely, be pleased, I fall at your feet."—35-36.

Sûta said that on hearing the flattering words of her lord, the ant dismissed all her rage and offered herself to him.—37.

The King Brahmadatta who knew the language of all creatures by the grace of Viṣṇu, was highly astonished to hear what transpired between the couple.—38.

*Here ends the twentieth chapter dealing with the derision of the she-ant.*

## CHAPTER XXI.

The R̥ṣis asked :—How did the King Brahmadatta acquire the faculty of understanding the language of all creatures and in what family were the other four cranes born ? —1.

Sûta replied :—They were born in the family of a poor and old Brâhmana in the kingdom of Brahmadatta and they had a recollection of their previous lives.—2.

Dhritimāna, Tattvadarśi, Vidyâchanda and Tapotsuka were the four sons of the poor Brâhmana—Sudaridra—and they all had the attributes connoted by their respective names.—3.

*Note.*—Dhritimāna=Steadfast, Tattvadarśi=Philosopher, Vidyâchanda=Very learned, Tapotsuka=eager to practise asceticism.

They all determined to acquire emancipation by practising asceticism.—4.

Sudaridra felt very miserable when he came to know of the resolution of his sons and in a very plaintive tone asked them the reason of their doing so. He tried his best to dissuade his son from doing that and said that to repair to forest leaving an aged father behind in a helpless condition was no virtue, and what would be their fate for doing that act. Hearing those words of their old and infirm father they said that he should not stand in their way and that God had made ample provision for his subsistence. By reading the following sloka before his king he would get plenty of money and villages.—5-8.

"The seven sons of the Brâhmana in Kurujāṅgala were re-born as the sons of a hunter in Dāsapura, again they were re-born as deer on the Kālinjar hills and then again as cranes on the banks of the Mānasa lake ; we are those very same who have now attained final beatitude."—9.

Thus addressing their father they departed from him to practise penances in the forest. The father crawled towards the King's palace in order to get some money from him.—10.

Anagha, the son of Vibhrāja the valiant sovereign of Pāṣobāla adored the God Viṣṇu with the object of getting an heir. Sometime after, the Lord being pleased with the king's devotion appeared before him and asked him to seek a boon. On hearing those words of the Lord, the King sought the following boon.—11-13.

"Sire, grant me a son who may be powerful, illustrious, dutiful, very well versed in all the śāstrās and yoga, and who may be conversant with the languages of all the creatures." The Lord said "Be it so" and vanished then and there. Consequently his son Brahmadata was so illustrious. He was sympathetic, valiant, conversant in the languages of all the creatures, the ruler of all the beings.—14-17.

Brahmadatta understanding what transpired between the ant and his helpmate, laughed.—18.

The Queen Sannati seeing his lord laughing apparently without any rhyme or reason asked him the cause of his doing so. She said "Sire, why are you laughing without any reason, will you please explain it to me?" 19-20.

Sāta said that after hearing those words of his consort the king said that the conversation between the ant and his better half made him laugh so much and so suddenly. There was no other reason for his doing so. The queen said that the explanation was not true, and that he laughed at her. She would give up her life. How could a mortal understand the language of lower beings without being a God?—21-23.

"What more disgrace can there be than this." Hearing those words of the queen the king became speechless. In order to please the queen the king observed a penance and began to worship Lord Viṣṇu without tasting any food for a week. The God appeared to him in a dream and said "you will come across an old Brāhmaṇa to-morrow in course of your rambles in the town and you must acquaint yourself with everything from him." Saying that the Lord vanished.—24-26.

In the morning the king in the company of his queen and courtiers came across the old Brāhmaṇa in the suburbs of the town. The Brāhmaṇa recited the same śloka which his sons had taught him at the time of their departure to the forest.—27-28.

The king along with two of his ministers instantly got the recollection of their previous lives on hearing the śloka and the sovereign fainted and fell on the ground. Subālaka the son of Vabhru and the author of the erotic science and the scholar of all the śāstrās; Kaṇḍarika the propagator

of the vedās; getting a recollection of their previous lives fell on the ground in a swoon.—29-31.

Recovering from their fainting fit, they all three repented of their fate and said "Oh! we have become devoid of Yoga by falling into the snares of desires"—32.

Afterwards they extolled the blessings of śraddha and dismissed the Brâhmaṇa with presents of money and villages.—33.

On the departure of the Brâhmaṇa, the king handed over the reins of the Government to his son Viṣvaksena and afterwards left the empire along with his two ministers. They all seven joined one another at the Manasa lake.—34-35

Brahmadatta and his brothers the great devotee of the Pitṛis were very pleased, but Sannati was very sad on the idea of her being the cause of her husband's abdication and said "Dear! It is owing to me that you have abandoned your mundane empire."—36-37.

The king said "Darling! Indeed it is through thee that we all have liberated ourselves from the bonds of the world" Thus praising the queen they all after practising yoga attained final beatitude after letting the Jiva-âtma escape from their body through the Brahmarandhira.—38-39.

*Note.*—Brahmarandhira an aperture in the crown of the head through which the soul is said to escape on its leaving the body. See the Sacred Books of the Hindus—Vol. XV.—The Yoga Śāstra.

The Pitṛis on becoming pleased thus bestow on their devotees, long life, knowledge, heaven, emancipation, comfort, and empire.—40.

One who relates, reads or listens to the history of the Pitṛis and king Brahmadatta enjoys pleasures for ages and ages in the Brahmaloka —41.

*Here ends the twenty-first chapter narrating the story of Brahmadatta and the power of Pitṛis*

## CHAPTER XXII.

The Risis said.—"When does that śraddha give everlasting benefit? In what parts of the day and at what sacred places should it be performed?"—1

Śûta said :—Charity performed a little after midday in the third part of the day in Abhijit or Rohini gives everlasting benefit. I shall enumerate to you in a nutshell the chief holy places that are dear to the Pitṛis —2-3.

*Note.*—Abhijit is the name of asterism.

Gayâ is the principal Pitṛitīrtha. Lord Brahmâ Himself resides

there and the Pitṛis anxious for a share in the offerings have sung this story there.—4-5.

It is well to wish for a number of sons, but if even one son goes and performs śrāddha there at Gayā, or performs the Aśvamedha sacrifice or sets free a black bull, it is more than ample for the satisfaction of the Pitṛis. The sacred Vârâṇasī (Benares) which is the abode of Vimalakṣar the giver of Prosperity and Emancipation, is also dear to the Pitṛis.—6-7.

Prayāga is another Pitṛitīrtha that fulfils the desires of the worshipper. It is the abode of Vateśvar who was located there by Viṣṇu and Lord Keśava always is lost there in His reveries of yoga.—8-9.

Daśāśvamedha, Gangādvāra, Nandā, Lalitā, Mayāpurī, Mitrapada, Kedāra, Gangā-sāgara, are also the sacred places where śrāddha should be performed.—10-11.

So is Brahmasara a pool in the Śatadru river and Naimiṣa the trysting place of all the tīrthas, are also very dear to the Pitṛis.—12.

Gangodbheda, in the Gomatī, Varāha-kṣetra which is the abode of Mahadeva and the eighteen handed Śiva, the place where the quoit (chakra) of Viṣṇu fell is Naimiṣāraṇya which is the most sacred of all the tīrthas and where Lord Varāha is worshipped are all sacred places. One who goes there is liberated from all his sins and attains emancipation.—13-16.

Ikṣumati tīrtha where resides the God Nṛsinha is held very dear to the Pitṛis; it is on the confluence of the Ganges.—17.

Kurukṣetra is another most sacred place where all the Pitṛis are always present —18.

The river Śarayū venerated by all the Devas is holy and so is the sacred Irāvati, the rivers Yamunā, Devikā, Kālī, Chandrabhāgā, Drisadvati, Veṇumatī, Vetravati are sacred and dear to the Pitṛis, and śrāddha performed on their banks confers great benefits on the worshipper.—19-20.

Jambūmārga whence the path of the Pitṛis is visible is a Pitṛitīrtha unto this day. The pitṛitīrtha Nīlakuṇḍa, Rudrasarovara, Mānsarovara, Mandākinī, Achelhodā, Vipāśā, Sarasvati are also sacred tīrthas.—21-23.

Pūrvamitrapada, Vaidyanātha, the river Kṣiprā, Mahākāla, Kālinjara-hill are also very sacred places.—24.

Vanāodbheda, Harodbheda, Gangodbheda, are among the sacred places and so are Bhadresvara, Viṣṇupada, Narmadādvāra. Offering Pinḍa there is equivalent to offering it in Gayā. These are the Pitṛitīrthas that wash off all the sins of man.—25-26.



The mere recollection of these sacred places gives great benefit; what to say of those who perform śrāddha there. Omkāra, Kāveri, Kapilodaka, the confluence of the river Chaṇḍavegā, Amarkantaka are also sacred places where by bathing one gets hundred times more benefit than by bathing at Kurukṣetra. Śukratīrtha, Piṇḍārā, Someśvar are the sacred places that dispel all impediments and it is very pious to perform śrāddha or give charity there. Kāyāvarohaṇa, Charmaṇvati river, Gomati, Varanā, audanas, Bhairavakṣetra, Bhṛigutuṅga, Gauritīrtha, are also holy places. Vaināyaka, Bhadrēśvara are the holy places that release one from sins and so also Tapti river is sacred. Mūlatāpti, Payoṣṇi, and her confluence Mahābodhi, Pāṭalā, Nāgātīrtha, Avanti, Mahāśāla, river Veṇā, Mahārudra, Mahāliṅga, river Daśārṇā, Śatarudrā, Śatahvā river, Viśvapada, the river Niṅgārvāhikā, Soṇa river, Ghāgharā river, Kālikā river, Vitastā river, Droṇi river, Vāṭa river. Dhārā, Kṣetra river, are also the places where śrāddha being performed gives great satisfaction to the Pitṛis. Gokaṛṇa, Gajakaṛṇa, Puruṣottama, Dwārikā, Arvudā, Sarasvatī river are among the holy places. The rivers Maṇimati, Girikaṇikā, Dhutapāpani, the southern ocean, Meghakara tīrtha which is the abode of Janārdana and Viṣṇu, Mandodari tīrtha, the river Champā, Sāmalnātha, Mahāśāl river, Chakravāka, Charmakoṣa tīrtha, Janmeśvara, Arjunakṣetra, Tripuratīrtha, Sidheśvara, Śrīśāila, Nārasinha, are also the places fit for performing śrāddha for the satisfaction of the Pitṛis. Mahendra, Śriraṅga are the places where śrāddha should be performed. They are so sacred as to free one from sins merely by going there. The rivers Tungabhadra and Bhīmarathī, Bhimeśvar, Kṛiṣṇā Veṇā, the rivers Kāveri, Kuḍmalā and Godāvari, Trisandhyā tīrtha, Traiyamvakā the abode of Śiva and which is universally venerated, are very holy places. A mere recollection of these holy places dispels all sins and the performance of śrāddha there gives unbounded satisfaction to the Pitṛis. 27-48.

The rivers Śrīparṇi and Tāmraparṇi, Jayātīrtha, the sacred river Matsya, Śivadhār tīrtha, Bhadra, the river Pampā, Rāmeśvara, Elāpura, Alampura, Aṅgabhūta, Ānandākamalā, Budhā, Anrātākeśvarā, Ekāmbhakā, Govardhanā, Hariśchandra, Kṛipuchandra, Pṛithudakā, Sahaśrākṣa, Hiranyākṣa, the river Kadali the abode of Rāma, Saumitri Saṅgama, Indrakila Mahānāda, Elakkṣetra, are very sacred places owing to the abode of gods and śrāddha performed there highly satisfies the Pitṛis. The sacred Bāhu river, Siddhavana, Paṭupata, the river Pārvatikā, are the places where the performance of śrāddha is many times more beneficial. Pitṛitīrtha near the Godāvari river which teems with

myriads of images of Śiva is an exceedingly sacred place. It is also known as Jāmadāgni tīrtha. It is there that the river Godāvari has become ruptured through the fear of Pratikā Rīṣi. It is both Deva as well as Pitrī tīrtha and is also known under the name of Apsaroyuga. There the performance of śrāddha, Agnihotra and charity is held millions of times more sacred. Salasraliṅga, Rāghaveśvara the river Indraphenā where Indra had His downfall and where He after destroying the demon Namuchi went to Heaven by the practice of penances, are the places where the performance of śrāddha by men bears everlasting fruit. Puṣkara, Śaligrāma, so also Somapāna, the home of Vaiśvānara are Sacred tīrthas.—49-61.

Sārasvata, Swāmi, the river Malandarā, Jālandhara, Mount Lohadaṇḍa, Kauṣīki river, the river Chandrikā, the river Vaidarbhā, Vairā, the river Payoṣṇī, Prāṅgmukhā river, the Kāveri, Chitrakūta, Vindhyaśhala, Kubjābhra, the banks of the Urvaśī river, Samsāramochana, Rīṇamochana, Atṭahāsa Gautameśvara, Vasiṣṭha, Hārīta, Brahmāvarta, Kuśāvarta, Haya, Pindāraka, Śaṅkhaśhāra, Ghaṭṭeśvara, Vilvakeśvara, Nilkeśvara, Dharaṇīdhara, Rāmīrtha, Aśva, Vedaśira, Aughavati river, Vasuprada, Chāglāṇḍa, Badarī, Gana, Jayant, Vijayaśakra tīrtha, Śrīpati, Rūvata, Śārada, Bhadrakāleśvara, Vaikuṇṭha, Bhīmeśvara, Mahādeva, Mātrigrāha, Karavīrapura, Kuśeśaya, Gaurīśikhara, Nēkuleśa, Kardamāla, Diṇḍi, Puṇḍarikapura, Godāvari the abode of Tīrtheśvara, are the places where by performing śrāddha one gives complete satisfaction to the Pitrīs and paves the way for the attainment of final beatitude -- 62-78

I have enumerated to you the names of the Tīrthas very briefly. Even Brihaspati cannot adequately describe their glory what to say of a man.—79.

Satya tīrtha (observance of truth), Dayā tīrtha performance of charity), Indriyanigraha (control of passions) should be considered as tīrthas even by those who cannot leave their homes for purposes of pilgrimage—80.

Śrāddha performed at these place is millions of times more sacred. One should therefore perform śrāddha with devotion and according to the rules laid down, at these holy places—81.

The three morning muhūrtas are called saṅgava, the three muhūrtas in the midday and afternoon are uttama, the evening muhūrta which should be avoided, or śrāddha is Rākṣasi. There are fifteen muhūrtas in the day and the 8th of them is called the kutupa.—82-84

Note—Muhūrta A period of 48 minutes

In the noon the movement of the sun becomes slow therefore it is best to perform śrāddha at that time.—85.

The hour of midday, a vessel of rhinoceros horn, a Nepal blanket, silver, Darbhā grass, sesamum, kine, and a daughter's son, are the eight essentials of a śrāddha. Kutsit is another synonym of Pāpa (sin) and the eight things enumerated above consume (tāpa) all sin (ku), therefore they are known as kutupās.—86-87.

The nine muhūrtas after the kutupa muhūrta are known as Svadhā.—88.

Kuśa and black sesamum were produced from the body of Viṣṇu, that is why they are necessarily employed in the performance of śrāddha. The devas have also said that a handful of water mixed with sesamum and offered by the residents of a sacred place by holding kuśa in one hand, is also a kind of śrāddha —89-90.

Śrāddha should be performed with one hand only but Tarpana with both hands.—91.

Sūta said that the performance of śrāddha in a holy place gives long life and washes off all sins, this has been said by the Lord Matsya—92.

One should recite it at the time of śrāddha one who reads it or hears it becomes wealthy, consequently the residents of a holy place should recite it to dispel all their sins —93.

This śrāddha mahātmya is the dispeller of all sins and it is venerated by Śiva, Brahmā and the God sun.—94.

*Here ends the twenty-second chapter enumerating the Sacred tīrthas for Śrāddhas.*

## CHAPTER XXIII

The Ṛṣis said :—How did the moon O ! scholar of all the Śāstras, become the sovereign of the Pitṛis and how did the Rājās of the lunar dynasty become so illustrious ?—1.

Sūta said :—At the time of the first creation, the sage Atri as desired by Brahmā practised austerities for the purpose of creation.—2.

The Blissful Brahmā, the dispeller of all troubles of the world and who is cushrined within Viṣṇu, Śiva, and the sun Rudra and who is supersensuous and is the giver of all peace and who is enthroned in the eyes of peaceful beings ; the same Brahmā becoming pleased with the austerities of Atri was the cause of his happiness, in other words, He

caused the moon to be produced from the eyes of Atri. At that time Lord Śiva with His Consort the goddess Pārvati became highly pleased to see the moon and decorated His head with It; and the power produced from the water and emitted from the eyes of Atri illumined the universe with Its lustre.—3-6.

All the directions anxious to beget progeny absorbed that lustre in the form of damsels and then it remained in their womb for three hundred years. After that period the directions could not bear the power in their womb and so they ejected it. Brahmā collected it together and created an illustrious Being bedecked with all the arms. He then gave him vedic powers and seated Him on a chariot drawn by a thousand horses and thus took Him to His region where seeing Him all the Brahma-Ṛṣis acknowledged Him as their Sovereign Lord.—7-10.

Afterwards the Pitris, Devas, Gandharvas, herbs along with the God Indra began to adore Brahmā by reciting the Samedeva mantras.—11.

Then by the Yogic glory of the Lord Brahmā, *that*, became still more illustrious and merged into the moon. By Its lustre the herbs in the world profusely thrived and the moon became much more radiant in the night and consequently it (the moon) came to be the sovereign of the herbs and the Brāhmaṇas.—12-13

This disc of the moon is the resort of the Vedas and the nectar. It waxes in the bright fortnight and wanes in the dark fortnight.—14.

In the days gone by Dakṣa Prajāpati son of Prachetas gave his twenty seven beautiful daughters to the moon. The moon to please Lord Viṣṇu practised austerities for a considerable length of time. The Lord became pleased with his devotion and directed Him to ask for a boon. The moon wished, that he might conquer the realm of Indra, the Devas might go to His region and officiate as Brāhmaṇ as in His Rājasūya sacrifice, and Lord Śiva might protect it (sacrifice,) with his trident standing at his door.—15-19.

On Viṣṇu's granting this boon, the moon performed the Rājasūya sacrifice in which the sage Atri became the Hota priest, Bhṛigu officiated as Adhvaryu, Brahmā was the Udgāta, Lord Hari officiated as Brāhmaṇa priest, and the Sages Saunaka, &c. were the Sadasyas in that Rājasūya sacrifice.—20-21.

*Note.*—Adhvaryu—An officiating priest whose duty is to measure the ground, build the altar, prepare sacrificial vessels, fetch wood and water, light the fire, bring the animal and immolate it and while doing this to repeat the Yajurveda.

Udgāta—one of the priests at the sacrifice who chants the Sāmaveda.

Hota's function was to recite Rigveda and he was also the Chief priest, while Brahme priest superintended the others and was in charge of the Atharvaveda.

The ten Viśvadevas officiated as chamasā-adhivaryu. In that sacrifice the moon gave the three lokas as Dakṣiṇā to the sacrificial priests.—22.

*Note.*—Chamasā—A vessel used at sacrifices for drinking the Soma juice.

On the conclusion of that sacrificial bath, the nine goddesses fired with love went to have a look at the moon.—23.

Lakṣmī went after leaving Nārāyaṇa, Sinvālī went after leaving Kardama, Dyuti went after forsaking Vibhāvasu, Tuṣṭī went after leaving Dhātara, Prabhā went after leaving the Sun, Kuḥū went after leaving Havīṣmān, Kīrti went after leaving Jayanti, Vasu went after leaving Mārīchi Kaśyapa, Dhṛiti went after leaving her husband Nandi. All those goddesses went and adorned the Moon. The Moon also looked upon them as His own wives. Their Lords even seeing them go astray like that did not use their missile of curse against the Moon. The luminous Moon shed its light on all directions and became the sole Monarch of the seven worlds owing to His Yogic powers, even after attaining such a store of happiness which is envied by sages.—24-28.

Once upon a time the Moon came across Tārā, the wife of Brihaspati whilst she was roaming in the garden. On seeing Tārā adorned with flowers, having projected breasts and too delicate to cull a flower even, the Moon was fired with passion. He approached that figure of exquisite beauty whose eyes were so lovely, and caught her by the hair. Tārā also seeing the enchanting form of the moon was fired with passion and enjoyed herself in his company. The Moon enjoyed in her company for a very long time and then took her to his realm. The Moon became so enamoured of her that he did not feel sufficiently satisfied even after enjoying himself in her company for such a long time. Brihaspati was pining away for Tārā during her absence. He came to know all about her through meditation, but could not overcome the Moon by curses, incantations, arms, fire, poison. Then Brihaspati burning with passion went to the Moon and very humbly besought him to restore him his wife. The Moon who was much attached to Tārā refused to do so.—29-34.

Afterwards the moon refused the similar request even of Śiva, Brahmā, Sādhya Devas, the Maruts, &c., which threw Lord Śiva in a fearful rage and befriending Brihaspati, Vāmadeva armed with His Ajgava bow and followed by His attendants and the Bhūteśvar Siddhās, started to fight with the Moon. At that time Śiva emitting fire from His third eye looked awfully fearful by the reflection of the dazzle cast on Him by the Moon.—35-37.

Seeing Śiva going out on a fight, His other attendants Gaṇeśa, &c., armed with various weapons, and Kuvera also with His innumerable army followed Him.—38.

Seeing his foe marching against him, the Moon, seething with wrath, started along with his vast retinue of Vetālas, Yakṣas, Serpents, and a train of a million and a half of chariots, to measure swords with Him.—39.

When the Moon in his martial array surrounded by his followers—the demons, stars, planets Saturn, Mars, &c., appeared before Śiva to meet Him in fight, the seven worlds became terrified and the Earth with the ocean and mountains began to tremble.—40.

Śiva approached His adversary armed to the teeth, glittering like fire. A dreadful battle ensued between the two armies. Various kinds of weapons were used and the onslaught was so terrible that both the armies were destroyed.—41-42.

Afterwards the nightiest of the glittering and barbed arms that consume the heaven, the earth and the lower regions were employed which made Śiva still more furious and He hurled His formidable Brahṁāstra at the Moon and the latter made use of his fearful Somāstra.—43.

By the clash and fall of those two mighty weapons the heaven and the earth shivered with consternation. Finding the universe in peril Lord Brahmā realized the gravity of the situation. Somehow or other He put Himself between the two dreadful missiles and saved the Moon along with other Devas from that impending calamity. Afterwards He thus addressed the Moon:—"You have indulged yourself in this gory onslaught for such an ignoble object on account of which even after ceasing to carry on the warfare, you will become a planet of malignant aspect at the end of the white fortnight. Give away the wife of Brihaspati, there is no disgrace in retiring from war which is conducted for the retention of illgotten booty."—44-46.

Sûta said that on being thus reprimanded by Brahmā, the Moon retired from the battle and Brihaspati also returned home completely satisfied in the company of his wife Târâ.—47.

*Note.*—May it not mean that the terrestrial Moon went out of its orbit and attracted one of the Moons of the Jupiter and thus disturbed the Solar Equilibrium which was brought to harmony again by the birth of Mercury (Budha)? Moon must have had a bigger mass in those pre-terrestrial day.

*Here ends the twenty-third chapter of dealing with the war between the Devas and Soma for the return of the wife of Brihaspati.*

## CHAPTER XXIV.

Sûta said.—After a year a handsome cherub-boy shining like the twelve suns, wearing yellow raiments and resembling the Moon, was born from the womb of Târâ. He was a master of all the śâstras and was the author of a treatise on elephants. He was known as Râjputra, the doctor of elephants, and was afterwards named Budha owing to his being the son of the Moon.—1-3.

He conquered all the powers since the time of his birth. Brahmâ and other deities in company with the sages assembled at the house of Bṛihaspati to take part in the ceremony in connection with the birth of the child Budha, and asked Târâ from whom the babe was born.—4-5.

Hearing that Târâ at first held her peace out of shyness, but on being questioned repeatedly she said bashfully after a long silence that the child was born from the Moon, hearing which the latter accepted him as his son and naming him Budha (Mercury) gave him a region below the Earth.—6-7.

Then Brahmâ along with the Brahmarishis anointed him as a Planetary Lord and placed him on a par with other planets. Afterwards He vanished from the sight of the Devas then and there, and Budha begot his pious son from his wife Ilâ.—8-9.

That progeny performed many an aśvamedha sacrifice by his glory and was universally venerated under the name of Pururavâ who afterwards became the sovereign Lord of the seven worlds by practising asceticism on the glorious snowclad peaks of the Himalayas.—10.

It was he who annihilated the demons Kesi, &c., and whose wife the celestial nymph Urvaśi became on being enamoured of him. It was he who ruled the seven worlds with even-handed justice and sympathy and thus benefited his empire.—11-13.

Above all that, he attained divine fame and through the grace of Viṣṇu, Indra used to offer him a seat by His side. He guarded Dharma. Artha and Kâma dutifully. All the three, *viz.*, Dharma, Artha and Kâma went to that King to see whether the latter viewed them with equality. The king seeing them come accorded them greetings and offered them argha and pādya.—14-16.

*Note.*—Dharma, Duty. Artha, Riches. Kâma, Desire. Argha respectful offering to venerable men consisting of Dârva grass, &c., with or without water. Pādya, water for washing the feet of revered persons

Then he seated them on three different golden seats and worshipped

them devoutly, but maintained greater devotion for Dharma. At that Kāma and Artha became displeased with the King and Artha cursed him to get destroyed by avarice. Kāma cursed him to the effect that he would turn mad from the separation of Urvastī, in the Kumāravana on the Gandhamādana hill. On hearing the curses of the two, Dharma blessed him with long life and said that he would have his lineage till the sun and the moon exist. He would flourish thousands of years and his progeny would never become extinct. Saying so, they all three disappeared instantly and the king afterwards occupied himself with the affairs of the state.—17-21.

That king used to go to see the god Indra every day. One day seated in his Dakṣiṇāmarachārt chariot he was on his way to the realm of Indra, when he accidentally saw the Daitya Keśi carrying away Chitrarekhā and Urvastī forcibly.—22-23.

Seeing that the king, anxious for his glory, made use of several weapons, and then ultimately subdued him by Vāyavyāstra by which he had overpowered Indra. After thus subjugating the demon, the king delivered the rescued Urvastī to Indra and became his fast friend. Indra thus becoming his friend and getting highly pleased with him, made him most valiant, heroic, illustrious, wealthy, and famous in all the worlds; and that nymph also becoming highly delighted sang the glories of the Pururava family.—24-27.

The celestial dramatist Bharata had composed a drama, called the svayamvara of Lakṣmī to which he had asked Menakā, Rambhā and Urvastī to play several parts.—28.

*Note.*—Svayamvara—self election by the bride of her husband, self marriage.

Then Urvastī who was playing the part of Lakṣmī and was dancing and singing melodiously in unison with the music, saw Purūrava and being fired with passion forgot the part which Bharata had taught her. Bharata in a rage cursed Urvastī saying that she would become a subtle creeper on the earth for 55 years on account of the separation from Purūrava and the latter would lapse into a Piśācha.—29-31.

After that Urvastī made Purūrava her lord and on the conclusion of the effects of curses she brought forth the following eight valiant sons:—Ayu, Dridhāyu, Aśvāyu, Dhanāyu, Dhritimān, Vasu, Suchi Vidyā, and Satāyu. Ayu the eldest of them all became the father of Nahuṣa, Vṛiddhasarmā, Rāji, Dambha and Vipāpmā. These five were all heroes.—32-34.

Rāji became the father of one hundred children who came to be known as Rājeya. He devoutly practised penances and was granted a boon by Viṣṇu, on account of which he was powerful enough to conquer the Devas, demons and men.—35-36



Once upon a time a pitched battle ensued between the Devas and the Asuras for three centuries, in which there was a tremendous fight between Prahlāda and Indra. The battle was indecisive. At that both the Devas and the Asuras asked Brahmā, as to who was likely to bear away the palm of victory. Brahmā said that the party headed by Rāji would be victorious. Hearing that the Devas eager for their victory requested the King Rāji to take their part in the great war.—37-39.

The Asuras also approached him with a similar request, but Rāji had accepted the invitation of the Devas so he refused the proposal of the Asuras. The Devas then entreated him to lead their army and destroy the Asuras. The king then killed those Asuras who could not be conquered even by Indra.—40-41.

Indra was highly delighted at that valourous feat of the king, so much so that he took birth as his son. When Indra was born as his son, the king making over the charge of his vast dominions to him went to devote himself to contemplation and meditation.—42.

The other valiant sons of Rāji forcibly dethroned Indra and usurped all the kingdom and share of sacrifices from him. Indra thus bereft of his position went and laid himself at the mercy of Bṛihaspati. He said to Bṛihaspati that he had been deprived of his realm as well as of the right of a share in sacrifices and appealed to him to advise him to get back his kingdom —43-44.

Bṛihaspati then restored Indra to power by performing a rite called Graha Śānti or pacifying the malignant influence of the planets.—45-46.

Bṛihaspati then went and deluded the other sons of Rāji with false philosophy and established the Jina religion opposed to the vedas, though himself a knower of the Vedas and Indra on finding the sons of Bṛihaspati propagating a religion different from the Vedas based on a show of reason only killed them with his mighty thunderbolt.—47-49.

Now hear something about the seven pious sons of Nahuṣa. They were:—Yati, Yayāti, Samyati, Udbhava, Pāchi, Saryāti, Meghayāti.—50.

Yati turned an anchorite since his very early days and Yayāti began to rule his kingdom with piety.—51.

Yayāti had two queens, viz., Devayāni the daughter of Sukra and Śarmiṣṭhā the daughter of Vṛiṣaparvaṇa.—52.

Yayāti had five sons; Yadu and Turvasu from Devayāni; and three sons Druhya, Anu and Puru from Śarmiṣṭhā. Of them Yadu and Puru were the promoters of the dynasty. King Yayāti was the protector of the realm

with truth and heroism and was also the performer of many sacrifices. He was a great lover of sacrifices and worshipped the Pitris with great devotion. He won over his subjects and protected them dutifully.—53-56.

Once upon a time the king grew aged and was deprived of the vigour of youth. Finding himself infirm, he summoned his sons Yadu, Anu, Turvasu, Druhya, and Puru and said to them, "Sons! I wish to become young again and carry on amorous frolics with damsels, you come to my succour."—57-59.

Hearing those words of the king, Yadu the eldest son from Devayāni said "In what way can I help you with my youth?"—60.

Then Yayāti asked his sons to exchange their youth with his old age and thus make him fit for carnal enjoyments.—61.

"Sons! after performing great many sacrifices, I have become old by the curse of Śukra, but my thirst for enjoyments has not yet been quenched. You, therefore, give me your vigour, and thus enable me to fulfil my desires."—62-63.

Yadu and his three brothers did not agree to the proposal of his father which enraged the latter and he cursed them saying that none from their family would ever succeed to the throne.—64.

Then the younger Puru said "Sire! give me your old age and take my vigour and satisfy yourself. With your permission I will succeed you as an old monarch."—65.

Then Yayāti transferred his old age to him and taking his vigour became young again.—66.

Puru began to rule the vast empire with the old age of the king.—67.

The king not satisfied with his mundane pleasures, even after a period of a thousand years, addressed his son Puru thus:—"You are the promoter of my dynasty, by your having a son, I am not heirless, in this world my dynasty will be named Paurava, after you."—68-69.

Afterwards Yayāti got Puru anointed and then sometime afterwards died.—70.

Now something will be related about that dynasty of Puru in which Kings Bharata, &c., the promoters of the Bharata dynasty were born. Hear, O! Sages, this relation with attention.—71.

*Here ends the twenty-fourth chapter dealing with the history of Yayāti of the solar race.*

## CHAPTER XXV.

The R̥ṣis asked :—Why Paurava dynasty became so illustrious and why Yadu the eldest of Yayāti's sons became the founder of an inferior and poor dynasty. Besides this O ! S̥tā, relate to us at length other things connected with the history of Yayāti, because his virtue which is the giver of long life is held in high esteem even by the Devas.—1-2.

S̥tā said :—R̥ṣis, the same question was put by Śatāntka who asked Śaunaka about the sacred history of Yayāti.—3.

Śatāntka asked :—“ Śaunaka, how my ancestor Yayāti who was tenth in descent from Prajāpati married the daughter of Śukra. O, Sage ! I am anxious to hear about it. I am still more anxious to hear the history of the Paurava kings serially. Be gracious enough to relate all that in detail.”—4-5.

Śaunaka answered :—King Yayāti was as handsome as Indra and was blessed both by Śukra and Vriṣaparvāṇa. I shall relate to you all about that and will also explain to you how Yayāti the son of Nahuṣa married Devayāni.”—6-7.

Once upon a time the Devas and the Asuras fell out with each other for the kingdom of the three worlds. Then the Devas anxious to have the best of the contest made Bṛihaspati their sacrificial priest and similarly the Asuras made Śukra thejr priest. Both the sages—Bṛihaspati and Śukra—were at daggers drawn with each other. Śukra by his lore brought into life all the Asuras that were killed by the devas and they again appeared to face them on the battle field. Bṛihaspati could not similiary restore to life the Devas killed by the Asuras, because he did not possess the same knowledge, at which the Devas were greatly dismayed. The Devas getting fearfully alarmed went to the son of Bṛihaspati named Kacha.—8-14.

The Devas said :—“ Kacha, we are at your mercy, do come to our rescue. We beseech you to somehow acquire the sañjivani (Resuscitation) knowledge from Śukra, by doing that you will become entitled to receive a share out of the offerings made to us. You should try to meet Śukra in the court of Vriṣaparnan. Who guards the Asuras and not the Devas. You alone can propitiate him none else can do it. None excepting you can also please Devayāni the daughter of Śukra. By pleasing her with tact, shrewdness, and sweetness you will be able to acquire that wonderful sañjivani knowledge.”—15-19

With those words the Devas after worshipping Kacha sent him to

Vṛṣaparvan. Kacha, after being worshipped by the Devas went straight to Śukra and after saluting him said :—20-21.

“O, Preceptor, accept me named Kacha, the grandson of Angirasa and son of Bṛihaspati as your pupil. Preceptor, I shall lead a typical disciple's life, keep me as your pupil for thousands of years.”—22-23.

Śukra said :—“Kacha, you are welcome and so also your words. You are worthy of being adored and so also Bṛihaspati.”—24.

Śaunaka said that afterwards Kacha followed all the injunctions of Śukra and observed the fasts at the proper periods according to the prescribed rites, and began to serve Śukra and Devayānti.—25-26.

He pleased Devayānti who had attained puberty by singing, dancing playing music and offering of flowers and other presents—27-28.

Devayānti also interested herself in that pious Brāhmaṇa and took every care of him.—29.

In that way Kacha went on for a period of five hundred years. The Asuras, knowing the piety of Kacha and out of their spite for Bṛihaspati, took him to a secluded place in the forest where he was grazing the cows, and slaughtered him for the sake of their own protection. After that they divided his corpse into many parts and then got it devoured by wolves and jackals. Then the cows bereft of their keeper returned to their abode.—30-32.

Devayānti seeing the cows returning home without Kacha addressed Śukra thus :—

“Sire, you have finished your Agnihotra, the sun has descended below the horizon, these cows are without their keeper, and Kacha is nowhere visible to-day. Undoubtedly Kacha has been either killed or captured and if this be the case I say truly I cannot live without him.”—33-35.

Śukra said :—“I am just going to recall Kacha,” so he called Kacha back to life by means of his Saṁjivani knowledge.—36.

Then the murdered Kacha came running to Śukra and saluted him from a distance and told him all about his being killed by the Asuras.—37.

Once again Kacha went reciting the Vedas to fetch flowers for Devayānti from the forest. The demons seeing him gathering flowers in the forest powdered him to death and mingling his remains in the wine gave it to Śukra to drink. 38-39.

Devayānti on not seeing Kacha return again spoke to her father “He was sent by me to gather flowers for me but he has not returned. Assuredly

he has been killed again and I tell you honestly that I cannot live without him".—40-41.

Śukra said :—"Devayānti, that son of Bṛihaspati was restored to life after being murdered, what can I do when he has been killed again. You should not lament. It does not behove persons like you to mourn in this world. You, who through my power of asceticism are being courted by Brahmā, Aśvanikumārs, Indra and other Gods, and Asuras, aye, every one in the universe, should by no means mourn like this. The Brāhmaṇa who has been killed again after being restored to life once is beyond my power to be recalled to life again."—42-44.

Devayānti said :—"The grandson of Aṅgīrasa, the son of Bṛihaspati, Kacha, who is a scion of such an illustrious family, who is so clever and chaste is very dear to me. Why shall I not weep for him. I shall not take my meals and will set out in quest of him."—46.

Saunaka said :—Hearing those words of Devayānti, Kāvya Śukra said in his mind that "undoubtedly, the Asurās hate me, because they constantly destroy my disciples. The Asurās perhaps wish to annihilate the Brāhmaṇas. I am worshipped by the Dānavas as their preceptor in vain, for the Brahmāgni can destroy Indra even, who then can escape the consequences of the foul deed perpetrated by them in killing the Brāhmaṇa Kacha." Śukra again revived Kacha by means of his saṅjīvani knowledge. At that Kacha began to speak slowly in the stomach of Śukra. Then Śukra asked him :—"By whom killed, thou art inside my stomach, tell me that, O child."—47-49.

Kacha said :—"Through your grace I remember everything. Under these circumstances, I am not losing my power of asceticism ; but I feel a great discomfort. The Asurās after powdering me to death mixed my remains with the wine and made you drink it, but through the glory of your Brāhmaṇism I am not oppressed by the diabolical freaks of the Asuras."—50-51.

Śukra said :—"Devayānti, how am I to satisfy you ? It seems difficult to save Kacha whilst I am living, because how can he come out without tearing my stomach."—52.

Devayānti said :—"The double pains that I am undergoing are consuming me like fire, i.e., the destruction of Kacha and the prospect of your not living in the event of his escaping death. I can have no comfort on the death of Kacha nor can I live if you are destroyed."—53

Śukra said :—"O, son of Bṛihaspati ! who is prized by Devayānti,

become a seer and acquire my sañjivant knowledge for I am assured now that you are not Indra in the disguise of Kacha. Because none excepting a Brāhmaṇa can live in my stomach, and Indra being a Kṣatriya would have been digested by me. Therefore learn this science from me. Come out of my stomach as my son, i.e., first acquire the sañjivant knowledge and then come out of my stomach after ripping it open and restore me to life and then satisfy the expectation of this dutiful daughter of mine, after having mastered this science from me, thy guru." 54-56.

Śaunaka said that the Brāhmaṇa then acquired that knowledge from his preceptor, and, after opening the stomach of Śukra, emerged from it as does the full moon at the approach of night by bursting open through the eastern horizon.—57.

On finding his preceptor lying dead, Kacha by means of that sañjivant knowledge recalled him to life, and then addressed him thus:—"Worthy one, you are bounteous like an ocean and the most generous among the givers of boons. Those who do not show due regard to such a preceptor, are sinners doomed to hell after being wrecked."—58-59.

Śaunaka said that Śukra (Uśanâ), who was deluded through drinking, on getting back his lost disciple, and seeing his graceful form and powers of asceticism, desirous of doing a good turn to the Brāhmaṇas, taking the wine, uttered the following words against drinking and its evil consequences:—61.

"Henceforth the foolish Brāhmaṇa who drinks wine shall become devoid of Dharma and commit the sin of murdering a Brāhmaṇa and be despised in this world as well as in the next. I have laid down this Law for the Brāhmaṇas in the whole universe, and let the pious Brahmanas know the injunctions of the preceptor and let the Devas and Daityas also listen to these words."—62-63.

Śaunaka said that the illustrious seer Śukra, after saying that, called all the Dānavas of clouded intellect and said:—"Hear, you foolish Dānavas! My disciple, Kacha, after acquiring sañjivant knowledge from me, has become equally powerful like myself; and has become a true Brāhmaṇa and one with Brahma.—64-65.

Śaunaka said that Kacha, after residing with his preceptor for another century, took leave of him to go to heaven..—66.

*Here ends the twenty-fifth chapter relating the story of Kacha  
and Devayāni.*

## CHAPTER XXVI.

Śaunaka said :—On the fulfilment of his vow when Kacha, after taking leave of Śukra, was about to start for heaven, Devayānti addressed the following words to him :—1.

Devayānti said :—“ O, grandson of Āṅgiras ! You shine on account of your wealth, family status, learning, pious conduct, asceticism, and sobriety. As the sage Āṅgira, of great renown, is respected by my father, so is Bṛihaspati respected and revered by me. Knowing this, O seer ! consider what I say unto you. You know how I behaved towards you, while you were observing the vow with its restrictions. Your learning is now accomplished. You should not forsake me, who am devoted to you ; therefore accept my hand in marriage according to due rites and Mantras.”—2-5.

Kacha said :—“ Your father, being my preceptor, is just like my own father and commands my respect and honour. Similarly you, too, being the daughter of my preceptor and the beloved of Bhārgava (Śukra), are worthy of being venerated and adored by me. Your father, the sage Śukra, is my venerable preceptor, consequently it does not behove you to make any such proposal to me because you are to be honored as a daughter of my guru and therefore should be honored as my guru.” 6-8.

Devayānti said :—“ You are the son of Bṛihaspati and not of my father ; and consequently you are worthy of being respected and honored by me. You must recall to your mind my unceasing warm love for you ever since you were killed by the Asuras again and again. Is not this a sufficient proof of my unbounded love, attachment and devotion towards you. I, therefore, O You, who know the law, your devotee, do not deserve being discarded by you.”—9-11.

Kacha said :—“ O, Pious one ! You ask me to enter into an engagement which is so improper. You are greater even than the preceptor. Be pleased, O moon-faced ! I have also lived in the stomach of Śukra where you had also lived ; in this way you are lawfully my sister. I passed my days in comfort here. I have committed no fault, am not angry with you at your illegal proposal. Now I take leave of you ; wish me a happy journey. You may think of me in connection with anything which may be in conformity with Dharma. You should always adore my preceptor with constant attention.”—12-16.

Devayānti said :—“ I rescued you, with the idea of making you my husband, when you were killed by the Asuras. Now as you are abandoning

me who makes a lawful request, you will not be able to successfully apply this sañjivani knowledge."—17.

Kacha said :—" Why are you pronouncing such a curse on me ? I am going away with the permission of my preceptor and have not accepted you, on account of your being the daughter of my preceptor, and not in consideration of there being any fault in you. Devayānt ! You ought not to curse me who has only expounded the Law of the Ṛiṣis to you [for according to that Law, our marriage would be illegal]. Because you have cursed me, you will never be able to gain your desire. No son of a Ṛiṣi will ever accept you as his wife. My sañjivani knowledge will, of course, not be fruitful to me on account of your curse, but it will most decidedly bear fruit to one to whom I shall impart it."—18-21.

Śaunaka said :—Kacha, after thus addressing Devayānt, instantly went to heaven, where Indra and other Devas finding him returned said to him :—

"Kacha ! You have done a great deed for our sake ; consequently your fame will never diminish ; it will diffuse all round."—22-24.

*Here ends the twenty-sixth chapter describing the curses of Devayānt and Kacha.*

## CHAPTER XXVII.

Śaunaka said :—The Devas, on seeing Kacha back with sañjivani knowledge, accorded him a most cordial welcome, and after acquiring that supreme knowledge from him, became highly satisfied ; and then having approached Indra, said thus :—"To-day is the time to show valor, kill thy enemies, O Purandara." Accepting the request of the Devas, the Maghavan, along with them, set out on his mission and, in the way, He came across a group of women in the forest. He saw those damsels bathing and enjoying themselves, as they do in the pleasure-garden of Kuvera. Then Indra, in the form of a gust of wind, blew away and mixed up their garments.—1-4.

At that, all the maidens, hastily coming out of water, dressed themselves with the clothes as they found them. In that hurry-scurry, Śarmiṣṭhā, the daughter of Vriṣaparvan put on the clothes of Devayānt through oversight, at which, there ensued a quarrel between the two—Śarmiṣṭhā and Devayānt.—5 6.

Devayānt, in a fit of rage, said : "O daughter of an Asura ! You being my father's disciple, how dare you put on my garments. You will never prosper on account of your ignorance of laws of good conduct."—7.



Śarmiṣṭhā said : " Your father sits and sleeps at the command of my father ; he praises him and asks and answers questions put by my father from his throne, while your father sits humbly on a lower seat. You are the daughter of a father who always begs, sings panegyrics and receives gifts from my father ; whilst I am the daughter of one who is always praised, is the giver of gifts, but accept no gifts from any one. You beggar ! I do not care a straw for you. How dare you unarmed, show your wrath to me who is armed ?"—8-11.

Śaunaka said :—Saying so, Śarmiṣṭhā put on her garments. Afterwards she threw the astonished and bewildered Devayāni into a well and then returned to her palace.—12.

Thus Śarmiṣṭhā, after committing such a sinful act and taking Devayāni to be killed, and not waiting for her, returned home full of wrath.—13

After that, Yayāti, the son of Nahuṣa, getting tired and thirsty in course of his shoot, went to drink water at the same well. As soon as that thirsty monarch peeped into the well, he saw a beauty, gleaming like the flame of fire, inside it. On seeing that girl of Divine form and consoling her, that best of kings, said in words full of sweetness :—" O young beauty, adorned with ornaments, how and for what reason, have you fallen into this well covered with grass ? Whose daughter are you ? Tell me all this."—14-18.

Devayāni replied : " I am the daughter of that Śukra who, through his science, restores the Daityas to life, when they are killed by the Gods. You do not know me full well. King ! Catch hold of my right hand with its fingers decked with copper-coloured nails and pull me out of this well ; I know you are of noble birth. I know you to be self-controlled, strong, and illustrious ; therefore I know you are capable of delivering me from this well."—19-21.

Śaunaka said.—King Yayāti, knowing her to be of the Brāhmaṇa caste and also a woman, caught hold of her right hand, and by his force pulled her out of the well. After that, the king saluted and welcomed Devayāni and returned to his metropolis.—22-23.

Devayāni, thus abused and full of sorrow, commanded her maid, Ghurṇikā, who had returned in search of her, thus :—" go quickly, O Ghurṇikā, and acquaint my father with all that has happened, and also tell him that I have made up my mind not to enter the King Vriṣaparvan's city."—24-25.

Śaunaka said.—Ghurṇikā instantly repaired to the palace of the Asura and seeing the high priest Śukra there, said to him trembling and confusedly :—

“ Sage ! Śarmiṣṭhā, the daughter of King Vriṣaparvan, has injured Devayāni.”—26-27.

Śukra on getting the ill tidings of her daughter being injured at the hands of Śarmiṣṭhā, was overwhelmed with grief and immediately started in quest of Devayāni in the forest.—28.

On meeting Devayāni face to face in that forest, Śukra embraced her with open arms and sorrowfully said : “ Every being reaps the harvest of pain and pleasure in this world, according to his actions ; consequently, I look upon this affair, as Śarmiṣṭhā taking revenge upon you for some evil deed of yours.”—29-30.

Devayāni said : “ There may or may not have been a revenge ; but listen to what the daughter of Vriṣaparvan said.—31.

Is it true, that I am merely a singer in the palace of the Daityas, for Śarmiṣṭhā, the daughter of Vriṣaparvan tells me so. She, with harsh and sharp words and eyes red with anger, spoke :—‘ I am the daughter of a singer, who is praised by thy father and who gives gifts to him, but accepts nothing from any body and whilst thou art the daughter of him who sings the praises of my father and begs and accepts gifts from him.’ Thus said Śarmiṣṭhā, the daughter Vriṣaparvan, with eyes red with anger and face flushed with pride. Father, I then said to Śarmiṣṭhā that if I were the daughter of a panegyrist, and a beggar, I would also please her similarly.”—31-35.

Śukra said, “ O child ! thou art not the daughter of a panegyrist or of a beggar ; on the other hand, thou art the daughter of one who is always praised by others, O Devayāni. King Vriṣaparvan knows that my pure, matchless and inconceivable spirituality is my power ; so also know Indra and King Yayāti.—36-37.

*Here ends the twenty-seventh chapter describing the history of King Yayāti.*

## CHAPTER XXVIII.

Śukra said.—“ Devayāni ! hear, one who calmly and patiently endures the hard speech of others, conquers all. One, who curbs his rising anger, like a fiery steed, is called the real driver by the wise, and not he who merely holds the reins. One who conquers another’s arising anger

by not getting angry himself, conquers the universe. Know this, O Devayāni. One who throws aside the outbursting of his wrath by forgiveness, as a serpent discards its worn out skin, is said to be truly a man. One who hankers after virtue, always shows forbearance to all, and does not cause pain to others even after suffering great pain, is the receptacle of high and sublime merits. Between the one who performs many Aśvamedha sacrifices each month for hundreds of years, and the other who does not get angry with any one, the latter is decidedly superior. As in childhood, boys and girls, through their folly become enemies, not do so the sensible, and after considering their power and the weakness of their foes, never entertain any feeling of enmity."—1-7.

Devayāni said.—“Father! In spite of my girlhood, I know the causes and consequences of actions in the matter of anger, reproof and relative strength or weakness of acts. A sensible man should not tolerate an unbecoming action of his disciple. I have therefore no desire to live among people whose conscience is loaded with vice. A person desirous of his welfare and prosperity should not live among those vicious men who are not well spoken of, by men of character and position. People who are considered high, by men of character and position, are worthy of company. Consequently, the harsh words of Vṛiṣaparvan's daughter are rubbing against my mind like Araṇi (the two pieces of wood used in kindling the sacred fire). Father! I do not think there is anything baser in the world than the adoration of an enemy, howsoever majestic he may be, by one who is in the humbler walk of life and is devoid of riches.”—8-13.

*Here ends the twenty-eighth chapter describing the history of the King Yayāti and the dialogue of Devayāni and Śukra.*

## CHAPTER XXIX.

Śaunaka said :—On hearing those words of Devayāni, Śukra the best of the Bhṛiguas also got angry and going to the King Vṛiṣaparvan who was sitting on his throne spoke to him without caring for the consequences.

“King! a sinful act does not instantly fructify, but is like a cow which does not give birth at once after (conception). A sin is sure to produce its fruit just like a heavy meal to produce colic in the stomach, not at once but after sometime. In process of time it entirely roots out the sinner. He who overlooks his own faults or those of his sons, and grandsons, etc., loses his Trivarga, the three objects of worldly existence, viz., Artha (riches or worldly prosperity), Dharma (religion), Kāma

(enjoyments). You are sure to reap the fruit of your sin of killing the grandson of Aṅgīrasa and son of Bṛihaspati, and then causing his remains to be deposited in my stomach by mixing them with my wine. King! on account of your having killed my disciple, who was sinless, chaste, submissive and unworthy of being slain, as well as for the injury done to my daughter, I leave you along with your kinsmen. I do not consider it proper to stay in your empire any more. As you do not heed the actions of your vicious and proud daughter, I consider you from today a Daitya who talks much but does not think of keeping his promises; thou thinkest me, O Daitya! censurable and a talker of falsehoods."—1-6.

Vṛiṣaparvan said:—"Bhārgava! I do not consider you as censurable or a talker of falsehood because I am so well aware of your truth and asceticism; therefore be pleased with me. Excepting you, none can protect me; and if you are going to leave me today, I will drown myself in the ocean, for there is no other refuge for me."—7-9.

Śukra said:—"You may either drown yourself in the ocean or roam about in the world, my daughter is very dear to me, and I cannot make her feel hurt. You should please Devayāni. I shall settle down with her wherever she goes. If you will please her, I shall guard you as Bṛihaspati does Indra and other Devas."—10-11.

Vṛiṣaparvan said:—"Bhārgava! you are the master of elephants, chariots, horses and all the riches of the Asuras; and, similarly, you are the master of all my wealth and belongings."—12.

Śukra said:—"King of Asuras! I will consider myself the master of the Daityas then only when you please Devayāni and not otherwise."—13.

Saunaka said:—"Hearing that, Śukra went to Devayāni along with Vṛiṣaparvaṇa and said to her:—"Now thy words are realized, for I am considered as lord of all."—14.

Devayāni said:—"If, O Father! thou art the lord of the king's wealth then I will believe it if the king himself says so to me."—15.

Vṛiṣaparvan said:—"Devayāni! I shall fulfil your desires, howsoever difficult they may be."—16.

Devayāni said:—"When you promise to fulfil my desires, I wish Śarmiṣṭhā to be my maid, with a thousand damsels; and she should go with me wherever my father may please to marry me."—17.

Vṛiṣaparvan said:—"O Nurse, get up, go and bring Śarmiṣṭhā at once in my presence. I shall do exactly as Devayāni desires."—18.

Śaunaka said :—On being thus commanded by the king, the nurse at once went to Śarmiṣṭhā and told her O Śarmiṣṭhā ! get up and save your kinsmen from impending calamity ; because incited by his daughter, Śukra is forsaking his disciples and the fulfilment of Devayāni's desires rests on you. You have become the maid of Devayāni."—19-20.

Śarmiṣṭhā said :—" I shall do what she wants, let Śukra not go away in a fit of anger nor Devayāni get offended at what I have done."—21.

Śaunaka said :—Then at the behest of her father Śarmiṣṭhā in a palanquin went to Devayāni along with a thousand maids ; and said, "Devayāni ! I have come with a thousand maids to serve you and shall accompany you wherever you go, after being married by your father."—22-23.

Devayāni said :—" I am the daughter of a panegyrist, one who begs and receives, how then do you, who are the daughter of one praised, serve me as my maid ?"—24

Śarmiṣṭhā said :—" It is my bounden duty to do that which may bring relief to my distressed kinsmen · consequently I shall follow you as your maid, and will also accompany you after your marriage wherever your father may wed you"—25.

Śaunaka said :—" After the daughter of Vṛṣaparvan made up her mind to serve Devayāni as her maid, the latter said to her father :—

" Father ! I am satisfied. Indeed, the power of thy knowledge and wisdom is infallible and fruitful. I shall now enter the city."—26-27.

Hearing those words of his daughter, Śukra, worshipped by the Dānavas, cheerfully entered the town.—28.

*Here ends the twenty-ninth chapter in the history of Yayāti dealing with the pacification of Devayāni.*

### CHAPTER XXX.

Śaunaka said :—O king ! Long after that, Devayāni again went to amuse herself in the same forest in the company of Śarmiṣṭhā and a thousand maids. Whilst she, along with her companions was thus amusing herself there by drinking wine and eating various victuals and fruits, King Yayāti, also chanced to visit the same forest with the object of enjoying a shoot, and, feeling thirsty whilst he was in search of water, he saw Devayāni and Śarmiṣṭhā along with other women folk drinking. Among them he marked Devayāni, the beautiful, who, wearing lovely ornaments, was sitting, attended by Śarmiṣṭhā and other maids. Then

King Yayāti said : “ Two of you are charming beauties horizoned by two thousand women. I request you to please tell me your names and clan.”—1-8.

Devayānti replied :—“ King ! Hear what I say. I am the daughter of the Sage Śukra who is preceptor of the Asuras and she is my maid-in-chief, Śarmiṣṭhā, the daughter of Vṛiṣaparvan, the mighty king of the Dānavas. She always accompanies me wherever I go.”—9-10.

Yayāti, who was astonished to hear that, enquired how that daughter of the king of the Asuras came to be her maid-in-chief.—11.

Devayānti said :—“ Do not be astonished. All this has been ordained by Brahmā. You look like a king from your bearing and sweet and dignified speech. Tell me your name and parentage.”—12-13.

Yayāti said :—“ I have studied all the Vedas after leading a student's life, and I am King Yayāti, the son of King Nahuṣa.”—14.

Devayānti said :—“ King ! What for have you come here—to drink water or to enjoy a shoot ?”—15.

Yayāti said :—“ In course of my shoot I have happened to come to this spot to satisfy my thirst and am ready to obey your commands.”—16.

Devayānti said :—“ Friend ! I am at your disposal with Śarmiṣṭhā and my retinue of maids, be my lord.”—17.

Yayāti said :—“ Lady ! You are the daughter of Śukra, who is a Brāhmaṇa, and consequently you cannot be wedded by a Kṣatriya sovereign.”—18.

Devayānti said :—“ King ! the race of the Kṣatriyas has been created by Brahmā and is supported by him. O, son of Nahuṣa ! you are a sage ; and also the son of a sage ; by all means marry me.”—19.

Yayāti said :—“ O, Lady ! Though all the four castes have sprung from one and the same body of Brahmā, yet their duties and rules of life are entirely different from one another, and a Brāhmaṇa is superior to all.”—20.

Devayānti said :—“ O, son of Nahuṣa ! this hand of mine has not been touched by any other person and you have once grasped it. I therefore choose you to be my partner in life. Who else can take my hand ? You took me by the hand, because you are the son of a sage or because you are a sage yourself.”—21-22.

Yayāti said :—“ The sages of hoary lore have said that a Brāhmaṇa is more formidable than the mouth of an angry venomous serpent and the raging fire.”—23.

Devayāni said :—" O, Blessed one ! How do you describe a Brāhmaṇa to be more formidable than an angry venomous snake and the raging fire ?"—24.

Yayāti said :—" By the bite of a poisonous serpent and by the blow of a weapon only one life is lost, but by the anger of a Brāhmaṇa the whole realm and country is devastated ; this is my reason for having described a Brāhmaṇa as such, and I therefore cannot accept you in marriage without your father's consent.—25-26.

Devayāni said :—" King ! When my father gives me away to you of his own accord, you will then accept me as yours. You cannot beg, I know ; and consequently I have accepted you as my lord ; now there is no question of receiving on your part."—27.

Śaunaka said —After that, the nurse, deputed by Devayāni, went and explained all that to Śukra. Śukra on hearing that went to the king, and both of them were pleased to meet each other. - 28-29.

The king, seeing Śukra, saluted him with folded hands ; and the latter also spoke to him mildly and sweetly.—30.

Devayāni said to her father that the King Yayāti had once grasped her hand, when she was in great difficulty and he should, therefore, dedicate her to him, and that she would marry no one excepting him.—31.

Śukra then said to Yayiti, that he had been chosen by her daughter before, whom he should accept as his queen after being willingly made over to him by her father —32.

Yayāti said :—" Bhārgava ! By such deeds, I fear, I will commit a sin ; I therefore beseech you to parry off the sin of creating a confusion of castes by such intermarriage."— 33.

Śukra Said :—" I shall free you from all sins. Accept this gift chosen by her. You will become laudable by this marriage ; I free you from the future sin ; marry this amiable Devayāni, according to law and have every enjoyment in her company ; this Sarmiṣṭhā, the daughter of Vṛṣaparvan, will attend on you, and you should never invite her to your bed."—34-36.

Śaunaka said :—On hearing those words of the Seer Śukra that king circumambulated the latter, and with his permission entered his city with great rejoicing.—37.

*Here ends the thirtieth chapter describing the marriage of Yayāti with Devayāni*

## CHAPTER XXXI.

Sannaka said :—Yayâti entered his capital, which was as beautiful as the city of Indra. He then ushered Devayâni into his palace and, according to the advice of the queen, located Sarmisthâ, the daughter of King Vriṣaparvan, in a separate house in Aśokavana. Thus Sarmisthâ, along with her retinue of a thousand maids, was separated after being provided with clothes, provisions, and ornaments. Then that son of King Nahusa enjoyed himself like the Devas, in the company of Devayâni, for a great number of years. In the fullness of time, Devayâni conceived, and after ten months gave birth to a child—1-5.

After a thousand years, Sarmisthâ, the daughter of Vriṣaparvan, when she was in her full bloom of youth, felt very sad on not having a husband. She said in her mind : “What will be meet for me to do? How am I to get happiness? Devayâni has given birth to a son, but my youth is declining, for nothing. I will also make the king my husband, as she has done. I will request the king to give me a similar fruit in the shape of a son.” With these thoughts, she longed to see the king privately. Now, at that time the King, coming out at pleasure, was astonished to meet Sarmisthâ, outside the Aśokavana. Sarmisthâ meeting the king in private, addressed him with folded hands:—

“King! Even Soma, Indra, Varuṇa and the wind are incapable of seeing the women in your palace. You know me to be a beauty, full of modesty and coming of good parents; I beseech you to enjoy my company.”—6-13.

Yayâti replied :—“I know all thy qualifications. I know thou art the chaste daughter of the valiant king of the Daityas. Thou art modest, but I cannot look at thee with any feeling of lust, because at the time of Devayâni’s marriage Śukra enjoined on me not to invite thee to my bed.”—14-15.

Sarmisthâ said :—“King! there is no sin in speaking untruth at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in danger, wealth is at stake, and in joke. Lying on these five occasions is venial. It is only a sin to speak an untruth at the time of being summoned as a witness, or when one is entrusted to dispose of a thing, or when one is asked his advice on any point.”—16-17.

Yayâti said :—“A king, being the authority for his people, should abstain from untruth, even at the time of danger.”—18.

Sarmisthâ said :—“One’s own husband and the husband of her com-



panion are equal ; and as you are the lord of my companion, you must also take me as wedded to you."—19.

Yayāti said :—"One should give away according to one's means to one's supplicants ; and it is also my vow not to have any matrimonial connections with you ; now you yourself tell me what am I to do of these two things."—20.

Sarmiṣṭhā said :—"King ! Save me from immorality by your righteousness. I shall lead the life of highest virtue after getting a child through you. King ! a woman, a servant and a son—all these three have been said to be poor ; for the wealth acquired by them belongs to their master. I also take my meals with Devayāni and live as a maid, dependant on her ; therefore receive me also. I am worthy of your support."—21-23.

Saunaka said :—Hearing those words of Sarmiṣṭhā, the king accepted her and guarded her virtue. They then enjoyed themselves in each other's company and were immensely pleased. Through that conjunction, the daughter of Vrisaparvan, conceived and gave birth to illustrious sons gleaming with the radiance of the sun.—24-27.

*Here ends the thirty-first chapter describing the secret marriage of  
Yayāti with Sarmiṣṭhā.*

## CHAPTER XXXII.

Saunaka said :—On hearing the news of Sarmiṣṭhā giving birth to a child, Devayāni became deeply afflicted and went and asked her, why she committed that sin by being a slave to Cupid.—1-2,

Sarmiṣṭhā said :—"A seer, well-versed in the Vedas, came to me whom I pleased, taking him as my lord ; and this son has been born of him. O blessed one ! I have not basefully been a slave to passions. This child has been born of a Ṛṣi ; believe this without doubt."—3-4.

Devayāni said :—"Sarmiṣṭhā ! If this is true, I am no more angry with you, but how can it be made certain that you have got this progeny from a high class Brāhmaṇa ? I wish to know his clan and lineage."—5-6.

Sarmiṣṭhā said :—"Lady ! I felt myself overpowered by his glory. He was so valiant and illustrious, I could not therefore ask him anything."—7.

Saunaka said :—After that mutual conversation, Devayānti believed what Śarmiṣṭhā told her, and then she returned to her mansion.—8.

Then King Yayāti begot two sons—Yadu and Turvasu—as glorious as Indra and Viṣṇu, from Devayānti.—9.

Druhya, Anu and Puru, those three sons were born from Śarmiṣṭhā. After that, Devayānti went with King Yayāti to the Harit forest.—10-11.

There she saw the three boys of divine elegance, as beautiful as Sanat Kumāras, playing, at which she amazingly said :—“ King ! whose sons these boys of divine lusture, and bearing such a close affinity to you are ? ”—12-13.

After putting that question to the king, she then approached the boys and asked them to tell her frankly and sincerely whose sons they were and what was their clan. The boys in reply to her query pointed with their finger to Yayāti as their father and Śarmiṣṭhā as their mother. Saunaka said, that, on ascertaining that from the boys, she, along with the boys, hurried back to the king. The king, afraid of the presence of Devayānti, did not fondle those boys, as usual, at which they went weeping to Śarmiṣṭhā.—14-17.

Devayānti, knowing them to be the sons of the king, went and spoke to Śarmiṣṭhā :—“ You liar ! why do you incur my displeasure, in spite of being my dependent ? Do you not fear me, and dare you continue to follow your Asurik ways ? ”—18-19.

Śarmiṣṭhā said :—“ O Sweet smiling lady ! What I told you before about the Rīṣi is truth and nothing but truth. I am leading a life, as dictated by religion and morality. Why should then I be afraid of you. O Beautiful one ! the moment you made this king your husband, he became my lord as well, on account of his being the husband of my companion. You are honored by me on account of being a Brāhmṇi and my elder in age, and consequently this Rājarsi, who is your husband, is worthy of being shown more honor and respect by me. Do you not know it ? ”—20-22.

Saunaka said :—On hearing those words of Śarmiṣṭhā, Devayānti said to the king that she would no longer stay with him, because he had done what was extremely hateful to her. Saying that, she went to her father, the sage Śukra, with her eyes full of tears.—23-24.

The king also followed her and did his best to pacify her, but Devayānti, whose eyes were red with anger, did not heed him ; and shedding tears and mumbling something to the king, she hastened to her father. The king also followed her there.—25-26.

After taking a little pause, Devayāni saluted her father and Yayāti also showed his reverence to the sage.—27.

Then Devayāni said:—"Father! righteousness has been conquered by unrighteousness, because this king has begotten three sons from Sainiṣṭhā, that discarded daughter of Vriṣaparvan, whilst he has begotten only two from my unfortunate self. Father! this king is called righteous, but he is the transgressor of the bounds of virtue."—28-30.

Śukra said:—"King! as you have committed a sin, in spite of your being virtuous, you will be visited soon with invincible old age."—31.

Yayāti said:—"O Brāhmaṇ! One who does not satisfy the desire of a damsel, after the termination of her menstruation, commits the sin of slaying a Brāhmaṇa; and one who does not grant the desire of a damsel, even on her making such a request, he is said to commit a sin equal to the sin of slaughtering a great Brāhmaṇa. O Preceptor! for fear of such sins, I tremblingly offered myself to Sainiṣṭhā."—32-34.

Śukra said:—"King! you depend on me, you ought to have taken my advice, therefore, your doing such an act without my permission, even on the score of righteousness, is nothing short of theft."—35.

Śaunaka said:—"Then the King Yayāti, after being thus cursed by the wrathful sage Śukra, instantly turned old."—36.

Yayāti then said to the sage that he had not had enough of enjoyment with the young Devayāni therefore he might mercifully ward off his old age from him.—37.

Śukra said:—"King! My words cannot prove false. You are therefore bound to be old, but you can exchange it with the youth of some young man."—38.

Yayāti said:—"Brāhmaṇ! Be pleased to grant this favour that one who exchanges his youth with my old age will inherit my kingdom and will get fame and honor."—39.

Śukra said:—"By my favour, O King! You will exchange your old age with youth without committing any sin; and any of your sons, willingly giving you his youth in exchange for your old age, will certainly be blessed with many children and will be illustrious and long-lived."—40-41.

*Here ends the thirty-second chapter dealing with the curse of Śukra on Yayāti.*

## CHAPTER XXXIII.

Śaunaka said.—On being visited with old age, King Yayāti went to his capital and said to his eldest son, Yadu, that owing to the curse of Śakra he had become old, though he had not had ample satisfaction of his desires in his youth; that he might therefore exchange his youth with his old age and thus enable him to satisfy his cravings, and that after a thousand years he would return his youth to him and take back his old age.—1-4.

Yadu refused to exchange his youth with the old age of the king, who, on account of it, looked lean, decrepit and furrowed and incapable of indulging in enjoyments; and said that the king had other sons dearer than him to whom he might transfer his old age.—5-7.

At that Yayāti got vexed and cursed Yadu that, as he being his son, refused to give him his youth, his sons would be wicked like his maternal uncle; and afterwards he made a similar request to his son Turvasu, making the same promise to him of restoring back to him his youth after a thousand years. Turvasu also refused to accept the proposal of the king, saying that he would not accept the old age which made one devoid of potency, power, enjoyment, beauty, intellect and honour.—8-11.

Yayāti cursed him for his refusing to accommodate his father with his youth, and said that his clan would become extinct; and that he would be the king of the vilest of the Mlecchha races who would be thieves, the doers of unnatural deeds, flesh-eaters, indulging in immoralities with the wife of their preceptor and lower animals.—12-14.

After cursing them thus, he asked his son, Druhya, from Śarmiṣṭhā, to accede to his wishes on the same condition of getting back his youth after one thousand years. Druhya also refused to do that, and said that he did not feel inclined to put himself in the old age in which he would be incapable of enjoying his kingdom, chariot drive, riding, the company of women and feeling love. Yayāti cursed him, and said that in consequence of his refusal to meet with his wishes, inspite of his being his son, he would never enjoy the things he wished for. Thou and thy children will go to that place where there will be no enjoyment of kingdom, nor enjoyment of beauty and youth.—15-20.

The king then put the same proposition before his son, Anu, who also, like his other brothers, discarded it, saying that he could not force the old age upon him, in course, of which a man, like an infant, takes his meals in spite of his remaining defiled all the time, and is not able to

perform a sacrifice at any moment. The king pronounced a curse on him, as well, saying, that being his son, he did not accede to his proposal and that he would, also sooner or later, be visited with the old age, which he decried and his progeny, born in his youth, would not survive.—21-24.

Yayāti then put the same proposal to his son, Puru, and said that by carrying it out he would be the dearest of all his sons. He had been visited with that untimely and formidable old age, and had not been able to satisfy his desires. He would therefore restore him his bloom of youth after ten centuries.—25-27.

Hearing that, Puru said that he would do exactly what his father wished and asked him to do. Let him satisfy all his cravings, and that he would, most willingly, accept his old age and would do what appeared to him best.—28-30.

*Note.*—This chapter has not been translated literally.

*Here ends the thirty-third chapter dealing with the acceptance by Puru of the old age of Yayati.*

#### CHAPTER XXXIV.

Śaunaka said :—On hearing those words of the prince Puru, king Yayāti, after mentally reciting the name of Śukra, transferred his old age to his son; and then king Yayāti, the son of Nahuṣa, cheerfully indulged himself in the enjoyment of pleasures. He, however, did not do that at the sacrifice of his royal duties; for, according to the times, with earnestness, and in conjunction with the prescribed rules, he performed the libations to the Deities, and the manes of the ancestors, was regular in the performance of Śrāddha and sacrifices, was merciful to the poor and satisfied the wishes of the Brāhminas, entertained his guests by ministering to their comforts and supported the Vaiśyas by protecting them; was not cruel to the Śūdras and kept thieves down by inflicting proper punishment on them. In that way, the king was alert in his duties and was thus supplied all the wants of his subjects, like the God Indra. That king, valiant like the lion, never deviating from the path of virtue and continuing his pursuits of enjoyment, led a life of sublime comfort and happiness.—1-7.

On getting satisfied, after enjoying himself for a thousand years, he recalled to his mind the bygone days; and, finding that his cherished days were complete, he spoke to his son, the prince Puru :—

“Son! a man never feels satisfied with pleasures, the lust for

pleasures waxes by daily indulgence, as the fire flames all the more by ghee being poured into it. I have become sober, on the consideration that the mundane boons in the form of grain, gold, domestic animals, (horses, cattle, etc.) women, are not meant for any single individual. Son! I have had enough of pleasures according to my potency by acquiring your vigour of youth; I am consequently very much pleased with you, now you take back your bloom of youth from me and also receive charge of this vast realm. You are my dearest son."—8-13.

Saunaka :—After that, king Yayāti turned old, and Puru became young again.—14.

Then the king appointed a day for Puru being anointed and proclaimed king, when the Brāhmanas and others assembled, said :—

"King! how do you confer this vast kingdom on Puru, overlooking prince Yadu, who is the grandson of Śukra and the eldest son from the queen Devayāni! Yadu is your eldest son, next to him is Turvasu, your third son is Druhya from the Queen Śarmiṣṭhā, younger to him is Anu, whilst Puru is the youngest of all. How then are you making Puru a king, overlooking the claims of his elder brothers? O king! you should not forsake justice."—15-18.

Yayāti :—"Brāhmanas and others! Hearken. My eldest son did not obey my commands. I therefore do not give him the empire; for a disobedient son ought not to be recognised. This is what the great men have said; and Turvasu, Druhya and Anu also disobeyed me. Puru stood firm and obeyed my behests; therefore, he alone is entitled to my monarchy. It is he who exchanged his full flourish of youth with my infirmity, and it is through him that I have fulfilled all my desires. The sage Śukra had also blessed that one who would carry out my orders would be the Emperor. For these reasons, you should all consider Puru to be fit for the Empire."—19-25.

Then the Commons (Prakṛiti) all assembled there cried out in a chorus: "Indeed, the son, endowed with all the good qualities and who obeys the mandates of his parents, deserves being proclaimed a sovereign, in spite of his being the youngest. O king! Puru, who has done you a good turn, appropriately deserves the kingdom and the sage Śukra has also said so: therefore nothing need now be said about this."—26-27.

Saunaka.—When the assemblage pronounced that verdict, the king seated the prince Puru on the throne, after which he quitted the metropolis and went to the forest in company of many Brāhmanas and ascetics.—28-29

Yadu begot Yādavas, Turvasu begot Yavanas, Druhya begot Bhojas and Anu became the father of the Mlechchhas.—30.

Puru became the founder of the Paurava dynasty in which you are born a king, which afterwards came to be known as the Kuru clan and in which the kingdom is to last for one-thousand years.--31.

*Here ends the thirty-four chapter of the Purāṇa dealing with the coronation of Puru.*

### CHAPTER XXXV.

Saunaka.—Thus King Yayāti, making over his Empire to his son, Puru, turned an anchorite ; and living on fruits, passed a number of days in that forest and afterwards went to heaven, where he began to pass his days in happiness. Sometime after, Indra hurled him to the earth, but he managed to gain his footing on the celestial soil and again rose to heaven owing to his being in touch with the Kings, Aṣṭaka, &c. It is said that Yayāti returned to heaven from the firmament in company of the Kings Aṣṭaka, Sibi Vasumat and Pratardana.—1-5.

Satānka.—“Sage ! tell us in detail how Yayāti was hurled down to the earth and how he again went to heaven. King Yayāti was powerful like Indra, radiant like the Sun, and was the promoter of the Kuru clan. O Sage ! I am eager to hear the story of his celestial and mundane glory.”—6-9

Saunaka.—“Hear you all the sacred history of Yayāti which is the dispeller of all sins. Hear it with attention, I am going to relate it to you.”—10.

King Yayāti, after putting his son on the throne, went to the forest as an anchorite, in other words, he made over his vast dominions to Puru and put his other sons, Yadu, &c., to discharge the various offices of the state, after doing which he passed a great number of days in the forest, living on fruits and herbs. By subduing his mind and conquering his anger he regularly performed agnihotra and offered libations to the Deities and the manes of ancestors, according to the rules prescribed for anchorites. He entertained his guests by offering them the jungle fruits and ate what he could get by picking up gleanings of harvest (Śiloūchha-vritti). Thus he passed a thousand years. Then he lived only on water for three years and kept up his vow of silence. Afterwards he warmed himself with the

heat of fire around him, and for six months he practised penance by standing on one leg only. The glory of the king's asceticism went up to heaven from the earth.—11-17.

*Here ends the thirty-fifth chapter, dealing with the forest life of Yayāti.*

## CHAPTER XXXVI.

Śaunaka.—That king, on reaching heaven, was venerated by Sādhyas, Marutgaṇās, Vasus and the Devas. Afterwards, on account of his virtue, he went to Brahmaloka, where he resided for a long number of years. Once upon a time that sacred King Yayāti chanced to go to the region of Indra, when the latter asked him.—1-3.

Indra.—“King! tell me plainly what you said to your son, Puru (who taking your old age roamed about the world), at the time of his coronation?”—4.

Yayāti.—“After making over charge of my realm, with the approval and advice of my ministers, and the people (Prakṛiti) to Puru, I told him: ‘You will be the sovereign of the country lying between the Ganges and the Yamunā. Your other brothers will be under you and ruling over the lands bordering on your kingdom.’” At the same time, the following piece of advice was also given to him:—“Man devoid of anger is superior to one full of it; man with forbearance is superior to one who is bereft of it; as man is superior to non-human beings, so a learned man is superior to an illiterate fool. One who shows forgiveness to another who abuses him in anger, consumes that angry being, and gets all his virtue. One should not utter such a harsh word as may cause pain to another. One should not accept anything from a low caste man. One should not use a speech that would grieve others. A harsh speaker, whose words pierce others like nails, should be considered a low creature, who goes to hell. A man should always win the admiration of high class people, and should always be defended by them at his back, should bear their criticism, obey their advice, and lead a good life. Harsh words penetrate a man like arrows and cause grief; they should therefore be avoided by sensible men. In the three worlds there is nothing superior to friendship, charity and sweet speech; consequently one should always be gentle in his speech and should show obedience to high class men and not curse any one.”—5-13.

*Here ends the thirty-sixth chapter, dealing with the advice given by Yayāti to his son Puru at the latter's coronation.*



## CHAPTER XXXVII.

Indra.—“ King ! I ask you to please tell me, how you practised austerities after renouncing your kingdom and repairing to the forest as an anchorite.”—1.

Yayāti.—“ I do not consider the austerities of the Devas, men, Gandharvas and Maharṣis as equal to my own.”—2.

Indra.—“ King ! you do not know the glory of high souls and you decry other beings who are as good, or, better, than you ; consequently, you are not fit to reside in these regions, because by this sin, you have lost your virtue and the privilege of living here. You must fall to-day, O King.”—3.

Yayāti.—Indra ! If I have lost my virtue and the privilege of living here by running down the glory of the Devas, Rṣis, Gandharvas, and men, I wish to fall from this Heaven, among good people.—4.

Indra.—“ You will fall now among good people, where you will regain your lost position. From this experience, you should no more despise those who are your equal or better than you.”—5

Saunaka.—After that, Yayāti was thrown from the heaven. Aṣṭaka, residing in the central region and knower of the highest virtue, seeing him fall, said :—

Aṣṭaka.—“ O, young soul, beautiful like Indra, shining like fire, and brilliant like the sun among the planets ! Who are you ? O, being, shining like the fire and the sun and falling from the path of the sun, on seeing you going down, we are confused and are in doubt whether the time has not come for all of us to fall. We have come to make enquiries about you, but we are bewildered by your power. You do not seem to heed us and make enquiries about us ; consequently, we make ourselves bold to ask you the reason of your fall from the heavens. O Soul, beautiful like Indra, cast away your fears, grief and delusion. Nobody can view you with disrespect when you are standing face to face with high souls. The good ones are empowered to support the fallen. Here are the good, the lord of the moveable and the immoveable creations, and you are now in this holy company. Fire is lord in imparting heat, the Earth is lord with regard to those things which fecundate, the Sun is lord of all objects that shine ; so a guest is lord to all good men.”—6-13.

*Here ends the thirty-seventh chapter, describing the fall of Yayāti and his meeting with Aṣṭaka*

## CHAPTER XXXVIII.

**Yayāti.**—"I am King Yayāti, son of Nahuṣa and father of Puru. Indra has hurled me down from the world of Surās and Siddhās for despising all creatures; and, now devoid of virtue, I am falling. I do not salute you, for I am your senior in age, because among the twice-born, one who is greater in learning, or, asceticism or senior in age, is a respected."—1-2.

**Aṣṭaka.**—"King! You say you are senior in age which is also a degree of superiority; but among the twice-born, one, who is greater in wisdom and asceticism, is alone reckoned superior, and not one who is merely senior in age."—3.

**Yayāti.**—"They say, it is a sin to act against the rules of courtesy, and the doer of such a thing goes to the region of sinners; consequently, the good never follow the example of the wicked, when the latter speak against the rules of courtesy. I had vast riches which I had earned by my exertions,—considering this, who devotes himself to the good of the self, that man is truly wise. A wise man should take everything in the world to be subordinate to Fate, but taking the dominance of his fate into consideration, he should not give way to despair under adverse circumstances. One should always look upon prosperity and adversity to be subordinate to the Supreme Being, and should never consider them to be within his own power. Taking, therefore, fate to be predominant, one should not be influenced by grief or happiness. Aṣṭaka, thus taking fate to be all powerful, I am never overcome with delusion in fear, and never keep my mind loaded with grief. I believe that I shall go wherever my fate may take me. Anḍaja, Svedaja, Jarāyuja, Udbhija, snakes, reptiles, fish, stones, grass, wood, &c., assume their forms through fate. Aṣṭaka! Regarding prosperity and adversity to be frail, I do not worry myself about them. In other words, what was I? what I have become? what I shall do?—I never bother myself with thoughts like these."—4-11.

**Saunaka.**—Then that Aṣṭaka, on hearing those words of his maternal grandfather—Yayāti—asked him again—12.

**Aṣṭaka.**—"King! Tell me all about the chief regions where you have been to, because you lecture on Dharma like a learned man."—13.

**Yayāti.**—"First, I became a king of an extensive Empire; afterwards, through my virtue, I lived in the region of Mahat, for a thousand years; and from that place I passed to higher spheres where I lived for another ten centuries in the enchanting realm of Indra, which is four hundred

kośa in extent and has a thousand gateways ; whence I went to still higher regions. Then I passed one thousand years in the divine and ageless realm of Prajâpati, which is inaccessible [even to the Devas and Lokapâlas.] Afterwards, according to the will of the God of Gods and conquering several spheres, I lived there, according to my choice, venerated by the handsome and illustrious Devas equal in glory and lustre to the gods ; after which, I went and spent ten thousand years in the pleasure-garden called Nandana the Kâma-rûpi, where I enjoyed the bloom of the flowers along with the captivating faces of the Gandharvas and the nymphs. Thus I enjoyed there for a considerable length of time, until a ferocious attendant of the God, came and said loudly, 'Throw him down, throw him down.' At that very instant, I fell from the heaven, but as I fell from Nandana, I heard the voice of the Devas who said, 'This pious king Yayâti is falling with the loss of his virtue,' at which I requested them to show their clemency by letting me fall amongst the good on a sacred soil ; and in this way, I have come to this land of sacrifices of yours, guided thereto by the smell of incense and of the offerings made to the fire."—14-22.

*Here ends the thirty-eighth chapter describing the dialogue between Yayâti and Aṣṭaka.*

### CHAPTER XXXIX.

Aṣṭaka.—"After spending ten thousand years in the pleasure garden called Nandana Kâmarûpa, how did you happen to come to this Earth again ?"—1.

Yayâti.—"As a penniless man is forsaken by his companions and relations, so the man deprived of virtues is deserted by the Devas in heaven."—2.

Aṣṭaka.—"In that region how do the people become bereft of virtue, and then to which regions do they go ? Do remove my doubts."—3.

Yayâti.—"King ! Most of them fall to the earth and many of them fall so low that they are ultimately feasted upon by vultures and jackals. Consequently, it is meet for kings to always keep themselves aloof from forbidden things I have explained all this to you ; what more do you wish to enquire about ?"—4-5.

Aṣṭaka.—"King ! I now wish you to please explain to me what pain do they suffer when they are eaten by vultures and jackals, and what is the way of saving themselves from that hell torture ? Also tell me all about the hell on earth and the means to save one from it."—6.

Yayāti.—“The people who are not conscious of their duty in course of their existence on earth, and whose corporeal actions are not lofty, go to the mundane hell. First, they hover about in the sky in the form of air, for a period of sixty thousand and eighty terrible years, and then at the time of their fall, they are devoured by terrestrial Rākṣasas who have formidable fangs.”—7-8.

Aṣṭaka.—“How do they escape the torture inflicted upon them by ferocious, terrestrial Rākṣasas with formidable fangs and how are they born on the earth?”—9.

Yayāti.—“The menstrual flow of a woman suddenly develops conception as soon as it mingles itself with the semen virile of man, through the sap of the flowers of herbs.”—10.

*Note.*—*Puṣprasānuṣuktam.*—lit., endowed with the juice of flowers. It means semen virile, purified and made potent by the properties of the juice of medicinal herbs.

“Medicinal herbs, full of vigour, go to the human and animal embryo, after getting into water, earth, air and the sky.”—11.

*Note.*—*Apovāyum pṛthivīm chāntrikṣam.*—lit.,—water, air, earth and the sky. It is said that the body is made of those elements. It therefore means that the vigour of medicinal herbs gets into the womb through the semen-virile, after first getting into the corporeal system.

Aṣṭaka.—“Does this soul present itself in the womb with the help of other bodies, or of its own accord? Pray remove this doubt. Also explain, O king! how the body is developed and how the organs like the eyes, ears, etc., are formed. I regard you to be endowed with the supreme wisdom, and I therefore venture to request you to remove all these doubts.”—12-13.

Yayāti.—“At the time of menstruation, the air draws the semen virile up, from the inside, after which it magnifies itself there; and then it develops into the embryo and assumes human or animal form (according to the kind of the womb where such development occurs; it then hears the sounds through the ears, sees things through the eyes, smells with the nose, tastes with the tongue, feels perception with the skin, meditates with the mind. Similarly, all the limbs are gradually formed.”—14-16.

Aṣṭaka.—“The body which is consumed in fire, buried or eaten away by the lower animals; how does it again enshrine the soul within it?”—17.

Yayāti.—“Just as a sleeping animal maintains life, similarly the soul after vacating the corpse, enters another body according to its virtue or sin. A virtuous soul is reborn (as a sequence of its good actions), in the form

of a pious being, and similarly a vicious soul takes its birth as a reptile or insect. It is not, for me, to enumerate the sins, the commitment of which leads the soul to be born as a reptile or an insect. Aṣṭaka ! I have explained to you, briefly, the reasons of the soul becoming a quadruped, lower animal and man. Now tell me what more do you wish to ask me ?"—18-20.

Aṣṭaka —“ Sire ! Through what knowledge or which form of asceticism, does a man attain high name, and through what deeds, does he achieve high regions ; please answer these questions.”—21.

Yayāti. —“ For a man, the following seven things are the gates to heaven, viz :—asceticism, charity, self-control, restraint, modesty, honesty, and kindness to all living creatures. Sages also say, that even ascetics are ruined by conceit and tamogūṇa. A student who, thinking too much of his learning, employs his knowledge to belittle others, loses his privilege of finding a place in the higher regions, and that wisdom does not bear him fruit. The following four things, viz., the performance of agnihotra, the observance of the vow of silence, the acquirement of knowledge and the performance of sacrifices, in spite of their being good deeds, are marred by indulgence in drinks and conceit. It is worthy of a large-minded man not to become elated on being praised by others and not to get angry at their calumnies. High-minded men worship the good, and the wicked never get supreme knowledge in the world. To give alms and to study the Vedas, according to the ways prescribed, should be considered to be the best of all, and the vices mentioned above, should always be discarded ; which would enable the learned to go closer to Brahms, through constant contemplation, and then attain final beatitude.”—22-28

*Here ends the thirty-ninth chapter describing the dialogue between  
Yayāti and Aṣṭaka*

## CHAPTER XL

Aṣṭaka.—“ O King ! Be good enough, to tell me how does a householder go to the Devas in the Heaven world, and how do a Sanyāsi and a Brahmachari reach them ? Similarly how does a Vānaprastha attain the heavens ?”—1.

Yayāti. —“ A student [Brahmachāri] attains his end by diligently studying when called by his teacher to do so, by showing reverence and obedience to his preceptor, by getting up ahead of his preceptor, and by going to bed after him, by being mild, by controlling his passions, by keeping himself steady and not fickle and by applying himself to his

studies A householder, [Grihastha], is said to be ideal when he earns an honest living, performs sacrifices, entertains his guests, gives alms to the poor, and does not beg from others, nor accepts anything unless given unasked, and constantly studies Upanisads and Purāṇas. An anchorite, [Vānaprastha], should live in the forest on his daily-earned subsistence, is said to reach his goal when he earns his subsistence by self-perseverance, keeps himself quite aloof from sins, is entertaining and of good cheer to others, and does not cause injury to any one. Such a muni attains perfection, being regular in his diet and activities. The Sannyāsi should subsist on begging, and should not resort to any craft, should have no house of his own to live in, who check his passions, keep himself devoid of all company, sleep under a tree, having limited ambitions, travelling in various countries, and having one suit of clothes. He is said to be a true Bhikṣuka. At night time, when the rest of the world is indulging in sensual pleasures by being a slave to Cupid, the learned hermit should, peacefully, pass his time in the forest, because the man who fixes his abode in the forest after weaning himself from the world, leads his twenty-one generations, including himself, viz.,—ten ancestors and an equal number of his successors, including himself, to the path of virtue.”—2-7.

Aṣṭaka.—“King ! I wish to hear who are to be classed among sages who keep the vow of silence (munis), and among observers of the vow of silence how many kinds of vows of silence (Mauna) are there?”—8.

Yayāti.—“One who dwells in the woods and turns his back upon habitations, and also one who lives in town having his back turned upon the forest, are both high-minded munis”—9.

Aṣṭaka.—“How one dwelling in the woods has his back turned on habitation, and how one residing in town, has his back turned on the forest.”—10.

Yayāti.—“The muni who, fixing his dwelling in the forest, spurns at all the provisions of the town, and lives only on the produce of the woods, is said to turn his back on habitation. The sage (muni) who has passed the stage of performing agnihotra and has no house of his own, and has transcended the limitations of gotras (clan), and Charanas (Vedic Schools), puts on only a *kaupīna* or wears cast off garments, eats only to keep his body and soul together, is the ascetic (muni) living in the village with his back turned towards the forest.”—11-13.

*Note.*—*Kaupīna*—A strip of cloth worn as cover.

The seer (muni) who, after forsaking all, curbs his passions and observes the vow of silence, accomplishes his object in the world.—14.

A seer (muni), howsoever shabby he may be, ought to be adored by even such a man, who keeps his teeth clean, pure, white, always trims his finger nails, bathes every day, wears ornaments on his body, and leads a chaste life.—15.

*Note.*—It means that a seer (muni), howsoever dirty and shabby he may be, is worthy of being venerated and adored without demur even by a good man whose person is comparatively most clean. The latter should, on no account, feel disgusted by the former's ugly appearance.

One whose plethora of flesh and blood has disappeared by his severe penances and who has thereby become reduced to a mere skeleton, showing all his decayed bones, and devoid of the feeling of prosperity or adversity, sticks to his meditation, is said to be firm in his vow of silence (muni). When such a sage chews his morsel like a cow, and remains silent like the latter, he wins both the worlds and paves his way for the final bliss.—16-17.

*Here ends the fortieth chapter describing the duties of the four stages of life.*

## CHAPTER XII.

Aṣṭaka.—“King! Who between the two (orders), viz, the Sanyāsi or the Vānaprastha attains to the region of the Devas first? Both of them are striving after Devahood in the heavenly path like the sun and the moon.”—1.

Yayāti.—“A Sanyasi, though living in the village and amongst grihastas, but having no house of his own and control over his desires, goes first to Devahood and is better than one living in the forest.”—2.

“One who, getting the body of man obtained with difficulty, commits sins, must repent sincerely for them and then practise rigid penances in forest to wash them off. Whatever is cruel, is said by the wise to be unwholesome; the follower of the path of unrighteousness is foolish; and, as an unrighteous man is aimless. Similarly, O King! holy man is truly simple, who is always in meditation, and is really noble.”—2-4.

Aṣṭaka.—“How have you chanced to come here? You are young, adorned with a beautiful garland of flowers, and full of lustre. In which direction do you live, and where have you come from?”—5.

Yayāti.—“Losing my virtue, and consequently falling from the heaven, I have come here. I shall, after telling you all my experience of the heaven, go to the hell on earth, whilst all of you and these Brāhmaṇas

will go to heaven. It is through the clemency of Indra that I have had the pleasure of meeting you good men, the lofty and the learned folk of this region."—6-7.

Aṣṭaka.—"King! I reckon you to be pious, and I therefore venture to ask you, whilst you are falling, whether there are any regions for me also in the heaven."—8.

Yayāti.—"Take it for certain, that there are as many regions for you in the heaven, as there are forests in your worldly realm, full of cows, horses, birds, &c."—9.

Aṣṭaka — "King! I dedicate all those regions of mine in the heaven (Deva plane), as well as in the astral plane, to you, on account of your fall. May you reach there ere long."—10.

Yayāti.—"King! A Non-Brāhmaṇa, versed in the Vedas like myself, cannot accept any charity. I have also given away alms in my former days, as is always given to Brāhmaṇas daily. Excepting a Brāhmaṇa, no one of any other caste, howsoever poor he may be, can accept the offerings of charity. Even, the wife of a Brāhmaṇa, having a valiant husband, does not accept alms. On these considerations, how can I persuade myself to do a thing which I never did before, and accept your gift."—11-12.

*Note.*—Mark the magnanimity of Aṣṭaka and the firm righteousness of Yayāti. The ideal of that high civilization is also remarkable.

King Pratardana.—"O beautiful one! I am King Pratardana. Have you also heard anything about there being any regions for me in the Deva or the astral world? I put this question to you, because I consider you to be so holy."—13.

Yayāti.—"King! There are many regions for you, on account of your having poured a stream of ghee and honey, into the fire for full seven hundred days. All these of your regions are devoid of grief and every day incessantly, leaks with honey for seven hundred days at a time. They are, however, measurable."—14.

Pratardana.—"King! I also dedicate my regions whether in the Devaloka or in the astral plane to you who are falling, and may you instantly attain them in the heaven."—15.

Yayāti.—"King! an equally valiant king does not accept help and support from his compeer. A king, even getting into trouble through accident, should never do anything undignified. The thinker of Dharma, the knower of Dharma and fame, the learned like myself should never



do such a thing as you wish me to do. What has not been done before, I can never do now."—16-17.

Then King Vasumân addressed Yayâti who was talking like that.—18.

*Here ends the forty-first chapter describing the offers of Aṣṭaka and Pratardana to Yayâti*

## CHAPTER XLII

Vasumân —“ O ruler of men ! I, King Vasumân, known as Ausadaśvi ask you about that world of mine, whether it is in Heaven or in the middle region, for I consider thee to know the duties pertaining to that world.— 1

Yayâti. —“ King ! Like the lustre of your world wide fame, your regions in the heaven glitter like the sun and are awaiting for you ”—2

Vasumân —“ I bestow all those regions on you who are falling, and O King ! if you cannot accept them as a present, then be good enough to buy them from me after making a nominal payment.”—3.

Yayâti.—“ King ! I have never gone in for such a sham purchase even in my boyhood. A conscientious man never resorts to such methods.”— 1.

Vasumân.—“ King, if you are not willing to accept them on payment of something nominal, then take them as a gift from me. I will not go there, may they be yours ”—5

Śibi.—“ Sire ! I Śibi, descendant of Uśinara, and knowing you to be pious, I also wish to enquire whether there are any quarters for me in the heaven and the middle region.”—6

Yayâti.—“ King ! You have never decried or defamed any one either in your mind or by your words, consequently, you have many regions in the heaven that shine like lightning and always resound with music, and are wide stretching ”- 7.

Śibi.—“ King ! Be pleased to accept those regions after paying me something for them if you do not feel disposed to accept them as a present I shall not go to those regions ; you take them for yourself.”—8.

Yayâti.—“ Your regions are as illustrious as yourself, who are as glorious as Indra, but I do not feel inclined to go to the regions conferred on me by others, nor do I approve those words of yours.”—9.

Aṣṭaka.—“ King ! Thou dost not accept individually any one of our regions given separately nor do you approve our words, we will all

therefore prefer collectively to go to hell, after conferring all our respective worlds on you."—10.

Yayāti.—"You being the speaker of truth, and noble, should utter proper words. I do not accept the fruit of the deeds not done by me in my past life, not because you have expressed your wish like this to one who does not hanker after anything, but the words with which you offered them to me will give you manifold benefit for having done so."—11-12.

Aṣṭaka.—"To whom do these five chariots, visible at a distance and shining like gold and luminous like the flame of blazing fire, belong?"—13.

Yayāti.—"These chariots, glittering like gold, are meant for you and myself. You are worthy of going to heaven after getting yourself seated in them along with me."—14.

Aṣṭaka.—"King! You get yourself seated in the chariot and go to heaven through the sky. We shall also go there when our turn comes"—15.

Yayāti.—"All of you are even now worthy of going to heaven, because you have won it. This seems to be your spotless road to heaven"—16

Śaunaka.—At the time of their ascending to heaven, seated in those chariots, they looked as majestic as Heaven and Earth covered by Dharma.—17.

Aṣṭaka.—"Indra is my companion; and I had thought that I should go the best way; but how is this King Śibi going now, seated in the chariot, drawn by the swiftest of horses?"—18.

Yayāti.—"King Śibi has given away all in charity for the sake of going to heaven, consequently, Śibi, the son of Uśinara, is superior to all of you. O King! Śibi is charitable, pure, truthful, harmless, modest, wealthy, enduring, gentle, and views every one with equality. It is for this reason that he is going in that finest chariot."—19-20.

Śaunaka.—Aṣṭaka again asked his maternal grandfather, who was like Indra, through curiosity, to tell him who he was, how and whence he went there, because there was no other Brâhmana or Kṣatriya who had pursued high actions like him.—21

Yayāti.—"I am King Yayāti, the world Emperor, the son of Nahuṣa and the father of Puru, and your maternal grandfather. I never speak untruth before any one. I conquered all the world and dedicated it to Brâhmanas, and also conferred on them many a beautiful steed. The Devas seeing me doing such noble deeds acknowledged my virtue. After giving away the land, flourishing with all kinds of produce to the

Bāmaṇas, I also bestowed on them innumerable cows, horses, elephants, and a vast quantity of gold. On account of truthfulness, my glory shines before men and the Devas on Earth and in the Heaven respectively. I have not said anything untrue, because it is only truth that is admired by the high-minded. O Aṣṭaka! I am speaking the truth to you and to Prataṛdhana, Vasumān and Śibi. My conviction is that all the Devas, sages and regions deserve being worshipped and venerated only on account of truth. Any one who, after having conquered the Heaven, offers ungrudgingly and without envy to the best of the twice-born, will attain the same regions where we are going.”—22-27.

Śaunaka.—“King! That high-souled Yayāti in this way, through his magnanimous daughter’s sons, was saved from fall; and after leaving the earth, that doer of great charitable deeds rose to Heaven, filling the Earth with his renown. This history of King Yayāti I have narrated to you in detail. It is in his dynasty, which is famous by the name of Kauravayas, that you have been born, O, Son of Manu, illustrious like Indra.”—28-29.

*Here ends the forty-second chapter dealing with the story of Yayāti born in the Lunar dynasty.*

### CHAPTER XLIII.

Sūta.—King Śatānika was amazed to hear all that from Śaunaka and glowed, like the full moon, with delight. Afterwards, he presented jewels, cows, gold and several kinds of clothes to Śaunaka. Śaunaka also disappeared then and there, after distributing to the Brāhmaṇas all that he had obtained from the king.—1-3

The Rṣis —“Sūta! Now we are anxious to hear in detail about the sons of King Yayāti, and the dynasty which was established in the world by the sons of Yadu and others.—4.

Sūta —“Hearken, O Itisī! I am now going to narrate to you at full length about the family of Yadu, the eldest son of Yayāti. Yadu had five sons of mighty chariots and great bows who looked like the Devas. They were named, Sahasraja, Kroṣṭhu, Nila, Antika, Laghu. The eldest—Sahasraja—was the father of Śataji.—5-7.

Haihaya, Haya and Veṇu-haya were the three famous heirs of Śataji.—8.

Dharmāneta was the son of Haihaya and the father of Kuntī. Kuntī was the father of Samhata and Samhata was the father of Mahiṣmān. Mahiṣmān begot an illustrious son, Rudraśrenya.—9-10

Rudras̥reya was afterwards the famous king of Kāśī and became the father of Durdama.—11.

Kanaka, the intelligent and powerful, was the son of Durdama. Of Kanaka, there were four famous sons, *vis.*, Kritavīrya, Kritāgni, Krita-varmā, Kritojā.—12.

Arjuna, who was the Lord of seven continents through his thousand arms, and the son of Kritavīrya, practised difficult penances for ten centuries and worshipped Datta, the son of Atri, who, becoming pleased, granted him four boons.—13-15.

Arjuna sought and got the boons of having a thousand arms, of the power of protecting the virtuous against the doers of evil deeds, the power of ruling the world righteously after conquering it, and his destruction in war at the hands of an adversary more valiant than himself. After thus getting those four boons by his valour, he conquered this world of seven continents by righteous war, conducted, according to the Kṣātra rules, together with the oceans and mountains. At his mere wish he got a thousand arms; and it is also said that, similarly, chariots and banners were also called into being. He performed ten thousand sacrifices and had access to every nook and corner of the universe. He gave enormous presents to the Brāhmaṇas at those sacrifices. On the occasion of those sacrifices, the pillars and the sacrificial altar were made of gold, and the Devas, seated in their Vimānas, the Gandharvas, men and Apsarās took part in them.—16-22.

Seeing the glory of that sovereign, the sage Nārada, the Gandharvas, and the Apsarās began to sing the praises of his sacrifices. There was no other Kṣātriya king who could rival him in the performance of sacrifices, in the giving of alms, in the practice of asceticism, in prowess and in the learning of the Śāstras. That monarch always toured about his extensive state, and punished the thieves, and the wicked with his sword, quoit, and arrows.—23-25.

He ruled the Earth for eightyfive thousand years. He was world Emperor and had a treasury full of gems. He was the protector of cattle of fields; he was the giver of rain like thunder-cloud and the defender of the faith, and through his asceticism became illustrious. He looked as beautiful as the thousand-rayed autumnal sun, at the time of his twanging his bow with his thousands arms. He founded the city of Māhiṣmati, after conquering the Nāga King, son of Karkotaka. That city was laved by the waves of the ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach.—26-30.

When he agitated the waters of the river in his gambols, the Narmadâ, trembling with fear at his sight and becoming highly astonished, surrendered herself to him. He alone, with his thousand arms, swelled it by putting the water of the sea into it and increased it, as it increases in the monsoon; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet.—31-33.

When he would break the surges and powder the sharks and the fish, &c., by his thousand arms, and remove the foam arising out by contact of the wind, he really looked as if he was annihilating the very ocean. At that time, by the tremour of the Mandara Mount, the mighty serpents clustering round it, trembled with fear, thinking that they might again be employed in the churning of the ocean to get out nectar; they were quiet like the plantain leaf that does not shiver in the evening when there is no wind to shake it.—34-36.

That king once tied up the valiant Râvâṇa and stunned him with his five arrows in his own kingdom, Lanka. After conquering him he brought and confined Râvâṇa in his capital—Mâhismatîpuri when Pulastya went and solicited Arjuna to release his son Râvâṇa which he did.—37-39.

The sound of his thousand arms resembled the echo of clouds that arise at the close of Yuga; but it is very strange, that his thundering arms were cut down by Parasurâma, the descendant of Bhṛigu.—39-40.

Arjuna, who had a thousand arms, that looked like golden palm trees, had burnt the forest of the sage Âpava, at which the latter becoming enraged cursed him that Parasurâma would humble his pride and deprive him of his thousand arms, and that the same powerful ascetic, after cutting down his thousand arms, would also kill him.—41-43.

Sûta said:—On account of that curse of Âpava, that thousand-armed king was killed by Parasurâma. He had also himself sought the boon of being killed in battle by some valiant adversary superior to him in prowess.—44.

That thousand-armed monarch had one hundred sons, and out of them, five were the most righteous, valiant and illustrious. The first valiant son among them was Sûrasena, next the powerful Sura, then Kṛoṣṭu, then Jayadhvaja of diverse deeds, and lastly Avanti.—45-46.

Tâlajangha was the powerful son of Jayadhvaja who had one hundred sons under the name of Tâlajanghas.—47.

Afterwards, those sovereigns of the Haihaiya clan had these five illustrious clans, viz.—Vitihoṭras, Śāryātas, Bhojas, Āvantis and Kuṇḍikeras. Vitihoṭras begot the powerful Ānarta, who became the father of Durjaya, the conqueror of all enemies.—48-49.

That Kartavīrya Arjuna, of thousand arms, was renowned for his prowess, righteousness and protection of his subjects.—50.

He conquered the earth up to the sea with his bow and arrow. One who recites the name of the thousand-armed king in the morning, never loses his wealth; on the other hand, he gets back his lost riches. One who would relate the birth of Kārtavīrya with a clear conscience will go to heaven.—51-52.

*Here ends the forty-third chapter dealing with the history of Soma dynasty in the family of Yayāti and of Kārtavīrya Arjuna.*

## CHAPTER XLIV.

The Ṛṣis said :—Sūta ! Why did the thousand-armed King Kārtavīrya, burn the forest of the Sage Āpava ? Please tell us fully the reason of his having done so. We have been given to understand that that royal sage was the protector of his subjects; how then did he burn the forest of that ascetic.—1-2.

Sūta answered.—Once upon a time, the Sun went to the king in the form of a Brāhmaṇa, and said, ' O Lord of men, I am Āditya, grant me one satisfaction.'—3.

The King said :—O Lord, the Day-maker, what will satisfy you ? What shall I offer you for your repast ? Hearing which I shall make the arrangement for the same.—4.

The Sun.—' O the best giver amongst all persons ! give me all stationary objects (trees, &c.) to feast upon, and that would satisfy me.'—5.

The King.—O God ! I have not the power with all my energy or strength to cook the entire stable objects of the world as thy food, so I bow down to thee.—6.

The Sun.—" King ! I am pleased with you, and I present you with the exhaustless quiver of arrows that would have their effect in all directions. These arrows will be endowed with my potency, and the moment you discharge them on the trees they would be consumed. These arrows endowed with my potency will dry up the trees and reduce them to ashes afterwards, and thus I shall get satisfaction, O Lord of men."—7-8

**Sûta.**—Afterwards, the Sun presented him with the arrows, and the latter burnt all the trees with them. He burnt up the villages, hermitages, the population of herdsmen, big cities, forests of ascetics and orchards. In that way, when he consumed the eastern direction it became treeless, grassless, and the land was destroyed along with the south, by that terrible heat.—9-11

The Sage Âpava, who was practising penances standing in water for ten thousand years, found on his return that his forest had been burnt down by the king—at which he became enraged and cursed him, as stated before. Now listen to the history of the glorious dynasty of King Kroṣṭu.—12-14.

It was in the family of this very King Kroṣṭu that the God Viṣṇu incarnated Himself as Kriṣṇa, who afterwards promoted the Vriṣṇi clan, which I am going to relate to you in due order. Kroṣṭu begot Vrijintvâna, and the latter became the father of the powerful Svâhâ, and Ruṣaṅgu was the son of Svâhâ.—15-16.

Sammya was the son of Ruṣaṅgu and the father of Chitra and Chitraratha.—17.

Śaśavindu was the son of Chitraratha, who was renowned for his charity, and became World Emperor.—18.

Afterwards, the family of Śaśavindu became of worldwide fame. He begot one hundred sons who also begot the same number of sons.—19.

Out of the hundred grandsons of Śaśavindu, the following six were the most illustrious, clever, handsome, wealthy, powerful, and all having the title of Prithu, viz., :—Prithuśravâ, Prithuyaśâ, Prithudharmâ, Prithuñjaya, Prithukîrti and Prithumanâ. Out of them, the learned in Purâṇas speak very highly of Prithuśravâ, who performed many sacrifices. He was the father of Suyajña.—20-22.

Suyajña became the father of Uśanâ, who was the protector of the world and the performer of one hundred aśvamedha sacrifices.—23.

Titikṣu, the destroyer of enemies, was the son of Uśanâ and the father of Marutta, best of all royal sages.—24

Marutta begot Kambalbarhiṣa, the father of the learned Rukmakavacha, who also conquered his enemies and performed aśvamedha sacrifices and gave many presents to the Brâhmaṇas, when out of the sacrificial fire emerged five valiant sons, armed with bows and arrows. They were :—Rukmeṣu, Prithurukma, Jyâmagha, Parigha, Hari.—25-28.

Parigha and Hari were given to rule the Videha country by their father, while Rukmeṣu succeeded to the throne [of his father] and was a ruler of a protectorate under him.—29.

Jyāmagha was turned out by his other brothers, and in disgust he took to Saṇyāsa, and was taught by a Brāhmaṇa, and so became of serene mind and again entered the order of house-holders.—30.

After that, he armed himself with bow and arrows and seating himself in a chariot with a streaming banner over it, started all by himself to seek his fortune in other lands. He went to some place on the banks of the Narmadā, whence he went to the Rikṣavanta hills and settled there along with others. There he married a noble lady, named Chaitrā. He did not marry any other lady, in spite of his not getting any children from his wife Chaitrā. Sometime after, the King Jyāmagha brought a beautiful damsel as a booty of his victory in a war; and said to the queen, through fear of her, that she was a daughter-in law; whereupon the queen, amazingly enquired whose son's wife she was.—31-34.

The king replied, "She shall be the wife of the son born to thee in the future." Hearing which, through the virtue of great austerities of that girl, Chaitrā begot a son, named Vidarbha.

He, Vidarbha, begot out of that princess Kratha, Kaiśika and Lompāda, who were heroes and well-versed in the art of war.—35-36.

Lompāda's son was Manu, whose son was Jñāti.—37.

Kaiśika was the father of Chidi, who was the founder of Chaidya dynasty of kings; Kratha, the third son of Vidarbha, was the father of Kunti and the latter of Dhṛiṣṭra, who was renowned as most valiant and righteous. Dhṛiṣṭra became the father of Nirvriti, the valiant and virtuous.—38-39.

Nirvriti was the father of Vidūratha, and the latter of Daśāha, the father of Vyoma. The son of Vyoma was Jimūta.—40.

Vimala was the son of Jimūta and the father of Bhitmaratha, who begot Navaratha.—41.

Navaratha begot Driḍharatha, the father of Śakuntī, who begot Karambha, the father of Devarāta. Devarāta was the father of the very famous Devakṣatra, the father of Madhu, the rejoicer of Devanakṣatra and born as if a Deva. He was father of Puravasas, who begot Purudvān, of Vidarbha clan, the father of Jantu from his wife Bhadrāsant, daughter of Vidharva clan. Jantu bore from his wife, the lady of the Ikṣvāku clan, Sātvata who diffused the name and fame of the Sātvatas (Yādavas) through his sattvaguna. One who hears the narration of the lunar race of Jyāmagha is blessed with children.—42-46.



The lady, named Kauṣilya, begot the progeny known by the epithet of Sātvata, the righteous. The Sātvata kings were Bhajin, Bhajamāna, Devāvṛidha, Andhaka, Mahābhoja, Vriṣṇi and Yadunandana, under four different sub-divisions, which is going to be narrated in detail.—47-48.

King Srinjayi had two daughters, both of whom became the wives of Bhajamāna. They were Srinjayi and Vāhyakā. Their progeny is known under the epithet of Vāhyakās. These two sisters, his wives, begot many sons, viz., Nimi, Krimila, and Vriṣṇi, the conqueror of enemy's town.—49-50.

Devāvṛidha improved the relations with his kinsmen, but was issueless, and with the intention of having a son he practised devout austerities. With that view, he touched the holy waters of the Parnāśā at which that river brooded over the desires of Devāvṛidha. She decided in her mind that Devāvṛidha should beget a handsome child like herself, but could not hit upon any lady who would bear him such an offspring. Therefore, she determined in her mind that she herself, having the power of manifesting herself in thousands of ways, would give birth to a child like that, for him. With that resolution, she appeared before the king in the form of a young beauty and attracted the ascetic king towards her, after which they became enamoured of each other and enjoyed themselves. Nine months after, she gave birth to Vabhru.—51-56

The learned in the Purāṇas sing the praises of that virtuous king, Devāvṛidha, as follows:—"As we heard his praises from a distance, so we find them true when seeing him from near. Vabhru is best amongst men and equal to Devas and his father, Devāvṛidha. By the glory of Vabhru, the son of Devāvṛidha, 70,060 of his ancestors were liberated and attained final bliss. That King Vabhru was the performer of great sacrifices, the giver of alms, valiant, steady observer of religious rites, handsome, most illustrious, ambitious and fond of listening to the Śāstras"—57-60.

His queen, the daughter of the King Kanka, gave birth to four sons, viz., Kukura, Bhajmāna, Saśi, Kambal Varhiṣa.—61.

Vriṣṇi was the son of Kukura and the father of Dhriti, who begot Kapotromā, the father of Taittiri. Taittiri was the father of the learned Nala, and is known as Nandanodaradundubhi of worldwide fame.—62-63.

He performed aśvamedha sacrifice with the desire of getting a son. At the end of Atirātra ceremony, his son, named Punarvasu, arose in the

midst of the assembly from the sacrificial pool. Therefore, he was learned, renowned for his love of sacrifices, charities, &c.—64-65.

Punarvasu begot a twin, named Āhuka and Āhuki. The following Slokas are recited about Āhuka. 66.

“He always lived equipped with an army of armoured chariots, with banners flying over them. His army consisted of ten thousand chariots thundering like the clouds. He was never untruthful, never lustreless, never remained without performing sacrifices and never gave less than a thousand in charity. He was never impure, never ignorant of learning. Such was Āhuka, born in the Bhoja family, and after him Āhuka and other clans came to be known.”—67-69.

He married his sister, Āhuki, to Avanti, and begot from his queen, the daughter of Kāśya, the two sons, viz., Devaka and Ugrasena, who were born like the Devas. Devaka also begot four sons and seven daughters, viz., Devavāna, Upadeva, Sudeva and Devarakṣita. Their seven sisters were Devaki, Śrutadevi, Mitra-devi, Yaśodharā, Sridevi, Satyadevi, and Sūtāpi, the seventh, who were married to Vasudeva.—70-73.

Ugrasena was father of nine sons. Amongst them, Kāṃsa was the eldest. The others were Nyagrodha, Sunāmā, Kāṃka, Saṅku, Ajabhū, Rāṣṭrapāla, Yudhanuṣṭi, Sumuṣṭi. Their sisters were five, viz., Kāṃsā, Kāṃsavatī, Sūtantū, Rāṣṭrapālī and Kāṃka. Ugrasena and his descendants all belonged to the Kukura clan.—74-76.

Bhoja was the father of the famous Vidūratha, who begot the valiant Rājādhideva.—77.

Rājādhideva begot two deva-like, virtuous sons, named Śoṇāśva and Svetavāhana.—78

Śoṇāśva had five sons, all heroic and well-versed in war. They were :—Sami, Vedaśarmā, Nikunta, Śukra and Śatrujita.—79.

Sami was the father of Pratikṣutra, who begot Pratikṣetra, the father of Bhoja, who became the father of Hridika.—80.

Hridika had ten valiant sons :—Kritavarman, was the eldest amongst them. Śataḍhanvā was the second. The others were Devārha, Nābha, Bhīṣaṇa, Mahābala, Ajāta, Vanajāta, Kāṇṭyaka, and Karambhaka. Devārha was the father of the learned Kambalavarhiṣa, who begot Asāmañjā, the father of Ta-Mojā.—81-83.

Ajāta begot the following three illustrious sons, who were known under the name of Andhakas :—Sudanetra, Sunābha, Kṛiṣṇa.—84.

One who daily recites the family of the Andhakas obtains a large family.—85.

*Here ends the forty-fourth chapter describing the Soma dynasty.*

#### CHAPTER XLV.

Śuta.—Gāndhārī and Mādri were the wives of Vṛiṣṇi, and Sumitra, the rejoicer of his friends, was born from Gāndhārī. Mādri begot five sons, named Yudhājita, Devamīdhuṣa, Anamitra, Śibi, Kritalakṣaṇa.—1-2.

Anamitra became the father of Nighva, who begot two sons, viz., the most powerful Prasena and Śaktisena, also known as Satrājita.—3.

Prasena possessed Syamantaka, which was the best of all gems on the earth, and was known as the king of all gems. Prasena used always to wear his beautiful Syamantaka jewel on his breast and Kṛiṣṇa more than once expressed a desire to have it, but was refused by Prasena; and even though Kṛiṣṇa was powerful to take it by force, he did not like to do that.—4-5.

Once upon a time, Prasena wearing his Syamantaka gem went out for a hunt, when hearing the voices of some wild beasts in a cave he entered it and found a bear inside, and they looked at each other. He fought with the animal, but was killed by the latter. After that, the bear took the matchless jewel from the person of the dead king and retired into the deeper cavities of the cave. In the meantime the news of Prasena's death became public.—6-8.

Knowing him to be dead, Śṛikṛiṣṇa was dismayed. Some one gave currency to the rumour that Prasena was murdered by Kṛiṣṇa for the sake of the Syamantaka gem. It was insinuated that Prasena went out wearing his priceless Syamantaka gem and was decidedly killed by Kṛiṣṇa, who usurped the jewel from him. Satrājita, the brother of the deceased, also thought the same.—9-11.

Sometime after Śṛikṛiṣṇa, also went out to hunt in the forest and approached the very cave of the bear, when the beast seeing him began to groan and growl, at which he entered the cave with sword in hand. He found the bear to be Jāmbavanta, the King of all bears. He then hastily, with great valour, made Jāmbavanta a captive and then turned his eyes full of wrath towards him. The King of the bears then pleased Lord Śṛikṛiṣṇa, the manifestation of Viṣṇu, with his devotion.—12-15.

Kṛiṣṇa becoming pleased wanted to grant him some boon. Jambavānta said :—I wish that I may be killed by Thee, O Lord, through the striking

of Sudarśana Chakra, and this auspicious daughter of mine be accepted by Thee as Thy wife. This gem which I had obtained, O Lord, by killing Prasena, be accepted by Thee.—16-17.

After that, Kṛiṣṇa killed Jāmbavanta by his Sudarśana Chakra and then returned with the Syamantaka and the daughter of the King of bears, named Jāmbavatī.—18.

Then Kṛiṣṇa presented Syamantaka to Satrājita in the assemblage of the Sātvas, and told them how much aggrieved he was by the false accusation levelled by them against him.—19-20.

Then all the Yādavas thus spoke to Vāsudeva:—"Our idea was that Prasena was killed by Thee."—21.

King Kaikaya had ten daughters, who all were married to Satrājita. The sons born of them were one hundred and one, of worldwide fame and the eldest of them was Bhaṅgakāra. Then Bhaṅgakāra begot from his wife Vratavatī three graceful and lotus-eyed daughters named, Satyabhāmā the best amongst women, and Vratīni, of strong vows, and Padmāvatī. All three of them were the most virtuous of all women. Satrājita, to please Kṛiṣṇa, gave them all in marriage to him.—22-24.

Anamitra, the youngest of the sons of Vṛiṣṇi, was the father of Sini, whose son was Satyaka, whose son was Sātyaka. Yuyudhāna, the truthful, was the grandson of Sini and was powerful. Asaṅga was the son of Yuyudhāna and the father of Dyumna. Yugandhara was the son of Dyumna. This is how the family of Sini has been described.—25-26.

The family of Animitra belonging to the Vṛiṣṇi clan, has been thus described: Animitra was the father of Yudhājita, the brave, whose brothers were Vṛiṣabha and Kṣatra, both great heroes. Vṛiṣabha was married to the daughter of the King of Kāśī. His wife, Jayantī, bore him Jayanta who performed many sacrifices and was renowned for his prowess and hospitality.—27-29.

Jayanta was the father of Akrūra, who was also famous for the performance of sacrifices and giving of many presents. He was married to Ratnā, the daughter of Saivya from whom he begot eleven sons, viz.—Upalambha, Sadāmbha, Vrikala, Vīrya, Sini (Savitara), Mahāpakṣa, (Sadapakṣa), Satrugna, Vārimejaya, Dharmabhrīt, Dharmavarmā and Dhṛistamāna. Those sons of Ratnā were all very pious.—31-33.

Akrūra was also the father of two sons, named Devavāna and Upadeva, from his other wife, Ugrasenā. Both of them were handsome like the Devās.—34.

Besides them, Akrûra had the following sons from his wife, Aśvini :—  
Pṛithu, Vipṛithu, Aśvathāmā, Subāhu, Supārśva, Gaveśana, Vṛiṣṭinemi,  
Sudharmas, Saryāti, Abhūmi, Vajrabhūmi, Sramiṣṭha and Sravaṇa.—35-36.

Śrīkṛiṣṇa saved Himself from the calumny of stealing the Syamantaka  
jewel, by killing Jāmbavāna. One who hears or recites to others this piece,  
will never be liable to be falsely defamed a thief.—37.

*Here ends the forty-fifth chapter describing the Vṛiṣṇi  
branch of the Lunar dynasty.*

## CHAPTER XLVI.

Sûta said :—Aikṣvākī, the daughter of King Ikṣvāku bore Śûra, a  
heroic son, named and renowned as Adbhutamīdhuṣam, to her lord,  
Puruṣa. Śûra, the son of Puruṣa, begot from Bhojā ten sons, named, the  
famous and mighty-armed Vasudevā, known also as Ānakadundubhi, Deva-  
mārga, Devaśravā, Anādhṛiṣṭi, Śini, Nanda, Srinjaya, Śyāma, Samika,  
Samyûpa, and the following five daughters, viz.—Śrutakīrti, Prithā,  
Śrutadevī, Śrutaśravā, Rājādhidevī. All these five girls were mothers of  
heroes.—1-4.

Kṛita begot from Śrutadevī his son, Sugrīva ; Kaikaya begot Anu-  
vrata from Śrutakīrti ; the King Chaidya became the father of Sunītha,  
from his wife, Śrutaśravā, who was the conqueror of his enemies and the  
observer of all religious rites in the year.—5-6

After that Śûra, out of friendship, gave his daughter, Prithā, for  
being adopted by Kuntibhoja, who was very old, and for that reason she  
also came to be known as Kuntī, the sister of Vasudeva. Vasudeva gave  
in marriage his sister, Kuntī, to King Pāṇḍu, for whom he bore several  
brave sons, through Devas.—7-8.

Kuntī gave birth to Yudhiṣṭhira, through Dharma, Bhīmasena through  
Vāyu, Arjuna, as powerful as Śakra, through Indra. Mādri gave birth to  
Nakula and Sahadeva, through the glory of the Aśvini Kumāras. Both of  
the brothers were brave, modest and handsome.—9-10.

Robiṇī, of the Puru family, the wife of Vasudeva known as Ānaka-  
dundubhi, gave birth to the eldest son, Balarāma, and to his brothers,  
Śāraṇa, Durduma, Damana, Subhru, Pipḍāraka, and Mahāhanu. She also  
gave birth to two beautiful daughters, named Chitrā and Akṣi.—11-12.

Vasudeva begot from his other wife, Devakī :—Suśeṣa, Kīrtimāṇa,  
Udāt, Bhadrāsena, Rīṣivāsa, and Bhadravideha the sixth, who were all  
killed by the King Kāṁsa, as soon as they were born.—13.

Lord Kṛiṣṇa was born on the first Amāvāsya of the year, in the month of Vaiśākha.—14.

(It is so stated in the Purāṇas, owing to the difference in Kalpa : otherwise it is laid down in the Bhāgavata that Kṛiṣṇa was born in the month of Bhādra, on the 8th of the dark fortnight.) The sweet-speaking Subhadrā, the beautiful sister of Kṛiṣṇa, was born after him. Both Kṛiṣṇa and Subhadrā were born of Devakī.—15.

Vasudeva begot from his wife, Tāmrā, Sahadeva, after whom Upasāṅgadhara and his sister were born. She was also killed by Kāṁsa.—16.

Vasudeva begot from Upadevī :—Rochmāna, Vardhamāna, Devala, and from Vṛikadevī he begot :—Mahātmā, Avagāha, and Nandaka.—17-19.

Afterwards, Vasudeva begot Madana, the seventh son of Devakī, and from Śraddhādevī he begot Gavesana. Formerly, he had begotten Kauśika from his wife of the Vaiśya clan.—20.

*Note.*—This is an instance of an intermarriage between a Kṣatriya and a Vaiśya.

Paṇḍra and Kapila were born from the wives of Vasudeva, Sutanu and Ratharāji, respectively.—21.

Of whom, the first came to be known as a great archer among the Niśādhā clan, known as Jorā. After him, Saubhadra and Bhava were born of his wife, of the Vaiśya caste.—22.

Uddhava was the son of Devamārga, who is known to be a man of great learning.—23.

Anādhriṣṭi became the father of Śatrughna from Ikṣvākū, who also begot Śrāddha.—24.

King Karuṣa, who had no issue, was given in adoption a powerful son, named Suchandra, by Śrī Kṛiṣṇa.—25.

Kṛiṣṇa begot Ohāruḍeṣṇa and Sāmba from his wife, Jāmbavatī.—26.

Tantipāla and Tanti were the sons of Nandana. Śaṁtka begot four powerful sons, named Virāja, Dhanu, Śyāmya and Śrīñjaya.—27.

Śyāmya had no issue, and Śaṁtka despising all pleasures went to the forest, where he attained to Rājarsihood.—28.

One who daily hears or recites the birth and family history of Lord Śrī Kṛiṣṇa, will become liberated from all his sins and go to heaven.—29.

*Here ends the forty-sixth chapter dealing with the dynasty of the Vṛiṇis.*

## CHAPTER XLVII.

Sûta said :—The Lord of all, the Protector of the universe, manifested Himself as Śrīkṛiṣṇa for the purpose of His pastime. Through the asceticism of Vasudeva, Śrīkṛiṣṇa was born in the womb of Devakī. His eyes were like lotus. He had four arms, and His Divine form was of unsurpassing splendour. When He was born like that in His glory, wearing the Śrīvatsa jewel, Vasudeva besought Him with folded hands, saying "Hide that form. O Lord, I make this request to you, on account of my fear of Kamsa, who has killed my powerful sons, thy elder brothers."—1-4.

In compliance with those words of Vasudeva, Lord Kṛiṣṇa hid His form of Divine glory and asked Him to send him to the house of Nanda. Accordingly, Vasudeva took him to the house of Nanda, and requested the latter to look after the Divine babe, like his own child, and added that the celestial infant would bring prosperity to the Yādavas; and this child, born of the womb of Devakī, will kill Kamsa—5-6.

The Sages said :—Sûta! Who were Vasudeva and Devakī, to whom the manifestation of Lord Viṣṇu was born as a son and called them His parents; and who were Nanda and Yaśodâ, who saw the childish freaks of that Divine babe?—7-8.

Sûta said :—Kaśyapa became man and had Aditi for his wife. The former was born by the glory of the Creator and the latter was created from a particle of the Earth.—9.

*Note.*—It means that Kaśyapa was a partial incarnation of the Creator, whilst his wife, Aditi, was that of the goddess of earth.

Afterwards Devakī, in the form of Aditi, was granted all the fulfilment of her desires by Viṣṇu.—10

*Note.*—It means that Aditi was afterwards born as Devakī, through the process of transmigration of the soul, in which life her desires were fulfilled by the pleasure of Viṣṇu.

Lord Viṣṇu manifested Himself in the human form and deluded the world by His Yogic powers. Its history is that, when the earth became deprived of righteousness and the Asuras swelled the world, Lord Viṣṇu, in order to re-establish righteousness, incarnated Himself in the human form in the Vṛiṣṇi family.—11-12.

Śrī Kṛiṣṇa had sixteen thousand wives, of whom Rukmiṇī, Satya-  
bhāmā, Satyā, Nāguajīti, Subhāmā, Śaivyā, Gāndhārī, Lakṣmaṇā,  
Mitravindā, Kāliṇḍī, Jāmbā-Vatī, Susilā, Mādrī, Kausalyā, Vijayā were  
the principal ones.—13-14.

Rukmiṇī gave birth to the following sons, proficient in the art of war, *vis.*, Chârudeṣṇa, Pradyumna, Suchâru, Bhadrachâru, Sudeṣṇa, Bhadra, Paraṣu, Chârugupta, Chârubhadra, Suchâruka, Châruhâsa, and a girl named Chârumatī.—15-16.

Śrī Kṛiṣṇa, the beautiful-eyed, begot from Satyabhâmâ four sons, named Rohita, Dīptamâna, Tâmra Chakra, and Jalandhama, who had four younger sisters also.—17-18.

Jâmbavatī gave birth to Sâmba, who was an ornament to all assemblages. Mitravindâ became the mother of Mitravâna and Mitravinda. Sunthā and Mitra Bâhu were born from Nâgnajitī.—18-19.

Beginning with these, there were thousands and, according to some, hundreds of thousands, and according to others eighty thousand sons born to Vâsudeva. While others say that he had a hundred thousand sons.—20-21.

Upâsanga had two sons, named Vajra and Saṅkṣipta, and Bhûrindra-sena and Bhûri were the two sons of Gaveṣṇa.—22.

Pradyumna begot from his wife, the daughter of the King of Vidarbha (Modern Berar) named, Aniruddha, who was most brave and steady in battle. That is why he came to be known as Aniruddha. He begot Mṛigaketana.—23.

Sâmba begot five valiant and truthful sons from his wife, Kâśyâ, the daughter of King Supârva.—24.

The valiant Yâdavas multiplied themselves into a race of three crores, out of whom 60000 powerful ones were born as incarnations of Devas on this earth. The incarnations of Asuras who were killed in the war between Devas and Asuras, were born on earth as obstructors of all human progress, and in order to destroy whom Śrī Kṛiṣṇa was born in the clan of the Yâdavas.—15-27

The Yâdavas, among whom Lord Kṛiṣṇa was born, had one hundred different families, all of which were supported by Viṣṇu; and it was for that reason that the Yâdava clan went on prospering. All the Yâdavas were the companions of Lord Kṛiṣṇa.—28-29.

The Rîsis said—Sûta! How did Viṣṇu, the prime cause of the universe, come to be born on this earth, along with the seven Rîsis, Kuruva, Yakṣa, the sages Mânichara, Śâlaki and Nârada, Siddha, Dhanvantari? How many manifestations have there been of Viṣṇu, and how many of them will be in future? Why does the Lord Viṣṇu incarnate Himself exclusively among the tranquil Brâhmanas, and the Kṣatṛyas? O Sûta!



pray tell us the object of Viṣṇu's incarnating Himself in the family of Vṛiṣṇi, Andhaka, &c., and also the cause of manifesting Himself again and again in human form.—30-33.

Sûta said:—At the end of a Yuga, and when morals of the time becomes lax, owing to the loss of righteousness in the universe, Lord Viṣṇu casts off His Divine form and assumes that of a man; or, when the Devas and the Asuras combine to oppress the world, then the Lord Hari incarnates Himself. Thus he incarnated when, in the days gone by, the Daitya Hiranya Kaśyapu was ruling the three worlds. Similarly, He incarnated when Bali of yore ruled the three worlds. In the reigns of these two rulers there was great friendship between the Devas and the Asuras.—34-36.

But all the same, the world was agitated by the presence of the Asuras; for it was an age of Asuras, the Devas being in minority. The Devas and the demons residing under the sway of Hiranyakaśyapu and Bali were on equal footing. In other words, the Devas and the Asuras under their sway enjoyed equal rights and privileges. At the same time, on account of the curse of Bhṛigu, there was a destructive warfare between the Devas and the Asuras to cause pain to Bali, when Lord Viṣṇu manifested Himself in the human form to re-establish righteousness, for the sake of the Devas and the Asuras.—37-39.

The Rishis said:—Sûta! Why did Lord Viṣṇu interest Himself personally in the affairs of the Devas and the Asuras? How did this conflict arise of itself between the Devas and the Asuras, who were living on friendly terms before? Pray tell us all that.—40.

Sûta said:—There were twelve hard fought battles between the Devas and the Asuras on account of getting their heritage, beginning from the Varâha (Boar) incarnation and ending with Śaṇḍâ and Marka times; and there were incarnations on the occasion of each war. The first was that of Man-lion (Nṛisimha), the second that of Vâmana, third that of Varâha, the fourth incarnation was on the occasion of the churning of the ocean for the nectar, the fifth took place at Târakâmaya war, the sixth was called the Âdivaka war, the seventh was the Traipura war, the eighth was the Andhaka war; the war for the destruction of Vṛitrâsura was the ninth, the Dhâtṛi war was the tenth, the Hâlâhala war was the eleventh and the twelfth was the terrific war, named Kolâhala.—41-45.

Nṛisimha killed the Daitya king, Hiranyakaśyapu, Vâmana made the Daitya king Bali a captive, by measuring the three regions. Varâha killed

the Daitya Hiranyākṣa with His tusks and divided the ocean into two.—46-47.

At the time of churning the ocean for nectar, Indra conquered Prahlāda, and then He killed Virochana, the son of Prahalāda, in the Tārakāmaya war; for the latter was always after the life of Indra and never was friendly to the deeds of the Devas.—48-49.

At the time of Âḍṭvaka war, Lord Siva killed the Daitya Tripura, along with other Dānavas, besides those that He killed in the Andhaka war.—50.

In the Vṛitra-nāśaka war, Indra, by the help of Viṣṇu, killed Vṛitrāsura, who was sided with by men, Pitṛis and Devas and then He also killed most fearful Dānavas in the Dhātṛi and Hālāhala wars. He killed the Daitya Viprachit in the Kolāhala war, which was an offshoot of the Śaṇḍa Marka wars that ensued between the Devas and the Daityas over the right of Avabhritha bath; when Viprachit was hiding himself with the army of Dānavas under his banner.—51-53.

*Note.*—Avabhritha=Bathing at the end of a principal sacrifice, for purification.

In that way, there were a dozen battles between the Devas and the Asuras in which the military classes of Devas and Asuras were killed; but it was good for the general populace.—54.

Hiranyakṣyapu ruled the land with all the mundane glory at his command, for a period of one hundred million seventy eight crores and eighty thousand years, after whom Bali ruled for 20,080,000 years and Prahlāda also ruled for a similar period with other Asuras.—55-57.

All three of them were the most powerful Daitya Kings, and known as Indras of Daityas. This world was under the sway of the Daityas for ten yugas. After which, Indra ruled over the three regions with marvellous tact and statesmanship.—58-59.

Indra ruled, since the close of the sway of Prahlāda, when the seer, Śukra, deserted the Daityas and joined the Devas.—60.

Once the sage Śukra happened to go to the sacrifice of the Devas, when the Daityas called him and asked him how he did that during their loss of kingdom. The Daityas said that they could no longer stay in that region and would repair to Rasātala—which grieved the seer, who said that they need not fear, he would sustain them by his power, for it was he alone who had spells, medicines, nectar, and the best of things, in his possession to the full. The Devas had only one-fourth of them. He would give every thing to them, for he had preserved them with him for their sake.—61-65.

The Devas on seeing the Daityas clustering around the sage Śukra (Kāvyā), held a council of their own to devise means to acquire all those boons from the sage. They all discussed among themselves that the sage was forcibly usurping their dues, and so before he conferred them on the Daityas they would all go and manage to let the Daityas go to Pātāla by their stubbornness. With that resolution, the Devas went and caused trouble to the Dānavas.—67-68.

At that, the Daityas, overpowered with affliction, went and sought the succour of Sukra and were rescued by him instantly. Afterwards they started their operations against the Devas who, defying the support of Śukra, began to annihilate them.—69-70.

Then the sage, thinking of the past, addressed the Daityas for their well-being :—"Vāmana has deprived you of all your realm by measuring it with his three strides, and has made Bali a captive. Besides, He has killed Jambhāsura and Virochana. In course of the twelve battles, the Devas have killed most of your powerful members, by their various stratagems. Very few of you are left now, therefore follow my advice and cease fighting for sometime. I shall teach you a useful contrivance. I will go to acquire the spell of victory from Śiva, and, after acquiring those powerful charms from him, shall make you victorious in your fight with the Devas"—71-75.

Hearing those words of their Preceptor, the Asuras spoke to the Devas, "O Devas! We are without arms, our armours are broken, we have no chariots; consequently, we will now go and practise austerities in the forest after covering ourselves with the bark of trees." Hearing those words of the Asuras and believing the utterances of Prahalāda to be true, the Devas cast off their wrath and cheerfully stopped fighting with the defenceless Asuras.—76-78.

Sometime afterwards, the seer Śukra said to his disciples :—"For the accomplishment of your desires, keep yourselves engaged in your penances, and, O Daityas! go and reside in my father's house and await my return there." Giving that piece of advice to the Dānavas, Śukra went to Mahādeva.—79-80.

Śukra said :—"O, Mahādeva! I wish to acquire the spells, that are not possessed by Bṛihaspati even, for the defeat of the Devas and the victory of the Asuras."—81.

Mahādeva said :—"Bhārgava! You shall acquire those spells after practising austerities with your head suspended down and imbibing the smoke of chaff for a thousand years. If thou succeedest in this, thou shalt obtain the mantras."—82.

Then Śukra, accepting the injunctions of the Lord Śiva, touched His feet and said, "Sire! In obedience to your will, I start to observe the penances dictated by you."—83.

Afterwards, the sage, to acquire the spells for the well-being of the Asuras, went to practise asceticism by the side of the altar from which smoke emitted fire.—84.

The Devas, understanding the treacherous policy of the Asuras, tried to turn them out of the region where they were residing.—85.

The Asuras, on seeing the Devas unexpectedly advancing towards them well-armed, in company of their Preceptor Bṛihaspati, became grieved and said :—86-87.

"We have disarmed ourselves at your request on giving us the assurance of safety, and our preceptor is engaged in the observance of his vow. How have you come to fight us after giving us an assurance of peace. O Devas, we have not our preceptor by us and are living peacefully without weapons, and we are dressed in deer skin and tree barks and without any occupation or possessions. O Devas! We are not in a position to fight with you. We will go and seek shelter from the mother of our preceptor without offering you any resistance. We will live with her in peace and safety till the return of the sage, after which we will fight with you."—88-91.

All the terrified Asuras afterwards went and took shelter with the mother of the sage who gave them assurance of safety.—92.

She said, "Dānavas, do not be afraid of anything; drive away all your fears from your mind. Nothing will happen to you in course of your stay with me."—93.

Then the Devas, without any regard for their comparative strength, went for the Asuras, who had placed themselves at the mercy of Śukra's mother; seeing which the mother of their preceptor very angrily said that she would make them Indraless.—94-95.

After saying that, she, mustering all her will-force, advanced towards Indra and made him helpless and spell-bound by her great power of yoga and austerities. The Devas, seeing Indra thus spell-bound and helpless like a dumb person by the mother of Śukra, took to flight—96-97.

After the retreat of the Devas, Lord Viṣṇu said :—"Indra! You enter yourself within me and I shall carry you away from this place."—98.

Hearing those words of Viṣṇu, Indra Purandara instantly entered himself within Him, when the mother of the sage seeing him thus protected by Viṣṇu said in anger :—99.

"Indra ! I have such powers of asceticism that I shall reduce you to ashes along with Viṣṇu, in presence of all creatures."—100.

At that, both Indra and Viṣṇu were overcome with fear and began to contrive some means of escape. Viṣṇu said to Indra :—"How shall we escape from her ?" Indra replied :—"Lord ! kill her before she consumes me. I am solely protected by you, destroy her soon without delay." Viṣṇu thought over the great sin of killing a woman, but, in spite of that, he took up his Sudarṣaṇa Chakra to free Himself from that impending calamity.—101-103.

Trembling with fear, on thinking over the consequences of her anger and being afraid of the consequences of His own wrath, He severed her head with His Chakra.—104.

The sage Bhrigu then cursed Viṣṇu for killing his wife.—105.

He said :—"Viṣṇu ! You will be born seven times among men for the sin of killing a woman, knowing that a woman under no circumstances is to be killed."—106.

Since then, owing to that curse of the sage, Viṣṇu manifests Himself among men for the good of mankind, whenever there is a decay in righteousness.—107.

Afterwards, the seer Bhrigu at once picked up the severed head of his wife and joined it to the trunk, saying :—"Devi ! You have been killed by Lord Viṣṇu, and now I recall you to life again." Saying that, he joined the head and the trunk together, and said "Abhijīva;" ("Be revived"); if I have fulfilled all the rules of law and acted righteously, and if I have always spoken the truth, then through that truth you come back to life. I say so truthfully.—108-110.

After that, he sprinkled cold water and again pronounced the spell, "Abhijīva," and the lady at once came back to life.—111.

On seeing her thus coming to life, as if rising from her slumber, everyone present there repeatedly expressed his delight by saying, "Well done," "Well done."—112

Thus that lady was revived by Bhrigu, in the presence of the astonished Devatās, and the whole thing was considered a miracle—113.

Indra seeing the sage Bhrigu quietly bringing back his wife to life, became terribly afraid and had no peace. He said to his daughter, Jayanti :—"Daughter ! This seer Śukra is practising rigid and devout asceticism for the sake of my foes, which is causing me deep pain ; so you should go to him and please him by your service and conduct. Do just what he

wishes, and serve him with all diligence. Do exactly what would please him. Go, I have dedicated you to him. Worship him and try all that lies in you to serve my end."—114-117.

Hearing those words of her father, Jayanti went to the spot where the sage was engaged in his rigid austerities.—118.

There she saw the sage suspended with his head downwards and inhaling the smoke of the chaff; while a Yakṣa had just thrown him down the side of the Kuṇḍa. She found him all absorbed in his austerities, looking very lean and having all his body covered with ashes. Seeing the sage like that, she set herself to serve him according to the injunctions of her father. In other words, she began to serve the sage by shampooing his legs and winning his pleasure by her sweet and flattering speech; and, adapting herself to suit his pleasure, she practised penances along with him for many a year. On the lapse of a thousand years of practising this vow of smoke, the God Śiva, becoming satisfied, appeared to grant boons to Śukra, and said:—"Śukra! You alone have undergone this penance, none other has done so, consequently, you alone will have the glory of conquering all the Devas by your asceticism, intellect, knowledge of the Śāstras, splendour, and power; and O, Bhṛiguṇandana! in addition to all these, you will achieve all the rest of your desires. Do not say so before any one, but you alone will accomplish everything."—119-125.

The Lord Śiva, after granting all those boons to Śukra, also made him master of mankind and riches as well as invulnerable.—126.

On getting all those boons, Śukra (Kāvyā) had such an unbounded pleasure that all the hair of his body were thrilled with joy. After that, the sage pleased the Lord by standing curved and singing the hymn of praises to the God of blue red color.—127.

Śukra said:—"I salute Thee, O Śiva! designated as Sītī Kapṭha (blue-necked), Kaniṣṭha (short-statured), Suvarchas (full of splendour), Leliḥāna (eats much), Kāvyā (omniscient), Vatsara and lord of Andhara, Kapardin (whose hair is matted), Karāla (whose form is formidable), Har-yakṣa, Varadā (who is propitious), Samstuta (well praised), Sutrtha (most sacred), the Lord of all the Deities, Rāmas (full of impetus), whose eyes are threatening, who wears a crown on His head, whose face is handsome, who is the Creator, whose forms are infinite, who is the seed of the universe, fountain-head of asceticism, whose size is short, hair is unkempt, is the leader of forces, whose eyes are adorable, who is full of velocity, is worthy of being worshipped, whose complexion is red, whose body is like

a sandal wood tree for the enjoyment of serpents, who has a thousand heads and eyes, is bountiful, beautiful, ever omnipresent, white, the soul of the universe, reposes on mountains, is worshipful, whose body is covered with wrinkles, the Supreme God, capable of being pleased easily, well-dressed, armed with bow, who is known under the epithet Bhārgava, wearer of a quiver, full of radiance, known as svakṣa and kṣapana, a typical ascetic, copper-complexioned, fearful, of mighty form, of peaceful disposition (Śiva), the greatest of the Gods (Mahādeva), the annihilator of the universe (Sarva), the soul of the universe, the great benefactor, known also as Hiraṇya, (Hiraṇya literally, means gold), the pre-eminent, the highest, the central, Vāstospati, armed with a bow, the exclusive giver of the final emancipation, the punisher of the wicked, the dexterous, the steady (Sthānu), the cause of speech, many-eyed, the foremost, the three-eyed, the master of all (Īśvara), the carrier of the goblet of human skull (Kapālin, the brave, the destructor, the three-eyed (Tryambaka), having capacious body, of tawny colour, red colour, armed with bow and arrow, of wonderful form, also known under the name of Dundubhi (a kettle-drum), the only footpath of a man leading to the gates of heaven, existing from all eternity, the giver of intellect, the dweller in the forest, householder, the controller of passions, the celibate (Brahmachāri), the great discriminator (Sāṅkhya), the giver of absolution to the soul by uniting it to the supreme self (Yoga), omnipresent, the great Initiate, Ineffable, the great destructor, the lord of the universe, the great restrainer, the high bank of final beatitude, one who is known under the epithet of Chekitāna, the pious, the greatest of the seers, the revealer of the Vedas, the pure, the protector of all, the expeditious in movements, having a tuft of hair on the head, mighty, having large teeth, the creator of the universe, the resplendent, the well-known, the illustrious, the sharp-witted, the terrible in form, the grim, the giver of prosperity to all, the simple, the chief, the righteous, the propitious, the invulnerable, the imperishable, the everlasting, the perpetual, the busy, the most eminent, the supporter, the Supreme Being, the forgiver, the forbearer, the truth, the imperishable, the Common Cause, the bearer of the battle-axe, the wielder of the trident, having the Divine Vision, the quaffer of the Soma, the inhaler of the smoke, the sacred, the great director of the universe, the prompt in making appearance whenever needed, the annihilator, the master of flesh-eaters, the giver of rain in the form of clouds, the lightning, the all-penetrating, the all-superior, the great nourisher and the supporter of all, the destructor of the demon Tripura, the sacred, having the curly hair and sharp-pointed weapons, the great source of communication, the giver of supernatural powers with ease, the

one known under the epithet of Pulasti, the shining, the impetuous, the giver of prosperity, the rider of the bull, the all and ever-abiding, the uniter of the soul with the Supreme Spirit, the holy, the observer of celibacy, the annihilator of demons, the conqueror of self and of death, the worthy of being offered sacrifice, blazing like fire and known under the epithet of Prachetas, the pure, the destructor of the evil spirits and beasts, free from all impediments, the very soul, the intoxicated owing to the quaffing of the poison, the annihilator of all, the most unfathomable, whose neck is dark blue, owing to the drinking of the poison, (cf. कण्ठे कण्ठ विराजते हि गरुडं), who is known under the epithet of Jayanta, the Lord of all the realms, the independent, the Creator, the regulator of equality, whose hands are as white as silver, all-pervading, the omnipresent, the holy, the forcible, the sovereign Lord, the far-seeing, the possessor of high class arrows and horses, the benefactor, the giver of emancipation, whose complexion is reddish (Kapila), the Lord of Deities, the most learned and intellectual, of the mighty form, the illustrious, known under the epithet of Rodana, the patron of all, the renowned archer, the wearer of the armour, the great charioteer (Rathin), the guardian of all, the Lord of Bhrigu, the radiant, the dweller in the cavity of the heart, the creator, the unfailing, the serene, the wise, the best, the glorious, the soul of the universe, the wearer of the deer-skin, the Lord of animals and ghosts, the Sacred Symbol (सम्बन्ध), the soul of the Rik, Yajus and Sâma (Vedas), as well as of the oblations made to the Gods and the Manes of ancestors, and the Deities, the creative power, the chief agent, the great ocular evidence, the Vedic knowledge, the Master of the past and the future of the universe, the soul of actions, who manifests Himself as Vasu, Sâdhya, Rudra, Âditya, Sura, Viṣa, Mâruta, Devâtma, the knower of the ceremony of bringing out Agni and Soma, the supreme soul, the sacred text, the Lord of medicaments, who calls Himself into being at His will (Swayambhu), who is not born (in the ordinary course), the magnificent, the Prime, the father of creation, the soul of Brahmâ, the Master of soul, the Master of all, the infinite, the omnipresent among all the purified souls, devoid of the properties belonging to all-created things, the most excellent, the manifest, the immortal, the great nameless, the universal friend, the deliverer of the soul from the fetters of the phenomenal creation by conveying a correct knowledge of the other tattvas, the life of the seven worlds, viz., the earth, the astral plane, the heaven-world, the space, the sky, and of the regions Mahâ, Jana, Tapa and Satya, the unmanifest (Prakriti), the Mahattatva, the elements, the senses, the Atman, the subtle element called Videha, salutation to Thee, O Soul of all. Thou art the



eternal, the subtle, the gross, the enlightened, the supreme, the giver of final bliss, the omnipresent in the three regions and existing beyond these three, the pervader in the four higher realms, *vis* :—Mahā, Jana, Tapa and Satya.—128-167.

O Lord Siva ! if in course of this hymn of devotion, I have failed to describe Thee adequately, forgive me in consideration of my being your staunch adherent, for 'Thou art always a friend to a Brāhmaṇa.—168.

Sāta said :—The sage, after thus saluting Mahādeva, stood quietly, with folded hands, before Him. Then the Lord became still more pleased with Śukra ; and, after placing His Divine hand on the seer, vanished instantly. After that, the sage addressed Jayanti, who was standing close by him. He said, " Who art Thou, and why art thou sorrowing for me, on account of my penances ? Why art thou serving me with so much devotion and austerity ? O Beautiful one ! I am very much pleased with thy devotion and affection. What dost thou wish ? Tell that to me. I shall certainly do anything for thy sake, howsoever difficult it may be.—169-174.

Hearing those words of the sage, Jayanti said :—" Brāhmaṇ ! Ascertain my desires through the powers of your asceticism."—175.

At that expression of Jayanti, the sage realized everything through his Divine sight, and said to her :—" O Enchanting one ! Thou hast thought of living with me for ten years. This is your desire, which will be fulfilled ; follow me to my abode." Afterwards, Śukra took her home and married her there.—176-178.

Then the sage Bhārgava, to enjoy himself in her company undisturbed, made himself invisible by means of his magical power.—179.

The Daityas, getting news of the return of their preceptor crowned with success, went exhilarated to pay their homage to him ; but not being able to see him owing to his being enveloped in illusion, they returned as they had gone.—180-181

Unfortunately for the Daityas, Brihaspati came to know of the doing of Śukra. He knew for certain that the preceptor of the Daityas would not break his shell of magic for ten years, as he was enjoying himself with Jayanti ; the Devas, on the other hand, also came to know of the weak point of the Daityas, that the latter were ignorant of the distinctive features of their preceptor. They consequently entreated Brihaspati to do something for them. Brihaspati thus incited by his disciples, personating as Śukra, went and rallied the Daityas round him.—182-183.

He, in the form of Śukra, then addressed the Daityas that had flocked to him. He said :—" O, my disciples ! You are welcome. I have also

come here to do you good. I shall teach you the knowledge that I have acquired from Śiva." The Daityas were carried away by joy, and began to take lessons from him.—184.

After the lapse of ten years, the sage Śukra was also free from his enjoyments with Jayantī, and it is heard that Devayāntī was born of her. Then the Sage Śukra made up his mind to see his disciples—the Daityas—and said to Jayantī, "Lady, I am going out to see my disciples.—185-187.

Jayantī said:—"Lord! go and look after your devotees. This is the duty of high-minded folks and I will not keep you away from it."—188.

Śukra, on finding the Asuras deceived by Bṛihaspati, said to them:—"Asuras! I am Śukra, who has pleased Lord Śiva. All of you have been deceived by Bṛihaspati, who was personating me."—189-190.

The Dānavas were bewildered to hear those words of the sage, and began to look amazingly at both of them sitting there. At that time, the bewildered Dānavas could not say anything, nor could they distinguish their preceptor, at which the sage Śukra said:—"Asuras! I am your preceptor Śukra; this is Bṛihaspati, the preceptor of the Devas. Leave him and follow me."—191-193.

Then the Asuras again looked at both of them, but did not perceive any difference between Śukra and Bṛihaspati.—194.

At that time, the sage Bṛihaspati instantly addressed the Asuras:—"Asuras! I am your preceptor, Śukra. This is Bṛihaspati, who has come here after assuming my form. Asuras! Bṛihaspati is trying to deceive you by assuming my form." After that, all the Asuras held a council and discussed among themselves that, that preceptor (Bṛihaspati) had been giving them lessons since ten years who, according to their judgment, was their real preceptor.—195-197.

After that, all the Dānavas paid obeisance to the sage Bṛihaspati, in the guise of Śukra, and accepted what he said to them; for they were deluded by him during his stay with them for ten years.—198.

Then all the Asuras, with their eyes burning with rage, most angrily said to Śukra:—"He, Bṛihaspati, is our well-wisher and preceptor; depart thou (Śukra), for thou art not our guru. He might be Śukra or Bṛihaspati, but he is our guru. We remain under his instruction."—199-200.

Saying so, the Asuras acknowledged Bṛihaspati under the garb of Śukra, as their preceptor. At that, the sage Śukra, in a fit of anger, pronounced the following curse upon the Dānavas:—"Dānavas,

in spite of my advice, you have refused to acknowledge me as your guru, in consequence of which you will lose your intellect and will be routed by the Devas." Afterwards, he departed from there.—201-203.

Bṛihaspati became immensely pleased to find his object gained when the Daityas were cursed by Śukra. Then he assumed his own form, and instantly disappeared, after which the Dānavas were confused when they saw him thus vanishing.—205.

They then said among themselves: "Oh, we have been grossly deluded on all sides by Bṛihaspati and got cursed by the sage Śukra." —206.

They got very vexed; and all the Asuras, under the leadership of Prahlāda, immediately went to their preceptor; and with their heads cast down in shame, they stood before him in repentance. The sage, finding his disciples come back, addressed them thus:—"Though I tried my best to enlighten you all as to the true state of affairs, you did not pay heed to my warning. On account of this disregard of my advice, you will surely be defeated in future."—207-209.

Hearing those words of Śukra, Prahlāda, with his eyes full of tears, falteringly said to the preceptor:—"O Bhārgava, do not abandon us, we all are your devotees and look to you for protection; shield us. O perceptor of the Divine Vision! You are capable of knowing, that not having the good luck of seeing you, we were deluded by Bṛihaspati, the preceptor of the Devas. And, O Bhṛiguṇandana! if you will not show kindness to us, then all of us, discarded by you, shall go to Rasātala." —210-212.

The sage Śukra, on hearing these words, curbed his anger and, moved by pity and compassion, said: "You need not entertain any fear, nor need you go to the Rasātala. Certainly, you will obtain prosperity in future, so long as I am away, but your destiny must be fulfilled. I cannot make it otherwise, for fate is stronger. You must lose your intelligence from to-day, though you will regain it hereafter. You will conquer the Devas only once, and after that you had better go to Pātāla. Now the ten ages of your prosperity have come to an end; for that was the period predicted by Brahmā in which you had world-dominion. You will again regain your kingdom in the Sāvartika Manvantara, after which, O Prahlāda, your grandson, King Bali, will reign with all glory, in different realms; for, even, Lord Viṣṇu will promise this secretly to your grandson, when He will deprive him of his kingdom in His Dwarf incarnation. Because you were devoted to Viṣṇu and your mind was regulated according

to His will; therefore Brahmā being pleased with you, gave you this world-sovereignty. Śiva, the most supreme Lord of the entire universe, has spoken to me, as a secret, that Bali will be the future king of the Devas; and therefore He, invisible to all, is awaiting that time. O Prahlāda! Brahmā, on being pleased with you, has granted another boon to you which I am not in a position to reveal to you, because Brahmā, the knower of the future, has not authorised me to do so. He has also said that both these my disciples (Śaṇḍā and Mārka) are equal in wisdom to Bṛihaspati. These two will protect you against all the machinations of the Devas in my absence."—213-224.

On hearing these words of Śukra, the rigid follower of ritualistic rites, all the Asuras retired pleased, along with the high-souled Prahlāda, and being assured by their preceptor, Śukra, that they would gain at least one victory over the Devas, the Asuras, acting on these words, put on their armours and challenged the Devas to fight them. The Devas, seeing the Asuras standing in the battle-field well-equipped to fight, came out to give battle.—225-227.

The great war between the Asuras and the Devas lasted for a century in which the Devas were repulsed and the Asuras were victorious. The Devas held a conference and decided to invite Śaṇḍā and Mārka (as guests of the Devas), on the occasion of their sacrifice, after which they would get victory in the next war. After coming to that conclusion, the Devas invited both of them to their sacrifice, and said:—"O, twice-born ones! You forsake these Asuras, we will be yours always, after conquering them through your support."—228-230.

The Devas, thus made friends with Śaṇḍā and Mārka, and then fought with the Dānavas, when they were victorious. As the Dānavas became powerless by being deserted by Śaṇḍā and Mārka, so they were defeated easily, and thus the curse of Śukra took effect.—231-232.

The Asuras, thus cursed by their preceptor, and without any spiritual support from any side, and repulsed by the Devas, found themselves in a most helpless condition and eventually entered Rasātala (infernal regions). The Dānavas, being thus dispirited by the victory of the Devas and through the instrumentality of Bhṛigu, went to Pātala.—233-234.

Again, whenever there is decay in righteousness, Viṣṇu takes birth, in order to establish righteousness by destroying the Asuras.—235.

Brahmā had also ordained this, that those Asuras who go against the righteous injunctions of Prahlāda would also be killed by men.—236.

In accordance with that ordinance of Brahmā, there was a partial

incarnation of Nārāyaṇa as Dharma, at the end of the Chākṣusa Manvantara, when the Devas performed a sacrifice at the beginning of the Vaivasvata Manvantara. At this incarnation, Brahmā was the officiating priest. This was the first incarnation. There was another incarnation of the Supreme Soul. When the Devas were in distress, then, on the fourth day of the Moon, which was the anniversary of the beginning of a Yuga, Lord Viṣṇu manifested Himself on the sea-coast. He incarnated Himself as Nṛsiṃha for the destruction of Hiranyakaśipu. Rudra officiated as the sacrificial priest. This was His second incarnation.—237-239.

In the seventh Tretā Yuga, when King Bali was in power, Dharma was the sacrificial priest at the time of the Lord manifesting Himself as Vāmana.—240.

O Sages! these three are the celestial incarnations of Viṣṇu; and there are seven more human incarnations which the Lord underwent owing to the curse of Bhṛigu.—241.

In the first Tretā Yuga, when the fourth part of righteousness was lost, the Lord incarnated as Dattātreyā, and the sage Mārkaṇḍeya was the officiating priest. This was His fourth incarnation—242.

The fifth incarnation was that of the world-Emperor, Mandhātṛi, which took place in the fifteenth Tretā, when Uttāṅga was the officiating priest.—243.

In the 19th Tretā, there was the sixth incarnation, as Paraśurāma, to root out the Kṣatriyas, when Viśvāmitra officiated as the sacrificial priest.—244.

In the 24th Tretā Yuga, the seventh manifestation was that of Śrī Rāma, as the son of Daśaratha, and with Vasīṣṭha as the priest, to kill Rāvaṇa.—245.

In the 28th Dvāpara, Viṣṇu incarnated Himself as Vedavyāsa, the son of Parāśara, when Jātukarṇya sage was the officiating priest. This was the eighth incarnation of Viṣṇu.—246.

For the establishment of righteousness and the destruction of Asuras, through asceticism, there was the 9th incarnation, in the form of Buddha of Divine splendour, with His Eyes as beautiful as lotus, and with the sage Dvaipayana Vyāsa as the officiating priest.—247.

At the close of Kaliyuga (the present iron age), there will be the Kalki manifestation, in the house of Viṣṇuyasa, and the sage, Parāśarya Vyāsa will be the officiating priest. This will be the tenth incarnation, and Yājñavalkya will make his appearance before this coming manifestation.—248.

This incarnation will destroy all the wicked ones and the hypocrites ; and, with a large army of the Brāhmanas, He will kill Śudra Kings and drive away all hypocrisy. After killing the enemies of Brāhmanas and other enemies, He will march on with His army in the 28th of the Kaliyuga, and then, after purifying the Śudras, will cross the ocean, where He will destroy the sinful mixed castes and, thus fulfilling His mission, He will educate his peoples.—249-253.

Afterwards, the people, by becoming enraged and deluded with each-other, will kill each other to fulfil the future destiny.—254.

When, in process of time, the incarnation of Kalki will vanish, then the future kings will be destroyed, through the rebellion of their subjects.—255.

The people, not finding any one as their protector, will fight amongst themselves, and will then land themselves in great troubles after killing one another.—256.

All cities and villages will be devastated, and the duties of castes and the stages of life will disappear.—257.

At that juncture—the end of the Iron Age—men will open markets to sell boiled rice, the Brāhmanas will sell the Vedas and the women will earn their living by selling their hair.—258.

People will be very short of stature, and they will be short-lived. They will make forest, as their place of dwelling, or they will reside by rivers and hills, subsisting on roots, fruits and leaves.—259.

They will clothe themselves with tattered clothes, the deer-skin, &c. All the castes will mingle into one mass, and the people will be reduced to penury and will find themselves in great distress and subjected to many troubles.—260.

Being thus tormented with myriads of troubles and difficulties, all the population will become annihilated along with the end of the Kali-yuga.—261.

Satyayuga (the Age of Truth) will follow on the heels of the disappearing Kaliyuga. "This is the narration of the doing of the Devas and the Asuras that I have related at some length to you, O sages ; now hear an account of Yaduvamśa, Turvasu, Puru, Druhya, Anu, along with the glory of Viṣṇu."—262-263.

*Here ends the Forty-seventh chapter dealing with the curse of Śukra on Asuras and the ten Incarnations.*

*Note.*—A summary of this chapter is given by Dr. John Muir, in Volume IV of his *Original Sanskrit Texts*, pp. 151-156.

## CHAPTER XLVIII.

Sâta said :—Turvasu was the father of Garbha, who begot Gobhânu, the father of the heroic Trisâri. Trisâri was the father of Karandhama, and Bharata was his son. This Bharata should not be confounded with Bharata, the son of Duşyanta. Duşyanta the father of Bharata, who was sinless belonged to the family of Puru.—1-2.

Because Turvasu did not exchange his youth with the infirmity of Yayâti, through the curse of the latter, therefore, the family of Turvasu did not become prominent, but it lapsed into the house of Puru.—3.

Duşyanta was the father of Varâtha, who begot Âṇḍira, who was the father of Sandhâna. He also begot Pândya, Kerala, Chola, Karpa, and their respective countries were named after them.—4-5.

Druhya was the father of two heroic sons, named Setu and Ketu. Setu begot Saradvâna, the father of Gandhâra, after whose name the vast Gândhâra country is known. He had choice horses of the Ârratta country.\*—6-7.

Gândhâra was the father of Dharma, who begot Dhṛita, the father of Viduṣa, whose son was Prachetâ. Prachetâ was the father of a hundred sons, all of whom ruled as sovereigns in the Mlechha country lying in the north.—8-9.

Apu was the father of the following three pious sons, *viz.*, Sabhânara, Chakṣuṣa, Parameṣu.—10.

Sabhânara was the father of the learned Kolâhala who became a king. Kolâhala became the father of the holy Sañjaya, of worldwide reputation.—11.

Sañjaya was the father of Purañjaya, who begot Janamejaya, the father of Mahâsâla. Mahâsâla was the father of the renowned and pious king Mahâmanâ, who was the lord of seven continents and a universal monarch. He was the father of two famous sons, called Uśnara and Titikṣu.—12-15.

Uśnara had Bhṛiṣâ, Kṛiṣâ, Navâ, Darṣâ and Driśadvatt as his five queens, all daughters of a Râjarṣi.—16.

The old king Uśnara, through his piety and righteousness, begot from his queens, the following pious and worthy sons, *viz.*, Nṛigu from Bhṛiṣâ, Nava from Navâ, Kṛiṣa from Kṛiṣâ, Suvrata from Darṣâ, Sibi Ausinara from Driśadvatt.—17-18.

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\* Name of the Pañcha-nada or Panjâb (Mahâbhârata).

Śibi begot four famous sons, viz., Prithudarbha, Sūtisa, Kekaya, and Bhadraka; and their countries were named after them, viz., Kekayā, Bhadrakā, Sanvirā, and Paurā, and the country of king Nriṇ was also known as Kekayā.—19.

Ambaṣṭha was the name of the capital town of Suvrata's country, and Vriṣalā was the capital of Kṛiṣa, and Navarāṣṭra was the capital of Nava. Now listen to the family of Titikṣu.—20-21.

Titikṣu became a renowned king and ruled in the East. He was the father of Vriṣadratha, who begot Sena.—22.

Sena begot Sutapā, whose son was Bali. Bali, the Daitya King, was without an issue; for he was bound by the Mahātmā [in bonds of captivity.] But, as he was a great Yogi, he took birth in human body as Bali, the son of Sutapā, and procured five Kṣetraja sons for himself. These were Aṅga, Vaṅga, Suhma, Puṇḍra and Kalinga, and their country is called Bāleya. The Bāleyas and the Brāhmaṇas\* were the sons of that lord Bali."—23-25.

Lord Brahmā, satisfied with Bali, gave him a boon, namely, that Bali would be a great Yogi, would live for a Kalpa, would be invincible in war, superior in wisdom, and his mind would always be inclined towards religion. He would be endowed with knowledge of the past, present and future, the chief in his community, victorious in wars, a philosopher, and the establisher of the prescribed orders.

It was through the glory of Brahmā that Bali was favoured with children (even though made a captive by Viṣṇu).—26-28.

The family of Aṅga will now be described.—29.

The sages said :—"Sūta! How was Bali blessed with five children? What was the name of the mother of those children? Which Ṛiṣi begot them? How did he do so? Be good enough to relate to us all this, and also explain to us the glory of that sage (who begot those children for Bali).—30-31.

Sūta said :—In the days gone by, there was a great sage, named Uśija, and Mamatā was his wife. Bṛihaspati, the younger brother of Uśija, entertained a desire to enjoy in the company of the latter's wife. Mamatā, understanding the intentions of Bṛihaspati, told him not to think of anything of the kind, as she was bearing a child to his brother; and added : "O! Bṛihaspati, the child in my womb will get angry, for being

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\* Brāhmaṇas here does not refer evidently to the Brāhmaṇa caste, but to those descendants of Bali from whom the modern Burma got its name.



of the seed of Uśija, thy brother, he knows all the Vedas [and will not allow thy seed to fecundate in my womb]. Thou, O Bṛihaspati, art also one, whose seed never goes in vain. So do not approach me now. After I am delivered of this seed of Uśija, do as thou thinkest proper, O Lord."—32-36.

In spite of her remonstrance, Bṛihaspati, even though he was such a mighty sage, could not check his passion, and forcibly carried out his intention. When he was about to emit his seed, the child in the womb cried out :—37-38.

"Sire! There is no room for two souls in the embryo; and I have come here before"—39.

Hearing those words, Bṛihaspati became enraged, and thus cursed his brother's son in the womb:—"You, who are present in the embryo and are putting an obstruction in my way of enjoyment, will suffer from blindness."—40-41.

Afterwards, on account of the curse of Bṛihaspati, the child was born blind and named Dirghatama. [Deep darkness]. He was illustrious and persevering like Bṛihaspati.—42.

Dirghatamā settled himself in the house of his brother, leading a life of total celibacy. Whilst so dwelling, he learnt from a bull, the dharma of the cattle, that of promiscuous intercourse without regard to relationship. He was supported by his brother and uncle. Sometime after, an ox happened to go there of his own accord, and began to feast himself on the Kuśa grass, planted there for sacrificial purposes, when Dirghatamā caught him by the horns.—43-45.

The ox, thus taken hold of by him, could not extricate himself from his grip, and, finding himself in a helpless condition said :—"O, bravest of the brave! Let me go. I have never come across a valiant man like you, nor was there any one as powerful as myself. Now leave me. I am pleased with you, and you can ask for any boon from me.—46-47.

Dirghatamā replied :—"Where will you go, so long as I am alive? I shall not let you—the encroacher on other's rights—go."—48.

The ox said :—"Sire! I have committed neither any sin nor theft. There is no hard and fast rule laid down to dictate to us, animals, what to eat and what not to eat, what to drink and what not to drink. Many of these duties are imposed on bipeds, and not on us, the quadrupeds. We are not guided by any such restrictions as to what should be done and what should not be done; and whom we should approach for sexual intercourse and whom not."—49-50

**Sāta** said :—Hearing from the ox the natural laws of cattle, he released him from his grasp. Afterwards, he fed him with corn, etc.—51.

On the ox going away satisfied with the repast, **Dirghatama** began to meditate on the natural laws of cattle, and being convinced of its being the true law, he became a devoted follower of it.—52.

On one occasion he met the wife of his younger brother's son, **Gautama**, and, in spite of her being with child, he taking the laws relating to cattle to be of superior importance, did not desist from her, and caught hold of her with a violent jerk and enjoyed himself in her company, though she was like his daughter-in-law in relation. Knowing about futurity, he began to dilate upon the cattle law, when that lady said :—"You going against nature are behaving like an ox, and without having regard for the rules of prohibited relationships in sexual intercourse ; but following the natural law of the beast, you have committed an incest on your daughter. Consequently, I forsake you base and mean, and now go away on account of your doings."—53-56.

With those words, she packed him in a wooden case and threw him into the Ganges, saying, "I abandon you (and do not kill you, pitying) your blindness and old age."—57.

That case, after a long run, was drifted ashore and was taken possession of by **Bali**, the son of **Virochana**. **Bali** made over the contents of the case to his queen, where he was taken out of the case and nourished with various kinds of dainties. After that, he told **Bali** that he would grant him any boon he would ask for.—58-59.

**Bali**, the king of the **Dānavas**, besought him to beget progeny from his wife.—60.

In reply to the request of the king, that sage said, "This will be so ;" hearing which, **Bali** sent his queen, **Sudeśā**, to him ; but she, thinking him to be old and blind, did not approach him. She, however, sent the daughter of her nurse who, through her contact with that sage, gave birth to **Kākṣvāna** and others.—61-62.

King **Bali**, seeing the **Sūdra** sons, **Kākṣivāna**, etc., so well up in saintly precepts, so illustrious, so sacred and so versed in saintly lore, said to **Dirghatama** that they were his sons. The sage said they were not the sons of **Bali** and claimed them to be his own, on account of their having been born of the **Sūdra** nurse sent by the queen, who herself had discarded him on account of his age and blindness.—63-66.

After that, King **Bali** appeased that sage and was furious with his

wife ; and sent her again well-dressed, after her toilet, to the sage, when the seer said.—67-68.

“O, Devi ! Cast off your bashfulness and then lick the whole of my body with your tongue, after rubbing it with salt, curds and honey ; you will then attain your wish and get sons.”—69.

The queen followed the directions of the seer, but omitted to lick the hind private part.—70.

When the sage said : “O, blessed one ! Your eldest son will be without that part of the body which you have omitted to lick.”—71.

The queen said :—“Sire ! It is not worthy of you to bless me with such an offspring. Be pleased at my devotion and show your mercy to me.”—72.

Dirghatamā said :—“O, Blessed one, through your fault this will happen exactly as I have told you and this son of yours will not delight you in any way, but your grandson will ; he will, however, not feel the necessity of the missing part of his body.” Then the sage, touching her abdomen, said, “O, queen because you have licked all parts of my body except the privates, your sons will be like the full moon, and, in all you will be blessed with five sons of Divine beauty who will be most illustrious, renowned, righteous and performers of sacrifices.”—73-76.

Sāta said :—O Rīṣis, Śudeśṇā begot, through the favour of Dirghatamā, Aṅga, the eldest, along with his brothers, Kaliṅga, Puṇḍra, Suhuma, and Vaṅgarāja. Thus the sage begot the above-named five sons to the king Bali.—77-78.

Afterwards, the sage took all the five sons through a course of ceremony, enjoined on all the twice-born. Thus that posterity was begotten.—79.

Then the divine cow Surabhi said to Dirghatamā :—“As you followed the cattle law deliberately and took it to be superior to all, O, sinless ! I am very much pleased with you and hereby remove your blindness by smelling you. The sin of Brihaspati is inherent in you. I however relieve you of your old age, death and loss of vision, by merely smelling you.”—80-82.

That sage was instantly restored to his vision after being smelled by Surabhi, and got a long lease of life, along with beautiful eyes and form. He came to be known as Gautama, on account of his being relieved of his blindness by (the smelling of) the cow. Afterwards, Kākṣivāna, the son of that Śudra nurse, went with his father, Dirghatamā, to Girivraja,

and after seeing and touching him practised penances for a long time, and in the fulness of time, through his asceticism, he purified the body obtained from a Śudra mother and became a Brāhmaṇa, at which his father told him : " I consider myself to-day blessed with a son through you, and O pious one ! I feel blessed on getting a righteous and renowned son like you, who after casting off his previous sheath, has become a Brāhmaṇa."—84-87.

Kākaśvāna, on becoming a Brāhmaṇa begot a thousand sons, who came to be known as Kauṣamāṇḍa and Gautamas.—88.

Thus the circumstances bringing Bali, the son of Virrochana, into contact with the sage, Dīrghatama, as well as the family of Bali, have been explained.—89.

Bali said to his five pious sons that he considered himself highly blessed on having them as his sons ; and then encasing himself in his Yoga Mâyā, he became invisible to all, and began to wait for the predicted period, in the Pātālapuri.—90.

The son of Aṅga was the King Dadhivāhana. Dadhivāhana's son was King Diviratha, who begot the learned Dharmoratha.—91-92.

That Dharmoratha the great, drank the draught of nectar with the seer Śukra, on the Viṣṇupada mount ; after which he became the father of Chitraratha, who begot Satyaratha, the father of Daśaratha, who is also known as Lomapāda. He was the father of a girl, named Śāntā and a renowned son, named Chaturaṅga—93-95.

Chaturaṅga, through the blessings of the sage Śrīṅgi, was the promoter of his clan. He was the father of Prithulākeśa, who begot Champa, after whose name the country Champāpuri is known. It first belonged to Mali.—97.

Champaka, through the favour of Pārṇabhadra, begot Haryaṅga, the father of Vibhāṇḍa, who begot Vāraṇa, the resister of his foes, who made the celestial conveyances descend on earth through his supernatural powers. Haryaṅga was the father of Bhadraratha, who begot the King Bṛihatkarmā, the father of Bṛihatbhānu.—98-100.

Bṛihatbhānu was the father of Jayadratha, whose son was Brihadratha. Janamejaya, the great conquerer, was the son of Brihadratha, who became the father of the King Aṅga, the father of Karṇa.—101-102.

Karṇa became the father of Vṛiṣasena who begot Pṛithusena. " R̥ṣis ! I have enumerated to you the family of Aṅga ; now I shall relate to you the family of Puru."—103.

The R̥ṣis said :—" Sūta ! How is it that Karṇa is said to be the son

of Sûta, when you say that he was the son of Aṅga? We wish to know about it, for you are an expert in these matters.—104.

Sûta said :—Bṛihadbhānu begot a son, called Bṛihanmanâ, who had two queens, viz. :—Yasodevî and Satyâ, the daughters of the king Saivya.—105.

Jayadratha was born of Yasodevî, and Vijaya was born of Satyâ.—106.

Bṛihat was the son of Vijaya and the father of Bṛihadratha, who begot Satyakarmâ, the father of Adhiratha, who was the [Sûta] chariot-driver of Satyakarmâ. He had nurtured Karṇa, the son of Aṅga, and so Karṇa is known as the son of Sûta also.—108

*Here ends the forty-eighth chapter dealing with the family of Soma and the founding of the Eastern dominions.*

#### CHAPTER XLIX.

Puru was the father of the most illustrious Janamejaya who begot Prâchîtvata and ruled in the East, and gave his name to the Eastern quarter (Prâchî means East).—1.

Prâchîtvata became the father of Manasyu, who begot Pitâyudha, whose heir was Dhundhu, whose son was Bahuvidha, the father of Sampâtî.—2-3.

Sampâtî begot Rahamvaichâ, the father of Bhadrâśva, who begot from the Apsarâ, named, Dhṛitâ, ten sons, viz., Aucheyu, Hṛiṣeyu, Kakṣeyu, Saneyu, Dhṛiteyu, Vineyu, Sthaleyu, Dharmeyu, Sanateyu and Puṣeyu. Jvalanâ, the daughter of Takṣaka, became the wife of Aucheyu, from whom he begot the King Antinâra (another reading is Rantinâra), who became the father of many good sons, through his queen, Manasvinî. The heroic Amūṣmarayas, the pious Tivana, and, third, a daughter, named Gaurî, who afterwards became the mother of Mâdhâtâ, (were born to him).—4-8.

Ilinâ, the daughter of Yama, who was an auspicious lady (and was another queen of Antinâra), begot sons who were gifted with Divine knowledge.—9

The son of Ilinâ begot four sons through his wife Upadânavi, viz., Riṣyanta, Duṣyanta, Pravîta and Anagha.—10.

Duṣyanta became the father of a world-conquering and Universal Emperor, Bharata, from his wife Śakuntala, whose descendants are called Bhâratas.—11

To the King Duṣyanta, an incorporeal Voice thus addressed :—  
 “Mother is like a pair of bellows to the father, from whom the son is born. The son is thus identical with the father. Therefore, O Duṣyanta! foster your son and do not discard Śakuntalā. The son raises his deceased father back from the hell of Yama to heaven. Thou art the generator of this child. What Śakuntalā said is true. 12-13.

Thus Bharata was born of Śakuntalā and Duṣyanta. In ancient times, when all the sons of Bharata perished, through a widespread and virulent epidemic, brought on by the wrath of the Goddess Mātrikā [? smallpox], then the Marut Devas brought Bharadvāja, the son of Brihaspati, and gave him to Bharata.—14-15.

The sages said :—‘Sūta! Please explain to us fully how the Marut Devas gave the most illustrious Bharadvāja to Bharata.’—16.

Sūta said :—Brihaspati, whilst staying on Earth, one day saw the wife of his brother, Uśija, who was big with child, and addressed her thus :—  
 “Dress thyself well and let us enjoy.” She, being thus addressed, replied to Brihaspati thus :—“The embryo in my womb is mature and is already reciting the Vedas. Thy seed will also not be fruitless and thy proposal is sinful.” Hearing which, Brihaspati said :—“I need not be taught morality by thee, O sweet one.” After saying that, he carried out his desire by force; when on the verge of his final enjoyment, the child from her womb cried out to Brihaspati :—“I have entered the womb first, O Brihaspati, thy seed will also not go in vain. There is no room for a second body in this womb.” Brihaspati being thus addressed by the child in the womb, replied in anger :—“Because on such an occasion, dear to every creature, thou preventest me from enjoyment, thou shouldst see lasting darkness [Dīrghatamas].”—17-28.

Afterwards, Brihaspati cast his seed on the floor which at once became a child; seeing whom, Mamatā said to Brihaspati, “I am going home, you should support [Bhara] this child [born of us two (dvāja)], O Brihaspati.”—24-25.

Afterwards, she went away, and the child was also given up by Brihaspati. Seeing the child thus forsaken by both his father and mother, the Maruts, through pity, carried that child, Bharadvāja, to Bharata.—26.

At the same time, King Bharata performed a big sacrifice to beget a progeny, but his object was not gained. Then he performed the Marut-soma sacrifice, when the Marut Devas becoming pleased with the devotion of the king, gave him the child Bharadvāja. In that way, the Marut Devas

presented this son of Brihaspati, the son of Aṅgiras, to the king Bharata.—27-30.

Bharata on getting Bharadvāja said :—“ I consider myself blessed on getting you.”—31.

Bharadvāja was named Vitatha [futile], owing to his being futile as a son, for he never entered the mother's womb. The Brāhmaṇas and Kṣatriyas born on this Earth of Bharadvāja, came to be known as Dvyā-musyāyana Kaulīnas. When Vitatha was thus brought to Bharata, then Bharata went to heaven, and the sage Bharadvāja also went there, after anointing his son.—33-34.

Vitatha begot the renowned Bhuvamanyana, who had four famous sons, viz., Brihatkṣatra, Mahāvīrya, Nara and Garga. Nara became the father of Satkṛiti, who begot Mahāyasa, who, through Satkṛiti, had two sons, named Gurudhī and Rantideva. Gargā's heir was the learned Śibi, whose sons, known as Śāibyas and Gargās, were twice-born Kṣatriyas as well as Brāhmaṇas. Urūkṣvata was the worthy son of Āhārya (Mahāvīrya) who begot, through Viśālā, three sons, named Triyuṣṇa, Puṣkari and Kavi, and they became Brāhmaṇas and were called Urūkṣavas, and these three were the highest Rīṣis amongst Kāvya.—35-40.

The Gargās, the Saṅkritayas and the Kāvya are twice-born Brāhmaṇas with Kṣatriya strain in them. They were all very learned. Kṣiti, the son of Brihatkṣatra, is known as Hasti. He was the founder of yore, of the city, called Gajasāhvaya (Hastināpura). Hasti had three sons of great glory, named, Ajamīdha, Dwimīdha, and Purumīdha. Ajamīdha had three wives, born of Kuru clan, Nīlinī, Dhūminī and Keśinī.—41-44.

From his wives, Ajamīdha begot sons of Divine lustre; because they were born to him in his old age, on the completion of his asceticism; therefore, they were very pious and powerful. They were all born through the blessings of Bharadvāja. Hear now their names in detail.—45-46.

Ajamīdha begot from Keśinī, Kaṇva, who became the father of Mēdhātithi, the progenitor of the Kāṇvaya clan of Brāhmaṇas; from his wife Dhūminī, Ajamīdha begot the King Brihadanu, who was the father of Brihamta, who begot Brihanmanā the father of Brihadhanu, who begot Brihadiṣu, the father of Jayadratha, who begot Aśvajit, the father of Senajit, who had four world-famous sons, viz., Ruchirāśva, Kāvya, King Dhridaratha and Vatsarāja.—47-50.

Vatsarāja was the founder of the dynasty of Parivatsaka, and Ruchirāśva became the father of Prithusena, who begot Paura the father of Nīpa, who begot one hundred valiant sons, who all were known as Nīpās. Among them Śrīmāna was the most renowned.—51-53.

Kāvya begot Samara, who was only fond of wars ; and he begot three sons, namely, Pāra, Sampāra, and Sadaśva. They were renowned as great men in the world, and of them Pāra begot Prithu, the father of Sukṛita, who begot Vibhrāja of versatile genius, who became the father of Aṇuha, who was the son-in-law of Śukra and the husband of Kritivī. Aṇuha begot Brahmadaṭṭa, the father of Yugadaṭṭa, who begot Viṣvakasena who, again, came back to this Earth on account of his good deeds.—54-58.

Viṣvakasena begot Udakasena, the father of Bhallāta who begot Janamejaya. Ugrāyudha, for the sake of Janamejaya, then put an end to the family of Nīpa kings.—59.

The Rṣis said :—"Sūta ! Whose son was Ugrāyudha, and in what family was he born, and why did he annihilate the Nīpa Kings ? Pray tell as all that fully."—60.

Sūta said :—Ugrāyudha was born in the Solar dynasty and practised penances for eighteen thousand years, when he was dried up like a pillar. King Janamejaya adored him for getting kingdom ; and he, after promising kingdom to him, killed the Nīpas. Once, the Nīpas attacked the Rṣi Ugrāyudha and Janamejaya, who was serving him in his Āśrama. Ugrāyudha addressed the Nīpas with many conciliatory speeches, but they, heedless of them, injured them. Then Ugrāyudha, when being thus injured, addressed them :—"Since you have not paid heed to my words asking protection and safety from you, therefore, I curse you thus : May you all be taken away by Yama, if there is any force in my asceticism." After that, they were all taken before the God of Death. Seeing which, Ugrāyudha, overcome with pity, said : "Janamejaya, you are worthy of rescuing these misguided, but brave men ;" hearing which Janamejaya began to fight Yama, after crying out to his victims, "O, sinners ! become the slaves of Ugrāyudha."—62-66.

Strange to say, Janamejaya vanquished his foe and captured Yama, along with hells and their tortures.—67.

The God of Death, becoming pleased at the end, gave the knowledge of emancipation to Janamejaya, after which all the Nīpas went to Lord Kṛiṣṇa.—68.

One who hears their history does not die an unnatural death, but attains bliss in both the worlds.—69.\*

Now the family from Dhūminī—another queen of Ajamidha.

\*The translation of verses 62-69 is tentative only. The passage is very obscure, and not found in many Mss.



Ajamīdha begot from his wife, Dhuminī, the learned Yuvīnara, who became the father of Dhṛitimān, who begot Satyadhṛiti, the father of the valiant Driḍhanemi.—70.

Driḍhanemi became the father of Sudharmā, who begot the illustrious Śārvabhauma, who became the world-emperor, and Mahāpaurava was born in his famous family. Mahāpaurava begot the King Rukmaratha, the father of Supārśva, who begot the righteous Sumati, the father of Sannatimāna, who begot Kṛita, who became the disciple of Hiraṇyanābhi Kauśalya.—71-75.

This Kṛita was the promulgator of twentyfour kinds of Sāma Vedic Samhitā, and the chanter of these Sāmas came to be known as Eastern Kārtāsāmagā.—76.

Ugrāyudha was the son of Kṛita, and was known as Kārti. He was the promoter of his family, and it was he who killed the father of Pṛithu by his valour.—77.

That father of Pṛithu was Nīla, the king of the Pāñchāla, and Kṣema the renowned, was the son of Ugrāyudha.—78.

Kṣema was the father of Sunitha, who begot Nripatjaya, the father of Viratha. This completes the line of the Paurava Kings.—79.

*Here ends the forty-ninth chapter describing the Paurava dynasty.*

## CHAPTER.L.

Sūta said :—Ajamīdha begot from Nīlinī, Nīla, who was the father of Suśānti, through his severe austerities. Suśānti begot Purujānu, the father of Pṛithu, who begot Bhadrāśva. Now listen to the progeny of Bhadrāśva. He had five sons, namely, Mudgala, Jaya, Bṛihadīśu, Javihara and Kapila. They all five, it is heard, were the kings in different parts of the Pāñchāla and ruled with righteousness. Hence their country was called Pāñchāla, or ruled by the five. Thus we have heard.—1-4.

The sons of Mudgala became Brāhmaṇas from Kṣatriyas and were founders of the family of Maudgalyas. Maudgalas and Kāpvas, mentioned before, were the followers of the school of Angirā.—5.

Mudgala begot the renowned Brahmiṣṭha, the father of Indrasena, who begot Vindhyaśva, the father of a pair of twins, called Divodāsa and the daughter Ahilyā, from his wife Menakā.—6-7.

Ahilyā begot the famous Rīṣi, Śatānanda, who was the son of Śarad-vāna.—8.

Satānanda begot Satyadhṛiti, who was a famous archer. He was the father of Amoghavīrya.—9.

At the sight of a nymph, Satyadhṛiti cast his seed in a pool of water, out of which, one son and a daughter were born.—10.

At the same time, King Śāntanu chanced to go for a hunt and, seeing the babies, took pity on them and brought them with him.—11.

All those sons of Śaradvāna came to be known as Gautamas. Now the family of Divodāsa will be narrated.—12.

Mitrayu was the son of Divodāsa, and he begot Maitreya, the founder of the family of Maitrāyaṇas. They were all Kṣatriyas, but became Bhārgava Brāhmaṇas, belonging to the gotra Yati. King Chaidyavara was the son of Maitreya.—13-14.

Chaidyavara became the father of the learned Sudāsa, who begot Ajamiḍha the second, the father of Somaka, who begot Janta. From him, a hundred sons were born in the line of Ajamiḍha and Somaka. When Somaka was killed, then Dhūmini, the wife of Ajamiḍha, practised most trying and rigid penances on the loss of her promising son. She went to sleep, after duly performing Agnihotra and finishing her meals.—15-18.

Ajamiḍha then enjoyed himself with Dhūmini, when she begot smoke colored Ṛikṣa, the valiant. Ṛikṣa begot Samvaraṇa, the father of Kuru, who forsaking Prayāga, built up Kurukṣetra. He practised long asceticism to call Indra, who at last appeared before him out of fear and granted him a boon.—15-21.

It is for this reason that Kurekṣetra is so sacred. The family of Kuru multiplied; the members of which came to be known as the Kauravas. The five favourite sons of Kuru, viz.,—Sudhanvā, Jahnu, Parikṣita, Prajana and Arimardana were all very pious and illustrious.—22-23.

Sudhanvā begot Chyavana, who was very learned, and he became the father of Ṛikṣa, who begot Kṛimi, the great ascetic, who was the father of Chaidyoparichara, also known as Vasu. He was a remarkable warrior like Indra, and had the power of traversing the sky. He begot from Girikā the following seven issues, named Mahāratha, known also as Brihadratha, King of Magadha (Bihar); Pratīśravā; Kuśa; Harivāhana; was the fourth; Yaju was the fifth; Mutsya and a daughter, named Kālī who was the seventh. Brihadratha was the father of Kuśāgra, who begot Vṛiṣabha, the father of King Puṇyavāna, who begot the King Puṇya, the father of Satyadhṛita, who begot Dhanuṣa, the father of Sarva, who begot Sambhava, the father of the King Brihadratha. Brihadratha's son was born in two parts, which Jarā joined together (Sandhita), who, on account

of being joined by Jarā, came to be known as Jarāsandha. He was the conqueror of all the Kṣatriyas.—24-32.

Jarāsandha begot the illustrious Sahadeva, the father of the illustrious Somāvi, who was a great ascetic. Sutaśravā was the son of Somāvi. Thus the Kings of Magadha have been described.—33.

King Jahnu was the father of the King Suratha, who begot Vidūratha, the father of Sārvabhauma, who begot Jayatsena, the father of Ruchira, who begot Bhauma, the father of Tvaritāyu, who begot Akrodhana, the father of Devāthi, who begot Dakṣa, the father of Bhīmasena, who begot Dilipa, the father of Pratipa, who was the father of three sons, viz., Devāpi, Śāntanu, Bahlika. Bahlika was the father of the seven sons, known as Bāhliśvarās. Devāpi, forsaken by his subjects turned a muni.—34-39.

The Rṣis asked :—Sūta ! Why was the King Devāpi forsaken by his subjects. For what fault of his did the subjects not accept him ?"—40.

Sūta said :—That prince Devāpi became a leper, and that is why he was forsaken by everybody. Now I will narrate the future family of Śāntanu (as given in the Bhaviṣya Pūrāṇa).—41.

King Śāntanu was a very learned physician, and was highly accomplished. It is laid down in the books on medicine that by his mere touch even the patient suffering from a most dreadful disease would be instantly cured and become young. He was for that reason known as Śāntanu. He married the sacred Ganges.—42-44.

*Note.*—Śāntanu means the healer of the body.

Śāntanu begot, from Jāhnavī, the famous Devavrata ; and from his second wife, Satyawatī, the daughter of a fisherman, he begot Kālī and Vichitravīrya.\* The favourite and sinless son of Śāntanu, namely, Vichitravīrya, had died childless, and, consequently, Kṛiṣṇa Dvaipāyāna was appointed to produce a son on the widow of Vichitravīrya. He thus begot three sons, named Dhritarāṣṭra, Pāṇḍu, and Vidura. Dhritarāṣṭra begot one hundred sons, from Gāndhārī.—45-47.

Of his hundred sons Duryodhana was the most remarkable. Pāṇḍu had Kuntī and Mādrī as his wives.—48.

Then Pāṇḍu became the father of the five sons, given to him by the Devas, viz., Yudhiṣṭhira, from Dharma ; Bhīma, from Vāyu, Arjuna, from Indra. From his second wife, Mādrī, Pāṇḍu got Nakula and Sahadeva, through the two gods Aśvinī.—49-50.

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\* This Satyawatī, while still a maiden, had given birth to Vedavyāsa, through Rṣi Parāśara.

The five sons of Pāṇḍu had Draupadī, as their common wife, from whom Yudhiṣṭhira begot Prativindhya, Bhīma begot Śrutasena, Arjuna begot Śrutakīrti, Sahadeva begot Śruta Karmā and Nakula begot Śatānika. Thus Draupadī begot those five sons to the Pāṇḍavas, and they are known as Draupadeyās. The five Pāṇḍavas also begot another half a dozen sons, in addition to those five born of Draupadī. They are known as Pāṇḍaveyas to distinguish them from Draupadeyas. Thus, Bhīma begot from the Asura girl Hidambā, a son, called Ghatōtkacha and Sarvaga from Kāśī; Sahadeva begot Suhotra from his wife Mādri; and Nakula from Kareṇumatī begot Niramitra. Arjuna begot from Subhadrā, Abhimanyu, and Yudhiṣṭhira begot a son, named Yaudheya, from Devakī.—51-56.

Parikṣit, the conqueror of enemies' towns, was the son of Abhimanyu, and he became the father of Janamejaya, the Pious. When Janamejaya favored Ṛṣi Yājñavalkya, whom he appointed as his Brahmā priest at the Sacrifice, then the sage Vaiśampāyana cursed him to the effect: "The innovations introduced by you O man of perverted intelligence, will not be respected. They will be honored only so long as thou wilt remain on earth."—57-59.

Thus all the subjects, seeing the Victory of Kṣatriyas over the Brāhmaṇas, flocked round the King Janamejaya. From that day's curse the priests officiating at sacrifices performed by Kṣatriyas began to decline and refused to attend on occasions of their sacrifices.—60-61.

When, after finishing the sacrifice of Prajāpati, on a full-moon day, Janamejaya was entering the hall of Sacrifice, he was prevented from doing so, by Vaiśampāyana, but the former did not heed him. On the contrary, Janamejaya, the son of Parikṣit, after performing two Aśvamedha sacrifices, became a great Vājasaneyaka, and went to the forest on account of his being cursed for entering into hostility with the Brāhmaṇas.—62-64.

Śatānika, the son of Janamejaya, was very valiant; and he was anointed and proclaimed king by Janamejaya; Śatānika begot the most illustrious Adhisoma Kṛiṣṇa,\* by performing aśvamedha sacrifice.—65-66.

Sūta said:—Ṛṣis! This Adhisoma Kṛiṣṇa is reigning now; and it is in his reign that you have engaged in this big sacrificial session, of which three years have passed in Puṣkara and two years in Kurukṣetra and Drisadvatī.—67.

The Ṛṣis said:—Sūta! all this is past history now. We wish to hear something about the future kings. Pray tell us about the kings who will

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\* Mr. Pargiter, in his *Dynasties of the Kali age*, p. 4, note 10, says that the correct name is "Adhisima Kṛiṣṇa"

be the rulers of the land. Be pleased to tell us their names and duration of their reigns; please also tell us the extent of Satya, Tretâ, Dvâpara and Kaliyugas, and also explain to us about the prosperity, adversity and vices of those ages."—68-71.

Sâta said:—*Ṛṣis*! listen, while I narrate all which have not yet come to pass, as told to me by Vyâsa, of untiring energy, both with regard to the future Kaliyuga and the Manvantaras. After that, I shall tell you of the future kings.—72-73.

I shall narrate the kings who are to be in the families of Aila and Ikṣvâku, as well as in the family of Paurava, among whom, the auspicious stock of the Aila and Ikṣvâku families was established. All that I shall declare, as mentioned in the Bhaviṣya [Purâṇa].—74.

Besides these, other kings will also arise, belonging to the castes of Kṣattrîas, Pârâśavas, and Śudrîas as well as those who are outside these [foreigners]; namely, Andhrîas, Śakîas, Pulindas, Chulikîas, Yavanîas, Kaivartas, Abhiras and Śabaras, and those having a Mlechchha origin. I shall declare those kings, according to their succession and by name.—75-76.

*Note*:—According to Mr Pargiter, these lines follow after the words "Mlechchha origin" viz., Pauravas, Vîrîhîtrîas, Vaidîbhîas, ſive (Panchâlîas?) Kosalîas, Mekalîas, Koṣṭalîas, Pauṇḍras and Svapshrakas, Sunidharmas, Śakîas, Nîpas."

Adhisoma Kṛiṣṇa is the first king, and I shall first relate to you his dynasty, as told in the Bhaviṣya [Purâṇa].—77.

Adhisoma Kṛiṣṇa shall have Vivakṣu\* for his son, and after Hastinâpura is washed away by the Ganges, the latter shall make Kauśâmbi his capital, and he shall be the father of eight powerful sons.—78-79.

Bhûri will be the eldest and shall beget Chitraratha, the father of Suchidrava, who shall beget Vṛiṣṇumân, the father of King Suṣeṇa, who shall beget Sunîtha, (the father of Rucha, who will be) the father of Nrichakṣu,† who shall beget Sukhîbhala, the father of Pariṣhava, who will beget Sutapâ, the father of Medhâvi; and Purañjaya will be the son of the latter, and the father of Urva, who shall beget Tigmâtma, the father of Brihadratha, who shall beget Vasudâmâ.—80-85.

Vasudâmâ will be the father of Śatânika, who will beget Udayana, the father of the brave Vahinara.—86.

Daṇḍapâṇi will be the son of Vahinara and the father of Niramitra, who shall beget Kṣemaka. The following śloka has been sung by the

\* Another reading is Nrichakṣu.

† Another reading is Uṣṇâ. Another reading is Suchidratha.

ancient prophets :—"The source of Brahma-Kṣatra stock the family honored by Devarṣis, will come to conclusion in the Kali age, when it reaches King Kṣemaka."—87-88.

Sûta said :—Riṣis! I have narrated to you this dynasty of Pauravas who descended from Arjuna, the son of Pāṇḍu.—89.

*Here ends the fiftieth chapter describing the dynasty of the Pauravas up to Kṣemaka.*

## CHAPTER LI.

The Riṣis.—O! Sûta! Pray tell us about those Agnis or Fires which are honored amongst the twice-born, and narrate the history of the descendents of that dynasty in detail.—1.

Sûta.—Riṣis! In Svâyambhuva Manvantara, Agni Abhimāni (the presiding spirit of Fire), was born from the mind of Brahmâ, and Svâhâ was his wife. She gave birth to Pāvaka (Subterranean), Pavamâna (Terrestrial) and Suchi (Celestial) Fires. Pavamâna or Terrestrial Fire is produced by friction, and Pāvaka (Subterranean) Fire produces the magnetic fire, called Vidyuta.—2-3.

Suchi is also called Saura (Solar or Celestial Fire). These fires are known as Sthâvaras or Fixed Fires. Havyavâha is the son of Pavamâna.—4.

Pāvaki, Saharakṣa and Havyavâhamukha are sons of Pāvaka, Pavamâna and Suchi respectively. The Havyavâhamukha Agni is sacred to the Devas, and the first-born of Brahmâ (Pavamâna) is the Fire sacred to men.—5.

Saharakṣa is the Agni sacred to the Asuras. These three Fires belong to the three classes. Their sons and grandsons number forty.—6.

They are now described and named separately. Pāvana (Pavamâna), the Fire of human beings (Laukika), is the first-begotten of Brahmâ, and Brahmanandana known also as Bharata, was the son of Pavamâna. Havyavâha is also known as Vaisvânara Agni. He died while carrying Havya offerings to the Gods. He being dead, the son of Atharvan (Aṅgiras) produced the Fire Puskarodadhî (produced by the churning the cloud), which is known as Atharva Alaukika Agni and also as Dakṣiṇa Agni, by non-rubbing.—7-9.

Atharvan was begotten from Bhṛigu, and Aṅgiras was the son of Atharvan, who begot the above-mentioned Alaukika Dakṣiṇa Agni.—10.

Pavamāna is called Nirmathya Agni, also produced-by (rubbing fire—sticks or) any friction, and the same is known as Gārhapatya Agni or Household Fire, the first fire amongst the Brāhmaṇas.—11.

He produced, from Samsāti, two sons, named Sabhya and Avasathya, then Havyavāhana was enamoured of sixteen rivers. The-twice born call this Agni Abhimānti Āhavanīya Fire also.—12.

The sixteen above-mentioned rivers are :—

Kāveri, Kṛṣṇaveṇī, Narmadā, Yamuna, Godāvari, Vitastā, Chandra-bhāgā, Irāvati, Vipāśā, Kauśikī, Śatadru, Sarayū, Sitā, Manasvinī, Hradinī and Pāvānā

After dividing his body into sixteen different parts, he dallied with these sixteen river-goddesses, when he was attracted towards Dhiṣṇyas.\* Produced from these Dhiṣṇyas was the progeny known as Dhiṣṇus. Since they were the sons of Dhiṣṇyas, they are called Dhiṣṇus.—13-16.

All the sons of the rivers made friends with these Dhiṣṇyas. Listen now about the Viharantyas (those which are removable from the altar, and Upastheyas (those which are fixed in their places and worshipped there), amongst them. Vibhu, Pravāhana and Agnidhra are fixed in their altars, while the remaining Dhiṣṇus are shifting and moving, and taken from their places when some auspicious occasions arise. Hear the names of Anirdeśya and Anvārya Agnis, in order.—17-18.

Vāsava and Kṛṣṇu are both the Agnis of Dvitiya and Uttara vedī (altars). Samrāt was the son of Agni, and the Brāhmaṇas worship these eight Fires.—19.

Parjanya and Pavamāna are also Agnis and are seen on the Dvitiya altar. Pāvakaṣṇa and Samuhya are the Agnis found in the North or Uttara altar.—20.

Havyasūda and Asamrīya are both known as Sāmitra. Śatadhāmā and Sudhājyoti are described as Raudraśvārya agnis. Brahmajyoti and Vasudhātva are said to be Brahmasthānīya. The Upastheya Agni by Ajekapāda is known to be Śālāmukha.—21-22

Anirdeśya and Anubudhnya are carried to the south. The Brāhmaṇas say that these Upastheya Agnis should be worshipped by all.—23.

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\* Dhiṣṇya.—A sort of subordinate or side altar, generally a heap of earth, covered with sand, on which the fire is placed, and of which 8 are enumerated, viz., besides the Agnidhriya [in the Agnidhra], those in the Sadas belonging to the Hotṛi, the Matṛa-varuṇa or Pra-taṣṭṛi, the Brāhmaṇa-chakṣuṣin, the Potṛi, Neṣṭṛi, and Achakṣ-vikṣa and the Mārjāliya. (Monier-Williams' Sanskrit-English Dictionary)

Now I shall describe the Viharaṇīyas and their eight sons. Barhiṣa Agni, the carrier of sacrifice, was the son of Hotriya.—24.

Prachetâ Agni is the son of Praśamsya. He is the second Agni. Samsahâyaka Viśvevedâ is the son of Agni, called Brâhmaṇâ chamâsi.—25

Svâmbha Agni is described having its origin in the waters. His name is Setu. These Dhiṣṇya Âharāṇa (shifting) Agnis are worshipped along with the Soma in the Soma sacrifice by Brâhmaṇas.—26.

The good call Pāvaka Agni to be Yoga, and that Agni is worshipped along with Varuṇa at the time of purificatory bath.—27.

Agni, the son of Hridaya, that digests the food, is known as Manyumân, Jâtharâgni, and Vidhâgni.—28.

The Agni that is produced spontaneously by friction and consumes all beings, is the son of the Agni Manyumân, called Ghorasamvartaka.—29.

This Agni dwells in the ocean, drinking water, in the mouth of Vadavâ (? oceanic volcano), and the son of Samudravâsi (oceanic fire) is Saharakṣa.—30.

Saharakṣa Agni resides in the houses of the people, and fulfils their desires. Kravyâda Agni, the son of Saharakṣa, devours the dead (i.e., the funeral fire).—31.

These are the sons of Pāvaka Agni, as related by the Brâhmaṇas. Their sons, through Sauvīrya, were stolen by the Gandharvas and the Asuras.—32.

The Agni obtained by the rubbing of Arani went to dwell in the sacrificial fuel. This fire is called Lord Âyu, in which sacrificial victims are immolated.—33.

Âyu begot Mahimâna, the father of Dahana. This Dahana is the presiding Fire in Pākayajña domestic sacrifices, and eats the fire oblations made into it; and it eats also offerings made to the Devas and the pitris. His son is Sahita Adbhuta, who is very celebrated.—34-35.

He eats the offerings, &c., made at Prâyaścitta (atonement). He (Adbhuta) is the father of a portion of the heroic Devâṃśa, known as the Great.—36.

Vividhâgni was born of the Vira Devâṃśa, who begot Mahâkavi. Arka, the second son of Vividhâgni, begot eight sons.—37.

He who is known as Rakṣohāyatikrit is the presiding deity in all Kâmya sacrifices. The second son is Surabhi (the fifth); Rukmavân (the



sixth); Vasumân (the third), Anada (the fourth), Haryaśva (the fifth), Pravargya (the seventh), and lastly Kṣemavâna (the eighth), and including the progeny of Śuchi Agni, these are fourteen.—38-39.

Thus have been described the Fires, which were employed in sacrifices in previous world periods by the Devas, along with the Yāmās (a class of gods).—40.

These Agnis were the presiding deities of sacrifices in Svâyambhuva Manvantara. Now, these are subsidiary fires, shifting from one altar to another and roaming among animate and inanimate beings —41.

They were the presiding deities of altars and were known as Agnīdhra Fires in ancient times, and were then carriers of sacrificial offerings, and were employed in those days, and may be employed in present days in voluntary (Kâmya) and occasional (naimittika) rites.—42.

They were worshipped in the first Manvantara by Śukras, Yāmās and Devas.—43

Thus have been described the altars and the sources of the various Fires; they should be known as existing in the seven Manvantaras, beginning with Svârochis and ending with Savarūpa.—44.

Thus have been described the Agnis of the past Manvantaras. Now will be described the characteristic marks of the Fires to be worshipped in the present and the future Manvantaras —45.

In all Manvantaras, these Fires, along with Yāmās and Devas, make their appearance in various forms and for diverse objects.—46.

These Fires live along with future Devas; and thus I have described the Past Agnis; what more do you wish to hear now, O Ṛṣis.—47.

*Here ends the fifty-first chapter describing the dynasty of Agni.*

## CHAPTER LII

The Ṛṣis said: —“Sâta! Be good enough to relate to us the difference between Virtue (Dharma) and Vice (Adharma) in detail, as explained by the Lord Viṣṇu, at the respectful enquiries of the King Vaivasvata Manu.”—1.

Sâta.—“Ṛṣis! Lord Janârdana, in the form of Fish, has explained at length Karma Yoga and Sâṅkhya Yoga to Manu, the most illustrious son of the Sun, at the time when the world was a vast sheet of water.

He explained them at length the first creation and the destruction of the world."—2-3.

*Note.*—Karma Yoga=Performance of worldly and religious rites. Sāṅkhya here means Jñāna Yoga, as opposed to Karma Yoga.

Hearing those words of the sage, the Ṛṣis cried out:—"Sūta! We are also most eager to understand the characteristics of Karma Yoga, because, Oh Pious Sūta, there is nothing concealed from you in this world, and you are the knower of all."—4.

Sūta:—Ṛṣis! I repeat the Karma Yoga, as taught by Viṣṇu. Karma Yoga is superior to a thousand Jñāna Yogās, because Jñāna Yoga is produced by Karma Yoga, and from Jñāna Yoga, one attains the final emancipation. The divine knowledge of Brahma springs from Karma Yoga and Jñāna combined. Jñāna Yoga in its turn does not arise without Karma Yoga—5-6.

*Note.*—Jñāna Yoga=contemplation. Akarma Jñāna=Renunciation.

Consequently a person devoted to Karma Yoga attains to eternal Truth. The entire Veda is the fountain-head of all Dharma; so also the conduct of those good men who know the Vedas is also a root from which Dharma arises.—7.

The eight spiritual qualities must exist in pre-eminence, in order to produce Dharma:—They are,—(1) Clemency to all living beings, (2) forbearance, (3) protection of him who seeks aid in distress, (4) freedom from envy in the world, (5) external and internal purification, (6) to calmly meet sudden emergencies in all works, (7) not to exercise niggardliness in the case of the distressed and with regard to one's earnings, (8) not to hanker after the riches or the wives of others.—8-10.

The above eight spiritual qualifications of the soul are enumerated by those learned in the Purāṇas, and the possession of these qualities is essential which is, for Kriyā Yoga, the means to the attainment of Jñāna Yoga.—11.

None in this world attains Jñāna without Karma Yoga; consequently, the duties enjoined by the Śruti and Smṛiti ought to be closely followed with diligence.—12.

Every day one ought to perform the five sacrifices, *viz.*, (1) worshipping the Devas, (2) the Pitṛis, (3) feeding men (4) and the lower creatures, (5) and honouring the Ṛṣis.—13.

The learned, according to the prescribed rites, ought to (1) adore the Devas by performing sacrifices to the fire, (2) worship the Ṛṣis by the

recitation of the Vedas, (3) the Pitris by Srâddha offering, (4) the men by showing hospitality to guests, (5) honour all lower living creatures by scattering food for them on the ground, as described in *Balikarma* — 14.

To ward off the five sins by which the animal life is accidentally destroyed by a house-holder, *viz.* (1) the threshing of the grain, (2) grinding of condiments and grain, (3) lighting the fire-place, (4) fetching water, by the water-pot, (5) sweeping by the broom; the above five sacrifices have been laid down.—15.

By the above-mentioned five deeds the householder commits the five sins that are known as *pañchagūṇa*; and he does not go to heaven without freeing himself from the sins, which are wiped out by the performance of the five sacrifices mentioned above.—16.

The twenty-two as well as the eight *Samskāras* laid down in the law-books, put together, do not lead to emancipation if the man does not possess the eight spiritual qualifications mentioned above.—17.

Consequently, a man possessing these qualifications ought to perform the rites laid down in the Vedas and should support the cow and the *Brahmanas* with his wealth, and always do good to others and should be well-conducted.—18.

One ought to worship *Śiva* (*Vāsudeva*) containing within Him *Brahmā*, *Viṣṇu*, the Sun, *Rudra*, and the *Vasus*, by means of cows, land, gold, cloth, incense, flower-garland and water.—19.

One should devoutly, free from jealousy, worship *Śiva* (*Vāsudeva*), according to the prescribed rites, and observe fasts and vows. *Śiva* (*Vāsudeva*) is supersensuous, peaceful, unmanifest, subtle, all-pervading, eternal. And the whole universe is His form. All the following *Devas* are his manifestations:—*viz.*, *Vasudeva*, Lord of the universe. *Brahmā*, *Viṣṇu*, the adorable Sun, *Śiva*, the eight *Vasus*, the eleven lords of hosts (eleven *Rudras*), the Lord of the *Lokapālas*, *Pitris*, and the *Mātrigaṇas*.—20-21.

These above-mentioned *Devas* are said to be the powers of God. These powers include all moveable and immoveable objects and belong to that Supreme Spirit who is the root of *Brahmā*, *Viṣṇu*, *Śiva* and the Sun; and who is said to be the overlord of the Unmanifested (*Prakṛiti*).—22.

He who has adored all the four (*Brahmā*, *Sūrya*, *Viṣṇu* and *Śiva*) without observing any difference among them, has worshipped, in fact, the whole universe, including the moveable and the immoveable.—23.

He who is the supreme abode of Brahmā and the rest, in whom all the three (Vedas) reside, He is Pûṣam, the personification of Vedas; and consequently he should be worshipped with great diligence.—24.

These Deities, Brahmā, &c., should be worshipped by feeding the fire and the Brâhmanas. Moreover, they should be adored by utterance of mantras, sacrifices, gifts, penances, fasts, silent recitation of the sacred name, and by fire oblation.—25.

For those who are devoted to the above-described Kriya Yogâ and who love the Vedânta, the Smṛitis and the Śâstras and who are afraid of sinful deeds there is nothing in this world as well as in the next which is beyond their reach, i.e., such people attain everything.—26.

*Here ends the Fifty-second Chapter describing the Kriyâ Yoga.*

### CHAPTER LIII.

The Rîṣis.—Sûta! Be pleased to describe to us the number and bulk of all the Purâṇas in due order and in detail and also about the giving of gifts and charity (Dâna Dharma).—1.

Sûta.—I shall tell you exactly what the Universal Soul, the ancient Male Lord, said to the King Vaivasvata Manu.—2.

Lord said to Manu! Brahmā remembered in the beginning first the Purâṇas among all the Śâstras. So Purâṇas are the first among the Śâstras. Afterwards, Brahmā uttered out the four Vedas from His four mouths.—3.

There was only one Purâṇa in the beginning of the Kalpa. It was alone the means of the accomplishment of the three ends of man (Dharma, Artha and Kama). And it was the only holy book consisting of thousand millions of stanzas.—4.

When all the regions perished by fire at the Great Dissolution, then I recited the four Vedas, with their six Ângas as well as the Purâṇas, the manifold Nyâyas, the Mîmâṃsâs and the Dharmaśâstra. In the beginning of the new age, I immersed myself in the furious waters, at the time of dissolution of the universe and explained them fully to Brahmā, Who in His turn revealed them to the Devas and the sages, after which they spread all over the world. Therefore, the Purâṇas became the source of all other Śâstras. Later on, seeing the neglect of the Purâṇa under the changed circumstances, I repromulgated them in every yuga, through my partial incarnation of Vyâsa. In every Dwâpara yuga I compiled the Purâṇas to

the extent of 4 lacs of ślokas, and spread them in the world after dividing them into eighteen. Even now the bulk of the Purāṇa extends to a hundred crore verses in the Deva Loka. On the universe, however, its bulk is abridged only to 4 lacs of ślokas, and is divided into eighteen Purāṇas.—5-11.

**Sāta.**—Hear, O Rīṣis! the names of the different eighteen Purāṇas. I shall enumerate them to you, as they were described to Marīchi by Brahmā.—12.

(1) *The Brahma Purāṇa.*—Brahma Purāṇa contains 13,000 ślokas. One who writes and gives it away in charity, along with a cow and water, in the month of Vaiśākha, on the full-moon day, passes his days in Brahmāloka, in happiness.—13

(2) *The Padma Purāṇa.*—At the time when this universe came out of the cosmic waters, in the beginning of the Lotus Kalpa, and in the form of a golden lotus, then the Padma Purāṇa was revealed, describing that creation, and it is called Padma Purāṇa by the wise. And it consists of 55,000 ślokas.—14.

One who gives away Padma Purāṇa in charity, along with a golden lotus and sesamum, in the month of Jyaiṣṭha, gets the benefit of performing an aśvamedha sacrifice.—15.

(3) *The Viṣṇu Purāṇa.*—Similarly, the rules of virtue laid down by Parīdara, for the period when there was the Varāha incarnation of Viṣṇu, in the beginning of Varāha Kalpa, form the Viṣṇu Purāṇa.—16.

That Purāṇa contains 23,000 ślokas. and one who gives it away in charity, along with a cow and clarified butter, in the month of Āśāḍha, on the full-moon day, is purified of all sin and goes and rests in peace in the region of Varuṇa.—17.

(4) *The Vāyū Purāṇa.*—The rules of virtue laid down by Vāyu, along with the glory of Rudra, in the Śveta-kalpa, is known as Vāyaviya Purāṇa. It contains 24,000 ślokas.—18.

One who gives it away in charity, along with a cow, sugar and an ox, to a Brāhmaṇa, whose family is large, on the day when Rākhi thread is tied on the wrist, in the month of Śrāvaṇa, goes and resides for a Kalpa in the region of Śiva.—19.

(5) *The Bhāgavata Purāṇa.*—The Purāṇa which begins with the description of the sacred Gāyatrī worship, and goes on to mention various Dharmas and which contains a narration of the destruction of the demon Vṛtrāśura as well as an account of the famous men who flourished in the Śarasvata Kalpa, is known as Bhāgavata.—20-21.

One who writes Bhāgavata and gives it away in charity, along with a golden lion, on the full-moon day, in the month of Bhādrapada, attains final emancipation. It contains 18,000 ślokas.—22.

(6) *The Nāradya Purāṇa*.—The Nāradya Purāṇa, containing 25,000 ślokas is that in which Nārada has described the Brihatakalpa and the dharmas of the Brihatakalpa.—23.

One who gives away this Purāṇa in charity, on the full-moon day of Āsvin, along with a cow, attains bliss, and is liberated from the cycles of birth.—24.

(7) *The Mārkaṇḍeya Purāṇa*.—The Purāṇa which begins with the story of the birds solving the difficulty of Dharma and Adharma, and which the pious sages explain in an answer to the question of the sage (Jaimini), which has been described at great length by the sage Mārkaṇḍeya, at the request of the Ṛṣis, and which contains 9,000 couplets, is known as Mārkaṇḍeya Purāṇa.—25-26.

One who writes this Purāṇa, and gives it away in charity, along with a golden elephant, on the full-moon day, in the month of Kārtika, attains the benefit of performing Puṇḍarikā sacrifice.—27.

8. *The Agni Purāṇa*.—The Purāṇa which commences with the description of the Itāna Kalpa, and which was a path of virtue revealed to Agni by Vasiṣṭha, is known as the Āgneya Purāṇa, and contains 16,000 ślokas.—28.

One who writes this Purāṇa and gives it away in charity, along with a golden lotus, a cow and sesamum, on the full-moon day, in Mārgaśīrā, attains the benefit of performing 16,000 sacrifices.—29.

9. *The Bhaviṣya Purāṇa*.—The Purāṇa in which Brahmā has described the history of Aghorakalpa, the glory of the Sun, the existence of the Universe, the characteristics of the aggregate multitude to Manu, is known as the Bhaviṣya Purāṇa, and contains 14,500 ślokas.—30-31.

One who gives away this Purāṇa in charity, free from the feeling of jealousy, on the full-moon day of Pauṣa, along with a pitcher of raw sugar, attains the benefit of performing the Agniṣṭoma sacrifice.—32.

10. *The Brahmavaivarta Purāṇa*.—The Purāṇa which commences with the description of Rathāntara Kalpa, and in which Sāvarṇi Manu has described to Nārada the glory of Kṛiṣṇa and the history of the Rathāntara Kalpa, and in which there is also a constant allusion to Brahmavarāha, is known as Brahmavaivarta Purāṇa, and contains 18,000 ślokas.—33-34.

One who gives away this Brahmavaivarta Purāṇa in charity to a

Brâhmaṇa, on an auspicious day, in the month of Māgha, on the full-moon day, goes and enjoys in the region of Brahmâ.—35.

11. *The Liṅga Purâṇa*.—The Purâṇa in which Śiva explained the virtues of Agni and the four Vargās, viz., Dharma, Artha, Kâma and Mokṣa, by manifesting Himself through the pillar of fire, which commences with the description of Âgneya Kalpa, and which was uttered by Brahmnâ Himself, is styled Liṅga Purâṇa, and it contains 11,000 ślokas. One who gives away this Purâṇa, along with sesamum and cow in charity, on the full-moon day, in the month of Phâlguna, attains the form of and similarity with Śiva.—36-37.

12. *The Varâha Purâṇa*.—The Purâṇa in which Viṣṇu has described the glories of the Great Boar to the goddess Earth, and which was recited in connection with the Mânava Kalpa, is known as the Varâha Purâṇa, and contains 24,000 stanzas.—38-39.

One who gives away this Purâṇa in charity, along with a golden eagle (Grauḍa), cow and sesamum, on the full-moon day, in the month of Chaitra, to a Brâhmaṇa with a large family, reaches the region of Viṣṇu by the favour of Varâha.—40.

13. *The Skanda Purâṇa*.—The Purâṇa in which the six-faced Kârṭika has expressed the virtues of high-class men and also about the worship of Mahâdeva, is known as Skanda Purâṇa. It commences with the description of the Mâheṣvara Dharmas, as found in the Satpuruṣa Kalpa, and contains 81,100 ślokas, in this mortal region—41-42.

One who gives away this Purâṇa, along with a golden trident, after writing it out at the time of the Sun being in the 12th sign of the Zodiac (Pisces), goes to the region of Śiva.—43.

14. *The Vâmana Purâṇa*.—The Purâṇa in which the four-faced Brahmâ has related the glories of Trîvikrama, and which describes the three Vargās also to the Devas, after declaring the glory of Vâmana, is known as the Vâmana Purâṇa, and contains 10,000 ślokas. It describes the Kalpa, and is auspicious. Following Kârma Kalpa, one who gives it away in charity, after writing it out neatly in the autumnal equinox, goes to the region of Viṣṇu.—44-45.

15. *The Kârma Purâṇa*.—The Purâṇa in which Viṣṇu has dwelt on the glories of the four Vargās (Dharma, Artha, Kama and Mokṣa), in the form of a Kârma, in the Rasâtala regions, before the sages, in connection with the story of Indradyumna, where Indra was also present, through his companion Indradyumna, is known as Kârma-Purâṇa, and is related to Lakṣmî Kalpa. It contains 18,000 ślokas.—46-47.

One who gives it away in charity, along with a golden turtle, at the time of the equinox, gets the benefit of giving away thousands of cows.—48.

16. *The Matsya Purāṇa*.—The Purāṇa in which the Lord has related the glory of Nṛsiṃha to Vaivasvata Maṇu, at the beginning of the Kalpa, with a view to propagate the Śrutis, in the form of a fish, and in which the Lord has also described about the seven Kalpas, is known, O sages, as the Mātsya Purāṇa. It contains 14,000 ślokas.—49-50.

One who gives this Purāṇa away in charity, along with a golden fish and a cow, at the time of the summer solstice, acquires the benefit of giving in gift the entire earth.—51.

17. *The Garuḍa Purāṇa*.—The Purāṇa in which Kṛṣṇa has described the birth of Garuḍa out of the cosmic egg, in the Garuḍa Kalpa, is known as Garuḍa Purāṇa, and contains 18,000 ślokas.—52.

One who gives away this Purāṇa in charity, along with a golden flamingo, attains a place in the region of Śiva, endowed with highest perfection.—53.

(18) *The Brahmāṇḍa Purāṇa*.—The Purāṇa commencing with the glory of the cosmic egg, and in which Brahmā has described the future Kalpas as well as the history of the Universe to the Devas, is known as the Brahmāṇḍa Purāṇa, and contains 12,200 ślokas.—54-55.

One who gives away this Purāṇa in charity, along with a yellow woolen garment, and a golden cow at the time of Vyatīpāta, attains the benefit of a thousand Rājasūya sacrifices.—56.

Sūta said :—Vyāsa, of wonderful activity, explained these eighteen Purāṇas, to the extent of 4 lacs of slokas, to my father, and the latter told me about it ; and I, O Rṣis ! have described the same to you.—57.

The venerable sage has abridged the Purāṇas for the sake of the good of this world ; otherwise, the entire Purāṇa existing in the Deva Loka, contains a hundred crore ślokas.—58.

*Upapurāṇas*—(1) *Nṛsiṃha*.—I shall now tell you about the difference between the Purāṇas that exist in the universe and the secondary Purāṇas. There is a mention of Nṛsiṃha in the Padma Purāṇa, and the 18,000 ślokas (dealing with the history of Narasimha) forms the Nārsimha Purāṇa (which is one of the secondary Purāṇas).—59.

(2, *Nandī upapurāṇa*.—Where Śwāmikārtika has described the glory of the great goddess Nandī (the portion dealing with that), is known as the Nandī Purāṇa.—60.



(3) *Sāmba upapurāṇa*.—That Purāṇa in which Lord Śiva, taking His most noble consort, Gaurī, as his audience, has related about the future, as found in the Bhaviṣya Purāṇa and also is styled by the sages as Sāmba Purāṇa.—61.

(4) *Āditya upapurāṇa*.—The learned who know, say that the recitation of the list of the Purāṇas dealing with the ancient Kalpa, is conducive to glory, fame and long life. This is the order of the Purāṇas, as described above. Similarly, the Āditya Upapurāṇa is also mentioned therein.—62.

O Rīṣis ! the secondary Purāṇas have been deduced from the original eighteen Purāṇas.—63.

The following are the five characteristics of the Purāṇas :—They describe (1) the creation of the universe, (2) its genealogy and dissolution, (3) the dynasties, (4) the Manvantaras, (5) the dynastic chronicles.—64.

The Purāṇas, with these five characteristics, sing the glory of Brahmā, Viṣṇu, the Sun and Rudra, as well as they describe also the creation and dissolution of the Earth.—65.

The four Vargās (Dharma, Artha, Kāma and Mokṣa) have also been described in all the Purāṇas, along with evil consequences following from sin.—66.

In the Sātvika Purāṇas, there is largely a mention of Hari's glory. In the Rājās Purāṇas there is the greater mention of Brahmā's glory. In the Tāmasika Purāṇas, there is a mention of Śiva and Agni's glory. In all kinds of Purāṇas, of all the three attributes, the glory of Sarasvatī and the pitṛis have been described.—67-68.

The great sage Vyāsa, after compiling the 18 Purāṇas, indulged in the composition of the story of Mahābhārata, in order to magnify their bulk, which was an addition to the Purāṇas, by another lac of ślokas. And in which he has condensed the sense of the Vedas.—69.

The glorious story of Rāmāyaṇa, sung by the sage Vālmīki, at the instance of Brahmā, also extends to a hundred crore of ślokas.—70.

Brahmā narrated the original Rāmāyaṇa to Nārada ; the latter revealed it to Vālmīki, who gave it to the world, and which is a means of giving Dharma, Kāma and Artha. And in which way the famous epic exists in the world, and contains 5,25,000 ślokas.—71.

The learned know of the Purāṇas of the ancient Kalpa. The recitation of this list of the Purāṇas is conducive to prosperity, fame and long life. He who reads or listens to it, gets wealth, reputation, long life and emancipation.—72.

This list is the most sacred. It is the giver of fame and the destroyer of sins. It is very dear to the pitris, and is prized by the Devas as a nectar. It is external and destroyer of sin of all men.—73.

*Here ends Fifty-third, Chapter giving the list of Purāṇas and Upapurāṇas, and is known as the Anukrmanikā of the Purāṇas.*

*Note.*—It is a remarkable fact that this Purāṇa does not mention the eighteen Upapurāṇas, as they now exist. It gives the names of five such Upapurāṇas only, showing that when this Purāṇa was composed the other Upapurāṇas did not exist.

## CHAPTER LIV.

Sūta said :—Riṣis ! I shall now relate to you in full about the gifts (Dāna Dharma), vows (Vrata) and fasts, as explained by the Lord in the form of fish. This narration is in the form of a dialogue between the great Lord Śiva and wise Nārada and also a mention of trivarga. (Dharma, Kāma and Artha). I shall relate exactly as the dialogue took place.—1-2.

In ancient times, Nārada questioned the Lord Śiva, who resides on the summit of Kailāsa, has three eyes, and is the enemy and destroyer of Cupid.—3.


The Sage Nārada said :—"O Adorable God of gods ! O Ruler of Brahmā, Viṣṇu and Indra ! pray tell me how one may become your devotee or a devotee of Viṣṇu and so attain wealth, life, health, beauty, luck, and prosperity ? Pray also tell me which Vrata is the giver of gradual emancipation to married women or widows, possessing all good and auspicious qualities."—4-5.

Lord Śiva said :—Nārada ! You have put a very useful question for the benefit of all. Hear about the vow which is beneficial to widows. There is a religious observance (Vrata) which is known as nakṣatrapuruṣa Vrata, which should be devoutly kept. It (nakṣatrapuruṣa Vrata) is worship of Nārāyaṇa in the figure which should be made according to rule, having feet, etc., and the names of Viṣṇu should be recited.—6-7.

*Note.*—Nakṣatrapuruṣa—A figure of a man, on the limbs of which various asterisms are marked.

The devotee should get an image of the Lord Vāsudeva made according to the instructions of the Brāhmaṇa, and should then commence to worship it from the month of Chaitra, at the time when the moon is in the Mūlā, etc.—8.

He should recite the following mantras on the various limbs, beginning from the feet and ending with the hair of the figure :—

(1)  *Śiva* Namo Vīrādhārāya—on the two feet, sacred to Mūlā asterism.

(3) **नमो अनन्ताय** *Namo anantāya*—on the two ankles of the leg, sacred to Rohini asterism.

(8) **नमो वरदाय** *Namo Varadāya*—on the two shanks, from the ankle to the knee, as well as the two knees, sacred to the Āśvini asterism.

(4) **नमः शिवाय** *Namaḥ Śivāya*—on the two thighs, sacred to the Pūrva Āśāḍha and Uttara Āśāḍha.

(5) **नमः पञ्चवयस्य** *Namaḥ Pañcāśārāya*—on the organ of generation, sacred to Pūrva-phālguni and Uttaraphālguni.

(6) **नमः कृत्तिक** *Namaḥ Śārngadharāya*—on the waist, where Viṣṇu should be worshipped, sacred to Kṛittikā asterism.

(7) **नमः कोणिगुदनाय** *Namaḥ Koṇiṣṭhādanāya*—on the two sides of the ribs, sacred to Pūrvabhādrapada and Uttarabhādrapada.

(8) **नमः दामोदराय** *Namaḥ Dāmodarāya*—on the two arm-pits, sacred to Revatī asterism.

(9) **नमः माधवाय** *Namaḥ Mādhavāya*—on the chest, sacred to Anurādhā asterism.

(10) **नमः अघोषविध्वंसकाय** *Namaḥ Aghaughavidhvamsakarāya*—on the back, sacred to Dhanīṣṭhā asterism.

(11) **नमः श्रीशङ्खचक्राक्षिदाय** *Namaḥ Śrīśaṅkhachakrāsigaḍādhārāya*—on the four arms, sacred to Viśākhā asterism.

(12) **नमः मधुसूदनाय** *Namaḥ Madhusūdanāya*—on the hands, sacred to Hastā asterism.

(13) **नमः सान्नामदीपाय** *Namaḥ Sānnāmadhīpāya*—on the tips of the finger, sacred to Punarvasu.

(14) **नमः मत्स्याय** *Namaḥ Matsyāya*. Then the nails of the Fish (Matsya) should be worshipped, sacred to Aśleṣā asterism. No mantra in the original.

(15) **नमः कूर्माय कूर्मस्य पादे यस्य मन्त्राय** *Namaḥ Kārmāya Kūrmasya Pādan Śaraṇaṁ vrajāmi*—on the throat, and the feet of the Tortoise (Kārma), sacred to Jyēṣṭhā.

(16) **नमः वराहाय** *Namaḥ Varāhāya*—on the two ears, sacred to Śravanā asterism and the Boar (Varāha).

(17) **नमः मृगिदाय दानवसूदनाय** *Namaḥ Nṛisimhāya Dānavasūdanāya*—on the mouth, sacred to Puṣyā asterism—Man-Lion.

(18) **नमः कारवाकपाय** *Namaḥ Kāraṇavāṇanāya*—on the fore of the teeth, sacred to Svātī asterism and Vāmana (Dwarf) avatāra.

(19) **नमः भार्गवगन्धनाय** *Namaḥ Bhārgavanandanāya*—on the gullet of the mouth, sacred to Śatabhīṣa asterism and Paraṇa Rāma.

(20) **नमः रामाय** *Namaḥ Rāmāya*—in the nose, sacred to Maghā asterism and Raghunandana Rāma.

(21) **नमः रामाय विष्णुपिताय** *Namaḥ Rāmāya Viṣṇurpitākṣya*—in the eyes, sacred to Mṛgaśīra asterism and Bala Rāma.

(22) **नमः बुद्धाय जम्बूनाय** *Namaḥ Buddhāya Śāntāya*—on the forehead, sacred to Chitrā asterism and Buddha.

(23) **नमः विश्वेश्वर कल्किरूपिणे** *Namaḥ Viśveśvara Kalkirūpiṇe*—on the head, sacred to Bharanī asterism and Kalki.

(24) **नमः हरये** *Namaḥ Harāye*—on the hair, sacred to Ārdrā asterism and Puruṣottama.—9-19.

On the day of the fast worthy Brāhmanas should be honored.—20.

On the completion of the Vrata, the devotee should give away a beautiful and big golden mace, studded with pearls and other jewels, cows

garments, bedstead, &c., to a pious Brâhmaṇa, versed in the Sâma-veda. The mace should be placed in a pitcher of water.—21-22.

Besides all that, the devotee should give away other things worthy of being offered to a Brâhmaṇa, after which he should devoutly pray to the Lord to fulfil his desires in the words: "Manoratham naḥ Saphalikurnṣva hiraṇya garbhâchyutarudrarûpin" O thou having the form of Brahmâ, Viṣṇu and Śiva, fulfill all my cherished desires.—23.

The image of Viṣṇu along with that of Lakṣmî, should be given away to the Brâhmaṇa and his wife, with a peaceful mind. So also should be given a bedstead, made of wood, without any joints.—24

The devotee should recite the following:—"As the worshippers of Viṣṇu never get any sufferings or sin, so let me get beauty and health as well as highest devotion towards Keśava; as the house of the Lord is never devoid of Lakṣmî, so my house, may never be bereft of my consort in all my life; O Kriṣṇa."—25-26.

After that, the Brâhmaṇa versed in astronomy, should be dismissed by giving away the image of the nakṣatra puruṣa, along with clothes, garland, sandal paste, &c. The worshipper should abstain from salt and oily food during all the twenty-seven days of his observance of the Vrata, and should feed others according to his means, without giving way to miserliness.—27-28.

The worshipper of the nakṣatra puruṣa attains all his desires, and at the end passes his days in the region of Viṣṇu with happiness. He washes off all his sins as well as all the sins of his deceased ancestors committed in his present and past lives.—29-30.

The married woman or the man who reads or hears the story of this observance with devotion, will free herself or himself from all the sins by hearing and reading it. This observance confers many blessings on the worshippers.—31.

*Here ends the fifty-fourth chapter dealing with the observance called nakṣatrapuruṣavrata.*

*Note.*—The twenty seven Nakṣatras which are to be worshipped in the ceremonial in the month of Chaitra commencing with the Moon when she is in the asterism, Mûlâ, and on successive twenty-six days, when she passes through different other asterisms are shown in the Table opposite to this page which has been reproduced from Colebrooke's *As.* The asterism, Abhijit, is no longer, counted amongst asterisms.

## CHAPTER LV.

Hearing all that Nārada said:—"Lord! What should one, who, owing to delicate health or otherwise, is not in a position to go through the ordinance of fasting just explained by you, do?"—1.

The Lord said:—One who is not in a position to keep up the fast should take his meals in the night which will also give him everlasting benefit.—2.

Hear about the Vrata, called Āditya Śayana Śankarārchana observance, as described by the learned in the Purāṇas, as well as the method of worshipping Śaṅkara, on the conjunction of the moon with particular asterism. That day is most auspicious which falls on a Sunday, when there is Sankrānti and the 7th day of the dark fortnight and when the moon is in the asterism Hastā. On that day, the images of Umā and Maheśvara should be worshipped, the former after reciting the names of the God, Sun, and the latter along with the invisible form of Śiva.—3-5.

There is absolutely no difference between Śiva and the Sun, and consequently, the devotee, when worshipping the Śiva, uses the mantras addressed to the Sun. They are as follows:—

With (1) **सूर्याय नमः** Sūryāya namaḥ, let him adore the feet of the image, along with Hastā asterism;

With (2) **अङ्गुल्यै नमः** Aṅgūlyāy namaḥ, the ankles, with Chitrā asterism;

With (3) **पुरुषोत्तमाय नमः** Puruṣottamāya namaḥ, the shanks, along with Svātī asterism;

With (4) **क्षत्रे नमः** Dhātṛe namaḥ, the region of the knees, along with Viśākhā asterism;

With (5) **सहस्रभानवे नमः** Sahasra Bhānave namaḥ, the two thighs should be worshipped along with Anurādhā asterism;

With (6) **अनुगुणाय नमः** Anuṅgāya namaḥ, the generative organ, along with Jyesthā asterism;

With (7) **इन्द्राय सोमाय नमः** Indrāya Somaṅya namaḥ, the waist, along with Mūlā asterism;

With (8) **रक्षस्य सप्ततुरंगमाय नमः** Tvāṣṭre Saptaturangamāya namaḥ, the navel, along with Pūrva and Uttara Āśādhā asterism;

With (9) **तीक्ष्णाम्बाय नमः** Tīkṣṇāmbāya namaḥ, the arm-pits, along with Śravaṇā asterism;

With (10) **विकर्तनाय नमः** Vikartanāya namaḥ, on the back, with the asterism Dhanīṣṭhā;

With (11) **ध्वान्तविनाशनाय नमः** Dhvāntavināśanāya namaḥ, in the eyes, with the Śatabhiṣā asterism;

With (12) **चण्डिकाय नमः** Chaṇḍakrāya namaḥ, on the arms, along with Pūrva and Uttara bhādrapada asterisms;

With (13) **साम्नामद्विषाय नमः** Sāmnāmadhīśāya namaḥ, the two hands, along with Revatī asterism;

With (14) **सप्तशतसूतुरधराय नमः** Saptśaśvadhurandharāya namaḥ, the nails, along with Aśvini asterism;

With (15) कथोरध्वने नमः *Kāthoradhvane namaḥ*, on the throat, along with *Bharanī* asterism ;

With (16) दिवाकराय नमः *Divākarāya namaḥ*, on the neck, with the *Kṛittikā* asterism ;

With (17) अम्बुजेधाय नमः *Ambujeśāya namaḥ*, on the lips, with the *Rohiṇī* asterism ;

With (18) हारये नमः *Haraye namaḥ*, on the teeth, with *Mṛigaśīrā* asterism ;

With (19) सवित्रे नमः *Savitre namaḥ*, the tongue, along with *Ādrā* asterism ;

With (20) शङ्कराय नमः *Śaṅkarāya namaḥ*, in the nose, along with *Punarvasu* asterism ;

With (21) अर्धधुरवल्लभाय नमः *Arbhoruvallabhāya namaḥ*, on the forehead, along with *Puṣyā* asterism ;

With (22) वेदशरीरधारी नमः *Vedaśarīradhāriṇe namaḥ*, on the crown of the head, along with the asterism *Aśleṣā* ;

With (23) विबुधप्रियाय नमः *Vibudhapriyāya namaḥ*, the ears, along with *Maghā* asterism ;

With (24) गोब्रह्मणवन्दनाय नमः *Gobrāhmaṇavandanāya namaḥ*, the eyes, along with *Pārvaphālgunī* asterism ;

With (25) विवेकशाय नमः *Viśveṣvarāya namaḥ*, the eye-brows, along with the *Uttāra phālgunī* asterism.—6-15.

Afterwards the devotee should pray to Śiva : “ O, Lord ! armed with a noose, a hook, a trident, a lotus, a human skull ; and the wearer of the snake and the moon and the bow, I salute Thee. O Lord ! the destroyer of Gaja, Demons, Cupid and Pura and Andhaka, etc., I salute Thee.”—16.

The worshipper should also worship the different weapons (mentioned above), and should salute the Lord by bowing down his head, with the mantra *Viśveṣvarāya namaḥ*, and every day abstain from oil, flesh, green vegetables and salt, and eat moderately.—17.

After thus taking his meals in the night, the devotee, on the *Punarvasu* asterism day, should put some rice, along with some ghee, in a vessel made of fig-leaves. And should then give it away to the *Brāhmaṇa*, after putting some gold in it. Then, on the seventh day of the fast, he should give to the *Brāhmaṇa* a couple of raiments.—18-19.

On the day of the fourteenth repast after the fast, the worshipper should feed the *Brāhmaṇas* with raw-sugar, milk and clarified butter.—20.

And after that, he should get a golden lotus, eight fingers in length, made with eight leaves and studded with gems, and bedecking it with nice cloth, should give it away to a *Brāhmaṇa*, along with bedsheet, pillow, utensils, shoes, *chāmara*, a piece of mattress, looking-glass, garments, fruits, incense, bedstead, a cow with its horns covered with gold and hoofs with silver, along with her calf and a vessel of bell-metal for milching the cow. The cow must necessarily be given away on that occasion.—21-25.

Then the devotee should pray to the Sun : “ God ! as Your house is ”

not bereft of lustre, fortune and prosperity, similarly let mine be also in the enjoyment of same blessings."—26.

"Lord ! who else is there, excepting Thyself, to grant me prosperity ; consequently, be pleased to safely and comfortably see me through this mundane sea of trials and troubles."—27.

After that prayer, the devtee should circumambulate and salute the Deity, and then dismiss the Brâhmana and send to his house all the things given in charity. None of them should be kept in the house of the worshipper.—28.

Nothing should be said about this sacred observance to a blasphemer, to a person of evil conduct, to a hypocrite, or to a false reasoner, for they are liable to profane it. Doing so, would lead to sin.—29.

The self-controlled and the devout are worthy of being told about the mystery of this observance. Those learned in the Vedas assert that it is the destroyer of all sins and giver of all peace and happiness to men.—30.

Those women and men who observe this ordinance with devotion, are never bereft of their sons and other dear ones. They attain the Divine felicity, and are free from the curse of disease, grief and suffering.—31.

This ordinance was at first observed by Vasiṣṭha, Arjuna, Kuvera and Indra. The mere recitation of this liberates one from all sins.—32.

One who reads or hears about this Ravi Śayana observance, endears himself to Indra and helps his deceased manes to go to heaven from hell.—33.

*Here ends the fifty-fifth chapter describing the observance,  
called Adityaśayana Vrata.*

## CHAPTER LVI.

The adorable Śiva said:—I shall now explain to you about the Kriṣṇaṣṭami Vrata (ordinance) which is the destroyer of all evils. This fast gives victory, peace and emancipation to men.

Śaṅkara should be worshipped on the eighth day of the dark fortnight in the month of Mārgaśīrṣa, Sambhu, on the corresponding day of Pausa, Mahēśvara in Māgha, Mahādeva in Phālguna, Sthāṇu in Chaitra, Śiva in Vaiśākha, Paśupati in Jyaiṣṭha, Ugra in Āṣāḍha, Sarva in Śrāvaṇa, Trayambaka in Bhādra, Hara in the month of Āśvina, Isāna in Kārtika. These pujās should be performed every month, on all the 8th days of the dark fortnight. The devotee should worship the

Brāhmaṇas, and should observe a fast after giving away cow, land, gold and cloth to them, especially to the devotees of Śiva. In the night time, Śiva should be worshipped with Pañchagavya and with urine of the cow, clarified-butter, cow's milk, sesamum, barley, Kuda grass, water, the water of the washing of the cows' horns, the leaves of Śirīṣa, arka (*Calatropis gigantea*), leaves of Bilva (*aegle marmelos*) and curds.—1-6.

*Note.*—Pañchagavya—Five products of the cow, taken collectively; i.e., milk, curds, clarified butter, urine and cowdung.

The worshipper should feast the learned and the pious, from Mārgaśr̥ṣa after an interval of two months, under the following trees:—*advatha* (the holy fig tree), *vata* (the banyan tree), *udumbara* (*Ficus glomerata*), *plakṣa* (the rose-apple), *palāśa* (*butea frondosa*), *jambu* (*eugenia jambolana*); and he should use the tooth-brush made of these trees to cleanse his teeth on those days. An offering of arghya water and black cloth and black cow should be made to the Deity, and at the conclusion of the fast, curds, grain, canopy, flags and chāmara, &c., should be given away in charity.—7-9.

Brāhmaṇas should be given the five gems, along with a vase of water and a black cow, gold and different kinds of cloths. If the worshipper be not a position to give away all that, he should give a cow at all events. Close-fistedness should not be exercised in charity, for it leads to sin. One who observes the Kṛiṣṇāṣṭami fast according to the rules laid down, enjoys happiness after being venerated by the Devas, for 307 kalpas, in the region of Śiva.—10-11.

*Here ends the fifty-sixth chapter dealing with the Kṛiṣṇāṣṭamivrata to be observed on the eighth day of the dark fortnight of every month.*

## CHAPTER LVII.

Nārada said:—“O Lord! with moon as thy crest-jewel, pray tell me all about the ordinance, the observance of which begets long life, health, fecundity of the race, kingdom, in several successive lives.”—1.

The Lord Śiva said:—Nārada! I have already explained to you about the ordinance that confers everlasting blessing on the devotee, and I shall now also explain to you more clearly about it, as described by those learned in the Purāṇas.—2.

Rohiṇīchandra śayanavrata is most sacred. The devotee should worship the image of Nārāyaṇa, after reciting the names of the moon in observing it.—3.



When the full moon day falls on Monday, or when the Rohini asterism falls on the full moon day; the learned should bathe with pañchagavya and mustard, and, after that, should recite "Āpyāsava" Mantra for a hundred and eight times.—4-5.

*Note.*—Āpyāsava—A Vedic Mantra.

The Śūdra also may observe this Vrata with extreme devotion, freeing himself from the company of all unbelievers, and should devoutly salute the Gods, Moon and Viṣṇu, with the following mantra, instead of the Vedic one :—Somāya Varadāyātha Viṣṇave cha namo namaḥ.—6.

After finishing his bath and the recitation (japa) of the mantra, he should return to his house and worship Madhusūdana, by offering fruits and flowers and singing the names of Moon (Sōma), as given below.—7.

After reciting (1) *शैवाय नमः* Somāya Śāntāya namaḥ, should be worshipped the feet (of the Divine image), and after reciting (2) *अनन्तदाम्ने नमः* Anantadhāmne namaḥ, should be worshipped the shanks and knees, after reciting (3) *जलोदरय नमः* Jalodarāya namaḥ, the two thighs, and after reciting (4) *अनन्तबाह्वे नमः* Anantabāhve namaḥ, the organ of generation.—8.

After reciting (5) *कामासुखप्रदाय नमः* Kāmāya sukhapradāya namaḥ, the waist of the moon should be worshipped. After reciting (6) *अमृतोदरय नमः* Amritodaraya namaḥ the stomach, after reciting (7) *ससङ्कय नमः* Śaśāṅkāya namaḥ, the navel should be worshipped.—9.

After reciting (8) *चन्द्राय नमः* Chandrāya namaḥ, the mouth should be worshipped, after reciting (9) *द्विजिह्वाय नमः* Dwijādhīpāya namaḥ, the teeth, after reciting (10) *चन्द्रमसे नमः* Chandramase namaḥ, the face (hāyam), after reciting (11) *कुमुदवन्तविवस्व नमः* Kumudvantavan priyāya namaḥ, the lips.—10.

After reciting (12) *वनासुधभिन्दाय नमः* Vanaśuśadhinīśāya namaḥ, the nose, after reciting (13) *आनन्दभृताय नमः* Ānandabhūtāya namaḥ, the brows, after reciting (14) *इन्दिरास्यमकराय नमः* Indivarasyamakārāya namaḥ, the eyes like lotus.—11.

After reciting (15) *समस्तध्वारवन्दिताय नमः* Samastādhvaravanditāya namaḥ and *द्वैतनिपुणाय नमः* Daityanipuṇāya namaḥ, the two ears, after reciting (16) *उदधिप्रियाय नमः* Udadhipriyāya namaḥ, the forehead, and after reciting (17) *सुसुम्नधिपतये नमः* Susumnādhīpataye namaḥ, the hair.—12.

After reciting (18) *ससङ्कय नमः* Śaśāṅkāya namaḥ, the head of Murāri, after reciting (19) *विशेषरूपय नमः* Viśeṣarāya namaḥ, the coronet (of the Divine image). Rohini should also be worshipped. The devotee, by praying : "O, Rohini, the beloved of the Lord, also known under the name of Lakṣmi, O blessed one," should, offer sweet-smelling flowers, incense and eatables, etc., and sleep on the floor in course of the night on getting up early in the morning, and after taking his bath, he should offer a vase of water, gold and eatables to the Brāhmaṇa, with the mantra *नमः* नमः; *वसविनायक* and then hear the recitation of some sacred book (Itihāsa), for a couple of muhūrtas (96 minutes), after taking twenty-eight morsels of food with clarified butter, milk and urine of the cow, but devoid of flesh and salt.—13-15.

Then he should worship the Moon and Viṣṇu with Kadamba, blue-lotus, Ketaki, jasmine, lotus, sevati, kuvaja, white kannair and champaka.—16.

Hari should be worshiped with all the various kinds of flowers that bloom in various months, from the beginning of the month of Śrāvapa.—17.

In this way, the devotee should go on with the worship, according to the prescribed rites till the end of the year, after which he should give away a bedstead, along with a mirror and other things in charity.—18.

Then he should make an image of Rohini and the Moon in gold. The image of the latter should be six fingers in length and that of the former four fingers. And he should give them away to a good Brāhmaṇa, along with eight white pearls, white cloths, milk, some utensil of bell, metal, rice, raw sugar, sugar-cane and fruits.—19-20.

He should also give away after that, a white cow, with its horns plaited with gold and hoofs covered with silver and its back covered with a cloth, along with utensils and a couch.—21.

Afterwards, the worshipper should bedeck the Brāhmaṇa along with his consort with fine clothes, &c., and should look upon him as the moon in company of Rohini.—22.

And he should then pray, "O Lord! as Rohini shines in Thy house, so let my house, too, be full of lustre.—23.

O Lord Moon! as you bring happiness and emancipation to all, be merciful enough to shower the same blessings on me; and let my devotion in you always remain firm."—24.

"O Lord Moon, grant me health and prosperity. I am afraid of this world, and desire bliss at your hands."—25.

This ordinance is very dear to the Pitṛis, and the observer of it attains the region of the moon, after being the lord of the three worlds for 307 Kalpas, and then gets final rest.—26.

The women folk, observing this fast, beget the same fruits, and are liberated from the cycle of births.—27.

One who reads or listens to this form of ordinance, gets pure intellect and goes to heaven where he is venerated by the Devas.—28.

*Here ends the fifty-seventh chapter describing the worship of  
Rohiṇichandraśayanavrata.*

## CHAPTER LVIII.

Sūta said :—The King Vaivasvata Manu asked the Lord, who was lying in the water in the form of fish, to explain to him when should the sacrifice be performed and what feasts should be employed therein,

and what kind of altar should be made for the occasion to consecrate a newly built tank, well and pool, grove and temple.—1-2.

He also asked the Lord to explain what fees to the officiating priest, and Sacred offerings to the Deity should then be made. What are the proper time and place for this observance, and what preceptor should be appointed.—3.

The Lord Fish said :—Hear, O Mighty-armed, the rules about tanks, etc., as laid down in the Itihâsa and the Purâṇas, by knowers of the Veda. At the end of the summer solstice, the man performing the ceremony should get the preparatory rites to the observance performed in an auspicious bright fortnight, after consulting a Brâhmana.—4-5.

After that, he should get a nice Vedi (square altar), measuring four-hands in length, with four openings made, near the tank, etc., to be consecrated, in the north-eastern direction.—6.

A pandal (maṇḍapa), measuring sixteen hands, with four openings should also be made, and then around the altar should be made pits (gargas), five, seven or nine, but not more in number, one cubit deep and three circles round them. The receptacle (yonî) of the altar should be one span long and six or seven fingers broad.—7-8.

*Note*—Vitasti=A measure of length equal to 12 fingers (being the distance between the extended thumb and the little finger.)

The gargas or pits should be seven in number, and the circles should be three inches (parvas i.e. digits) in height. Flags and huntings of the same colour should be on all sides.—9.

In all the four directions of the pandal, arches of the twigs of the Aśvatha, Uḍumbara, Plakṣa and Vāṭa trees, should be made—10.

Then eight Brâhmanas, versed in the Vedas, should be employed as sacrificial priests (hotâ), eight as wardens and another eight as Jâpakas—11.

*Note*—Jâpaka=One who mutters prayers.

The Brâhmana who has all the virtues in him, who is able to restrain his passions and knows the mantras, is calm and belongs to a good family, should be chosen to perform the functions of the priest (Purohita).—12.

Water-pot and materials of sacrifice should be placed at each of the gargas (pits), after which a fawn and a white chāmara should be placed big plate of copper.—13.

Afterwards, the family guru (Āchârya) should scatter on the ground

the different kinds of boiled rice and barley for presentation to the Gods, after reciting the Vedic text.—14.

The sacrificial posts should be made of the glomerous fig, measuring three cubits, with closed fist, in length, of the hand of the sacrificer. It is also auspicious to get them made of the size of the worshipper.—15.

Twenty-five Ritvijas (the eight Hotās, eight Dvārapālas, eight Jāpakas and one Purohita), arrayed in ornaments of gold, should be presented with golden ear-rings, armlets, rings and different kinds of cloths, without making any difference between them. But the family (Āchārya) should be worshipped with double the number of things offered to the Ritvijas. After that, the worshipper should give away in charity the things liked by him the best, along with a bedstead.—16-17.

The turtle and the crocodile should be made of gold, the fish and the unvenomous water-snake should be of silver, the frog and the crab of copper, and the Śisumāra (porpoise) fish of iron. All these things should be prepared from before, O Lord of men.—18.

Then the worshipper (yajamāna), bathed in the water of different herbs, according to the Vedic injunctions, by those Veda-knowing priests, should enter the sacred pavilion, wearing a garland of white flowers, white garments and smeared with white sandal paste, through the western arch, in company of his consort, sons and grandsons, etc.—19-20.

Then the learned should draw up a ring with powders of five colors by uttering auspicious sound, while the music of drums is playing.—21.

Then a circle should be made, with sixteen spokes in it, and in the centre a figure of a beautiful lotus of four leaves should be made.—22.

Afterwards, images of the planets and the regents of the world should be established in the proper directions on the different altars, after reciting the Vedic hymns (prescribed for the occasion).—23.

Then, images of the turtle and other water animals should be established in the middle, after reciting the hymns of Varuṇa (the God of waters), and afterwards images of the Deities, Brahmā, Śiva and Viṣṇu, could be established.—24.

After establishing the images of Gaṇeśa, Lakṣmī and Ambikā, and for the peace of the Universe, the images of the group of the Bhūtas should be established.—25.

Note—Bhūta= Elements, demons.

Then the pitchers full of water should be covered with clothes, incensed with the odour of flowers and fruits.—26.

After garlanding the warders and putting sandal paste on them, the Āchārya priest should ask the warders (the Dvārapāla priests) by saying "paṭhadlivam" to chant the Veda.—27.

In the east should be seated the Vahavrichas (the two priests versed in the Rigveda), in the south the two Dvārapālas (learned in the Yajurveda), in the west the two Dvarapālas (learned in the Sāmveda), and in the north, similarly, the two Dvārapālas (learned in the Atharva-Veda).—28.

The worshipper should seat himself on the south side, facing the north and the Āchārya should ask the eight (Hṛtā) priests "Yajadhvam" to commence the sacrifice; and to the skilful Jāpakas he should say "tiṣṭhadvam" (to sit down). Thus directing them, the Āchārya, versed in the sacred text, should sprinkle water silently round the fire without uttering any ritual formula.—29-30.

Sacrificial fuel and clarified butter should be offered to the Fire, after reciting the hymns of Varuṇa, and the sacrificing priests should also be made to do the same all round.—31.

Afterwards, according to the prescribed rites, offerings should be made to the planets, Indra, Īśvara, Maruts, Lokapālas and Viśvakarmā.—32.

Then the knowers of the Rigveda, seated in the east, should separately mutter the formulae of Rātrisūkta, Rudrasūkta, the auspicious Pāvamānasūkta, and Puruṣasūkta; in the same way the Dvārapālas, learned in the Yajurveda, seated in the south, should separately mutter the formulae of Indra, Rudra, Soma, Kūṣmānda, Fire (Jātavedas), and the Sun.—33-34.

Similarly, the Dvārapālas, the chanters of the Sāmveda, seated in the west, should chant the hymns of Vairājya, Pauruṣasūkta, Svaruṇa, Rudra Samhitā, Śaśava, Pañchanidhana, Ōyātrisūkta, Jyēṣṭha Sāma, Vāmadevya, Brihataśāma, Raurava, Rathantara, Kāṇva, Gavām Vratam, Raksoḥna and Vayas.—35-36.

Afterwards, the learned (Dvārapālas) in the Atharva Veda, seated in the north, meditating on Varuṇa, should devoutly mutter the formulae of the Śāntikas and the Pauṣṭikas.—37.

After performing the above-mentioned ceremonies on the first day, adhivāsana should be done, and then the earth of the following places, viz., Elephant ward, stable, well, lane, pool, cattle-shed, ant-hill, the place where four streets meet, should be put into the pitchers full of water (placed in the pandal).—38.

*Note.*—Adhivāsana=Scenting with perfumes. (2) Preliminary consecration of an image, its invocation and worship by suitable mantras, before the commencement of a sacrifice. (3) Making a divinity assume its abode in an image.

Then the worshipper should bathe in the water, incensed with the following things:—the yellow pigment white mustard, sandal paste and resin together with pañchagavya (five products of the cow).—39.

Having thus finished the preliminary rites performed with the utterance of great mantras, with regard to each ceremony, the worshipper should pass the night in sleep. In the morning, the worshipper should give away cows to the Brāhmaṇa, i.e., 100 cows or 68 or 50 or 30 or 25.—40-41.

Later on, on some auspicious day and hour, as calculated by the astrologer (Sāmvaṭsara), the worshipper should give away after making her pass through the water of the pond, etc., to be consecrated, a cow decked with gold, to the Brāhmaṇa versed in the Sāmaveda, after chanting the text of the Vedas accompanied with music.—42-43.

Afterwards, the worshipper should put, five different kinds of gems on a plate of gold, and give away to the Brāhmaṇa, and should place the alligator, fish, &c., in a pond. Then he should worship the above-mentioned cow standing in water, held by the Brāhmaṇas versed in all the four Vedas, with the Ganges water, curd and rice, and should afterwards make it swim in the water facing towards the north.—44-45.

The cow should then be bathed by reciting the text of the Atharva Veda, such as punarāmeti, etc., as well as āpoliṣṭhā, etc., and then the worshipper should return to the circle of priests. Then the tank should be worshipped and bali offerings should be made on four sides of it. Afterwards, homa sacrifice should be performed for four days —46-47.

At the end of these ceremonies the Chaturthī-Karma should be performed, when the worshipper should give dakṣiṇā to the Brāhmaṇas, according to his means, and should mutter mantras of Varuṇa.—48.

Then the entire materials employed in the performance of the sacrifice, including the pandal, should be equally distributed to the Ritvijas, and the golden bedstead should be conferred on the chief priest.—49.

Afterwards, the worshipper should feast either 1,000, 800, 50 or 20 Brāhmaṇas, according to his means, which is the way of consecrating the tank, as described in the Purāṇas.—50.

And, similarly, it has been laid down for the consecration of wells, pools, small tanks, &c.—51.

As to the consecration of palaces, groves, lands and buildings, the ritual formulæ are somewhat different from the consecration of tanks

Lord Brahmā has prescribed these rites for the wealthy. Forty people, in less favourable circumstances, should follow the Ekāgni rites, without giving way to miserliness.—52.

The consecration of tanks in the rainy seasons and autumn begets the fruit of Agniṣṭoma sacrifice, and of the Vājapeya and Atirātra sacrifice in the seasons of Hemanta and Śisīra.—53.

*Nota.*—Agniṣṭoma=a protracted ceremony, extending over several days in spring. Vājapeya=a particular sacrifice. Hemanta=winter season, Śisīra=spring season.

The consecration in the vernal season (Vasanta) begets the benefit of Aśvamedha sacrifice, and of the Rājsūya in the summer season.—54.

The Lord has said that one who performs the ceremonies mentioned above, with the mind purified by scriptures and with full faith in them, goes to the region of Śiva and resides in heaven for many ages.—55.

Afterwards, that man goes and enjoys in higher regions, and remaining there for the full life of Brahmā, to the extent of two Parārdhas, gets emancipation and enters into the highest stage with Viṣṇu. And all this he gets through the merit acquired by the performance of this ceremony.—56.

*Here ends the fifty-eighth chapter dealing with the consecration of tanks, reservoirs, etc.*

## CHAPTER LIX.

The Ṛṣis.—Sūta ! Tell us in detail the rites which the wise should observe in dedicating and consecrating a tree, and also the region in which he would go after his death.—1-2.

Sūta.—I shall explain to you, O Lord of the world, the rites of dedicating as well as those prescribed for the laying out groves. One should follow the rites, as dictated for the consecration of a tank, and should then plant the trees; the Ritvijās, the pavilion and the Āchāryas should be arranged in the same way, and the Brāhmaṇas should be adored with sandal paste, &c.—3-4.

Afterwards, the trees should be bathed with the water, mingled with all the prescribed medicinal herbs, and then, garlanding them, they should be wrapped with cloth.—5.

Then with a needle of gold, the Karpavedha ceremony should be performed on the tree and, similarly, with the same golden stick the eyes of the tree should be painted with black pigment.—6.

*Nota.*—Karpavedha—The piercing of the ear with needle to put on earring.

After that, seven or eight fruits made of gold should be placed on the altars.—7.

The incense of the resin (*guggula*) is considered best on such an occasion. Copper pitchers, full of water, should be placed and worshipped with cloth and incense, &c., after placing corn on them.—8.

Then the pitchers containing gold, &c., inside them, should be placed close to the trees and sacrifice should be made after which offerings should be made to Indra, Vanaspati, Lokapālas, &c., according to the rites prescribed.—9-10.

After that a milch cow, covered with a piece of white cloth and wearing gold ornaments and having, her horns covered with gold, should be let loose between the trees planted, with her face turned towards the north. A milking vessel of bell-metal should also be included among other things to be given away with the cow.—11.

Then the trees should be watered with (the water contained in) the copper pitchers, after reciting the Mantras of the *Rik*, *Yaju*, and *Sāma*, addressed to *Varuṇa*, accompanied by music and song.—12.

Afterwards the worshipper should bathe with water, taken from the above pitchers, and wear white garments, and then with a peaceful mind should confer on the officiating priestes the cows, the riches, bedsteads, sacred threads, bracelets, rings of gold, clothes, sandals, along with other things, and feed them on milk for four days.—13-14.

Libations consisting of mustard, barley and black sesamum and wood of *butea-frondosa*, should be offered in the Fire, and on the fourth day, festivities should be observed and *Dakṣiṇā* should be given to the *Brahmapas*, according to the means of the worshipper.—15.

The worshipper should also give away with an easy mind other things which he likes, and should salute and dismiss the chief priest (*Āchārya*), after giving him twice as much as he gave to other officiating priests.—16.

The wise who observes these rites in dedicating the plantation of trees, obtains all his desires and attains to endless felicity.

One who plants even one tree, O King! according to the prescribed rites, resides in heaven for 30,000 years of Indra. The planter of trees, according to the prescribed rites, liberates the same number of his past and future manes and attains the highest perfection, and is never re-born on earth. One who hears or relates to others these prescribed ceremonies goes to the region of *Brahmā* and is venerated by the *Devas*.—17-20.

*Here ends the fifty-ninth chapter describing the rites of  
dedicating trees and planting groves.*



## CHAPTER LX.

The Lord Fish said :—I shall now relate to you the Saubhāgya Śayana Vrata (ordinance), the giver of all bliss which is known to the Paurāṇikas.—1.

When the regions Bhūh, Bhuvah, Svar and Maha, &c., were consumed, then the good fortune of all creatures went and centred itself in the heart of the Lord Viṣṇu, in Vaikuṇṭha heaven. Again, long time after, with the object of creating the world, O King! the plastic material, consisting of Pradhāna (root matter), and conscious souls called Puruṣas, was enveloped with self consciousness (ahankāra), when there arose a rivalry between Brahmā and Kṛiṣṇa, regarding the fashioning of the future world. Then (from their clashing wills), a terrifying flame of fire arose in the form of a liṅga (pillar), by the warmth of which the good luck of the world resting in the heart of Hari came out (in the form of perspiration).—2-4.

That good fortune emerging from the heart of Viṣṇu, passed through the Intermediate plane (antarikṣa) before it could reach the earth in liquid form, and Dakṣa the wise son of Brahmā, drank up this giver of beauty and lovelines.—5-6.

Thence Dakṣa got mighty power and great lusture, and the remainder of (the good luck) which reached the Earth was divided into eight parts. From them were produced the seven givers of prosperity to all men, namely (1) sugarcane, the Kings of all juices Rasarājam (2) Niṣpāva, coriander seed (?), (3) the cuminseed (Kālājirā), (4) the clarified butter (ghṛita), (5) cow's milk (Kṣīra), (6) saffron (Kusumbha), (7) safflower (Kumkuma). So also the common salt was produced as the eighth, and these are called saubhāgya Aṣṭaka, the eight blessings.—7-9.

That which was drunk by Dakṣa, the son of Brahmā, the knower of Yoga, became his daughter, known as Satī (Pārvatī). Pārvatī, owing to Her matchless beauty, came to be known as Lalitā; and that paragon of beauty was afterwards married by the Lord Siva. The very Satī is called the Goddess who gives bliss (Saubhāgyamayī), and also prosperity and emancipation. Those men and women who worship Her with devotion may obtain everything.—10-12.

Manu said :—O Lord ! explain to me the ways of worshipping that sublime Goddess, the upholder of the Universe, and tell me completely the ritual of Her worship.—13.

The Lord Fish said :—The devotee should bathe himself with sesamum in the forenoon, on the third day of the lunar fortnight, in the month of Chaitra, during the vernal season; for, on that day, the Goddess was

united to Śiva, the soul of the Universe, with marital rites. On that day, Śiva, along with His consort, Pārvatī, should be worshipped with flowers, fruits, incense, lamps, and offerings of foods, &c ; and the image (of Gaurī) should be bathed with Pañchagavya and scented waters, after which Gaurī and Śankara should be worshipped as follows :—14-17.

By pronouncing (1) पादलायै नमः Pātalāyai namaḥ, the feet of the Devī should be worshipped, and those of Śiva should be worshipped with the mantra विजय नमः Śivāyanamaḥ : Their ankles should be worshipped after pronouncing (2) विजय नमः Śivāyanamaḥ and जयलये नमः Jayāyainamaḥ ; after saluting Rudra with (3) त्रिगुणाय नमः Trigūṇāyanamaḥ and the Goddess, with भवलायै नमः Bhavānyai namaḥ, their shankas should be worshipped. After saluting Gaurī with (5) रुद्रेश्वरायै नमः Rudreśvarāyai namaḥ, Śiva and with विजयलये नमः Vijayāya namaḥ, their knees should be worshipped. After saluting Śiva with (6) हरिकेशाय नमः Harikēśāyanamaḥ and Gaurī with वरदे नमः Varade namaḥ (the giver of boons), the thighs should be worshipped. — 18-19.

Their waist should be worshipped, after saluting the goddess with (7) ईशायै नमः Iśāyai namaḥ I salute the goddess, Iśā. He should salute Śankara with साङ्कराय नमः Saṅkarāya namaḥ. The abdomen should be worshipped by saying (8) कोटायै नमः Kotavai namaḥ, I salute the goddess Kotavi, and by त्रुल्लिने नमः Śulīne namaḥ, I salute the wielder of the trident.—20.

The stomach of the Goddess, after saying (9) मङ्गलायै नमस्तुभ्यम् Maṅgalāyai namastubhyam, "I salute Maṅgalā" (the giver of bliss); the stomach of Śiva, after pronouncing विजय नमः Śivāya namaḥ "I salute Śiva;" the breasts of the Goddess, after saying (10) ईशानायै नमः Iśānyai namaḥ, "I salute Iśāni;" and of the God by saying सर्वात्मने नमः Sarvātmane namaḥ, I salute the All-Soul.— 21.

The throat of the Lord, after saying (11) वेदात्मने नमः Vedātmane namaḥ, "I salute the soul of the Vedas;" the throat of the Goddess, after saying रुद्राण्यै नमः Rudrānyai namaḥ, "I salute Rudrāni," their hands, after pronouncing (12) त्रिपुरघ्नाय नमः Tripuraghñāya namaḥ, "I salute the god, the destroyer of the demon Tripura, and the goddess with अनन्तायै नमः Anantāyai namaḥ, "I salute the Infinite."—22

Their arms, after pronouncing (13) त्रिलोकनाय नमः Trilochanāya namaḥ "I salute the three-eyed, Hara ; and the goddess by कालानलप्रीयायै नमः Kālānalapriyāyai namaḥ, "I salute the beloved of the Lord," the ornaments, after saying (14) साुभङ्गाभयननाय नमः "Saubhāgyabhavanāya namaḥ," their mouths, after reciting (15) स्वाहास्वहायै नमः "Svahaśvadhāyai namaḥ, for the goddess and ईश्वराय नमः Iśvarāya namaḥ, for the god."—23.

The lips of the Goddess, the giver of prosperity, should be worshipped by reciting (16) अशोकमधुवर्षिण्यै नमः Aśokamadhuvāṣiṇyāyai namaḥ and of the god by विजय नमः Śivāya namaḥ. The cheeks of the Lord should be worshipped by saying (17) स्थापवे नमः Sthāpave namaḥ and of the goddess by saying चन्द्रमुखप्रीयायै नमः Chandramukhapriyāyai namaḥ.— 24.

The nose of the Lord should be worshipped by reciting (18) अर्धनारीश्वराय नमः Ardhanārīśvāya namaḥ and of the goddess by अक्षितङ्गायै नमः Asitāṅgyai namaḥ. The eye-brows of the Lord of the world should be worshipped by reciting (19) उग्राय नमः Ugrāya, and of the goddess by ललितायै नमः Lalitāyai namaḥ.—25.

The tresses of Śiva, after reciting (20) सर्वाय नमः Sarvāya namaḥ, "I salute sarva," the

destructor of Pura, the tresses of the hair of the Goddess, after saying वसुधै नमः Vāsavyai namaḥ, "I salute Vāsavi, the hair of the god, after reciting (21) नमः श्रीकण्ठनाभाय namaḥ bṛikap-tha nāthāya and of the goddess with the same mantra. The head of the goddess, after pronouncing (22) भोग्रसामरुपिणे Bhimograsāmarupiṇe, "I salute Bhimograsamarūpiṇi" and of the God by सर्वोत्तमो नमः Sarvātmano namaḥ.—26.

After thus worshipping Śiva, the devotee should place before Him the Saubhāgya Aṣṭaka, the eight blessings consisting of the following eight things : clarified butter (ghee) niṣpāva (?), saffron, cow's milk, cuminseed, sugarcane (rasarāja), salt and coriander seed. All these eight things are considered as boons, and therefore their mixture is called Saubhāgya Aṣṭaka.—27-28.

*Note.*—The enumeration here is slightly different from that of śloka 9.

After offering these things to Śiva and Pārvatī, the devotee should wash the horns of the cow in the night and drink the same and sleep on the floor.—29.

Getting up in the morning, the devotee should bathe, and after turning his rosary, should offer clothes, garlands, ornaments, &c., to the Brāhmaṇa and to his Consort.—30.

The devotee should get a pair of golden feet made and give them away, along with the eight blessings to the Brāhmaṇa, after invoking blessing of the Goddess Lalitā, saying "piyatām atra Lalitā."—31.

Similarly, for a year, the worship should be performed according to the prescribed rites, on each third day of the moon, by those who desire all blessings.—32.

The following special articles of diet and mantra of gift (Dāna) should be observed : hear them from me. The devotee should drink the washing of the cow's horns in the month of Chaitra, eat cowdung in the month of Vaiśākha. The flower of Mandāra tree in the month of Jyaiṣṭha, the leaves of the woodapple (Vilvapatra) in the month of Āśāḍha, curds in the month of Śrāvaṇa, the water sprinkled with the Kuśa grass in the month of Bhādra. Milk in Āśvina, clarified butter, mixed with curd, in Kārtika, the cow's urine in Mārgaśīra, clarified butter in Pauṣa. Black sesamum in Māgha, Pañchagavya in Phālguna. At the time of giving away the gifts, the devotee should recite the following mantra : "Lalitā, Vijayā, Bhadrā, Bhavānti, Kumudā, Śivā, Vāsudevī, Gaurī, Mangalā, Kamalā, Satī, Umā, be pleased." In other words, the devotee should in each month invoke the pleasure of the Goddess by reciting a fresh name out of the twelve names mentioned, viz., in Chaitra he should say, "Lalitā be pleased," in Vaiśākha, "Vijayā be pleased," and so on.—33-37.

• He should offer the following varieties of flowers (one each month), at the time of worship :—Mallikā, Aśoka, Lotus, Kadamba, Utpalā, Mālattī,

Kubjaka, Karabīra, Bānam, Amlāna, Kuṅkuma and Sindhuvara ; or any of the following flowers, as procurable, should be offered, *viz.*—Jasmine, Safflower, Mālātī, Lotus and Karabīra.—38-40.

Married woman or maid, after devoutly worshipping Śiva, at the end of the ordinance, should give away a bedstead, along with all the necessary requisites.—41.

At the time of giving away the bedstead, the following things should also be placed on it and given away along with it :—The golden images of Śiva and Pārvatī, the golden figures of ox and cow.—42.

Besides this, according to his means, the devotee should give to the Brāhmaṇas and their wives, clothes, grain, ornaments, cows, cash, and should not give way to niggardliness or doubt.—43.

One who observes this ordinance—Saubhāgya-śayana—achieves all his ends and emancipation. This ordinance had better be observed without any object of bearing fruits.—44.

One who observes this ordinance every month, begets good fortune, health, beauty, longevity, clothes, ornaments, etc., which last him for 9000000300 years. One who observes this ordinance for 12 years, 8 years, or 7 years, goes and enjoys in the region of Śiva, for three Kalpas.—45-46.

The married woman or the maid who keeps up this ordinance also attains the same benefits through the grace of the Goddess Lalitā.—47.

One who hears or advises others to listen to the account of this ordinance, passes his days in heaven for a long time in the form of Vidyādhara.—48.

Cupid was the first to observe this ordinance, and Saahasrabāhu, the son of Kārtavīrya, was the second to observe it ; and afterwards it was kept up by Varuṇa and Nandi, and consequently this is considered so sacred in this world.—49.

*Here ends the sixtieth chapter dealing with the observance called Saubhāgyaśayanavrata.*

## CHAPTER LXI.

Nārada said:—Śiva ! There are named the following seven regions of the Devas, *viz.*—Bhūḥ, Bhuvah, Svah, Mahah, Janah, Tapah, Satyam.—1.

How may mastery be obtained in succession over these lokas, and how one may obtain in this earth prosperity, beauty, long life and blessing. Please also explain to me how they become blessed with fortune, beauty, and wealth.—2.

Śiva said.—Formerly, a fearful fire was ablaze on this earth accompanied with a strong wind. The friction caused by the wind produced the fire for the destruction of the demons, at the command of Purnhūta (Indra).—3.

That terrific fire reduced many demons to ashes, when Tārakāsura, Kamalākṣa, Kāladanṣṭra, Parāvasu, and Virôchana fled from their warfare with the Devas.—

They all plunged themselves into the waters of the sea and took up their abode there, where fire with the help of air could not consume them.—5.

Afterwards, the demons began to come out of the waters and persecute the Devas, men, sages and other living beings, and disappear again into the sea.—6.

In that way, the demons asserted their boldness for twelve thousand years and continued their campaign of persecuting the three worlds, for a period of five or seven years at a time, by taking shelter in the fortress of the ocean.—7.

Later on, Indra directed the fire and the wind to dry up the ocean in the following words:—Dry up this receptacle of water quickly.—8.

“Because it shelters my foes. They have taken their refuge in the home of Varuṇa. It should therefore be dried up as quick as possible.”—9.

Hearing that mandate of Indra, both fire and wind said to Him, the destroyer of Sambara:—“It would be a great sin to destroy the ocean. Because innumerable beings had made it their home, and the destruction of the ocean meant their annihilation along with it, therefore, we, O Purandara, cannot do it. Lacs and lacs of beings inhabit the ocean, within the space of every yojana. It was not meet for us to annihilate them. What fault have they done to be destroyed, O chief of the Devas.”—10-12.

Hearing the speech of the fire and the wind, Indra became full of wrath. His eyes turned crimson red, and it appeared as if He was going to eat up both fire and wind. In his rage, he said:—13.

“There is no question of Dharma or adharma where Immortals are concerned, and your glory is still more high. O Agni and Vāyu! Since you have violated my injunction and have adopted the duties of the Munis not to injure any being, and since you have leaned towards the enemies who are devoid of religion and politics, losing sight of duty

and Śāstra; therefore You, O fire, will now be born by assuming one body along with Maruta, among the mortals, in the form of a sage. In that form of the sage Agastya, you will dry up the ocean, after which you will again come back to your Divine form."—14-17.

After thus being cursed by Indra, both of them fell on the earth, where they were jointly born out of the pitcher by the seeds of Mitrā Varuṇ and came to be known as Agastya—the younger brother of Vasiṣṭha, and one of the most renowned ascetics.—18-19.

Nārada asked Śiva how Agastya became the brother of Vasiṣṭha, and how Mitrā Varuṇa became his father, and how the sage Agastya was born out of the pitcher.—20.

Śiva said that, once upon a time Lord Viṣṇu, the son of Dharma, began to practise rigid asceticism on the summit of the Gandhamādana mountain. Indra being afraid of His austerities, sent a group of nymphs in company of the Vernal-season and Cupid to distract Him from His penances and destroy His austerities.—21-22.

The Lord Hari was not in any way moved by the songs and music, gestures and tones of the Cupid and the spring, nor was his mind attracted to external objects.—23.

Finding the Lord remaining firm, the agents of Indra began to shiver with fear, when the Lord, in order to further bewilder them, produced from His thigh a damsel of exquisite beauty, fascinating the dwellers of the three worlds.—24.

Seeing whom, all the Devas, along with Cupid and spring, became enamoured of her, when the Lord said to them, in the presence of the Apsarās :—25.

"This is the nymph Urvaśī, O Devas! and I have created her to become the head of all Apsarās."—26.

Then the God Mitra called her, and asked her to enjoy with Him, which she accepted.—27.

Afterwards, the lotus-eyed Urvaśī, while moving in the sky slowly, was caught by Varuṇa, who slowly pulled her by her cloth, at which she told Him: "Your action is not proper. Because I have accepted Mitra first, and consequently I cannot be your wife, O Varuṇa." Varuṇa told her, "Keep me at least in your favor and then go elsewhere."—28-29.

She replied :—"All right." When Mitra heard this, he cursed her: "You go down to the world of the mortals and be married to the son of moon, Budha, because you have followed the ways of a courtesan." Saying

that, both Varuṇa and Mitra threw Their seed in a pitcher of water, out of which two sages Agastya and Vasiṣṭha came out.—30-31.

Once upon a time King Nimi was playing with women the game of dice, where Vasiṣṭha, the son of Brahmā, chanced to go. At that time the king did not show his respect to the sage, at which the latter got annoyed and cursed him to become bodyless, and the king also pronounced another curse on the sage.—32-33.

They both became bereft of reason, as it were, through the curse of each other, and went to Brahmā, the Lord of the Universe, to remedy the effects of the curses.—34.

With the orders of Brahmā, Nimi entered the eyes of the mankind, and this causes them to open their eyes; but when Nimi takes rest, they close their eyes; and hence this shutting and closing of the eyes is called winking or nimeṣa. Vasiṣṭha, similarly, entered that pitcher of water and was born out of it, and after him the sage Agastya was born, of the same pitcher, of white colour, with four hands, sacred thread, kamaṇḍalu, and garland.—35-36.

The sage Agastya went to the Malaya mountain, along with his better-half, and began to practise rigid austerities, surrounded with a number of other sages, according to the rules of forest-dwellers, hermits.—37.

A Long time after, the sage Agastya, seeing the world oppressed by the demon Tārakāsura, drank the ocean.—38.

When Brahmā, Viṣṇu and Śiva went to grant him a boon and asked him to seek any boon he wished, Agastya said :—" I wish to have the privilege of moving about in the Vimānas on the Dakṣiṇāchala mount, till a thousand Brahmās come and go in turn for 25 crores of times; and those who worship me at the time of the appearance of my Vimāna, should be the monarchs of all the seven realms, till the time of the re-establishment of fresh sovereignty in the seven climes."—39-41.

Lord Śiva said :—" It will be so ; " and afterwards all the Devas went back to their respective regions. It is therefore proper for every sensible man to give a libation of water (arghya) to the sage Agastya.—42.

Nārada.— " How should a libation of water be offered to the sage Agastya; be pleased to explain to me the ways of worshipping him."—43.

The Lord said :—" The learned should get up early in the morning, with the rising of Agastya, and bathe in water mixed with white sesamum and should wear garland of white flowers and white clothes.—44.

And then a good pitcher, free from perforations, should be placed, after decorating it with flowers, cloths, and filled in with Pañcharatna, and having a pot, full of clarified butter, put on top of it.—45.

*Note.*—Pañcharatna, Lit. five gems. They are variously enumerated. viz. :—

(१) नीलकं वज्रकं चेति पञ्चरागश्च मौक्तिकं । प्रवालं चेति विज्ञायं पञ्चरत्नं मनीषिभिः ॥

(२) सुवर्णं रजतं मुक्ता रत्नावर्तं प्रवालकं । रत्नपञ्चकमाश्रयात्तम् ॥

(३) कनकं क्षारकं नीलं पञ्चरागश्च मौक्तिकम् । पञ्चरत्नमिदं प्रोक्तमुपिभिः पूर्व-  
दर्शिभिः ॥

Afterwards, a golden image, of the size of a thumb, with extensive arms and four heads, should be made and placed on top of the pitcher; and then, after filling it in with sapta-dhānya and decorating with cloth.—46.

*Note.*—Sapta-dhānya seven grains.

It should be given away to a Brāhmaṇa, along with a vessel of bell metal, rice, shell, and then the image of gold should be given away in charity, with the devotee's face turned towards the south.—47.

The devotee, if he can afford it, should give away a milch cow, along with her calf, after getting her hoofs covered with silver, and horns covered with gold, and wearing a bell round her neck, to a Brāhmaṇa.—48.

The devotee should observe this rite for seven days from the rising of Agastya. Some say that it should be observed for seventeen years.—49.

“O Thou, as white as Kāśa flower, O Thou born of Agni and Marut, O Thou son of Mitra and Vāruṇa, I salute Thee, born of a pitcher.” The devotee worshipping like this with fruits and flowers, never gets aggrieved.—50.

Afterwards, homa sacrifice should be performed, without any desire of obtaining any fruits. The devotee should thus offer libation of water.—51.

The devotee offering a libation of water once, according to the rites prescribed, gets beauty and health; the one offering it twice gets a place in Bhuvana region, the one performing it thrice goes to heaven. In the same way, one who performs it seven times goes and enjoys in all the seven realms, one after the other; and the one who offers it during the whole of his lifetime, becomes united with Brahman.—52-53.

One who hears, reads or relates to others this ordinance, goes to the clime of Viṣṇu, and is respected by the Devas there.—54.

*Here ends the sixty-first chapter dealing with the birth of Agastya and the method of giving arghya to him.*



## CHAPTER LXII.

King Vairasvata Manu said:—Lord ! pray tell me about a *vrata* (ordinance) that may be the giver of good luck, health, prosperity, emancipation, and everlasting fruit in the next world.—1.

Lord Matsya said :—I shall relate to you what Śiva, the destroyer of Pura, said to Pārvatī, in answer to a question put by her, while he was sitting on the beautiful peak of the Kailāsa. I shall explain to you now the ordinance which gives prosperity and emancipation, as enunciated by Him, in the course of a conversation on religious and pleasant subjects in which they were engaged.—2-3.

Śiva said : —Hear, O lady, attentively, the vow which gives endless merit ; the best of vows, worthy of being followed by men and women. The devotee should put the tilaka mark on his forehead made with a paste of *gorūchana*, fresh urine of the cow, cowdung and sandal, mixing them with curds ; after bathing well and rubbing white mustard on his body, in the month of Bhādra, Vaiśakha or the holy Mārgaśīrṣa (Agrabāyan and), on the third day of the bright fortnight. This is giver of auspiciousness and health, and is very much appreciated by the goddess Lalitā.—4-6.

On every third day of the bright and the dark fortnights, the male devotees, with their minds controlled, should wear yellow garments, the married women red garments ; the widows should put on ochre-coloured garments, and maidens should be clad in white. Afterwards, the devotee should bathe the goddess with *pañchagavya* and milk, then with honey and then with water aromated with flowers and sandal. Then white flowers, various kinds of fruits, salt, raw-sugar, milk, clarified butter, white rice, sesamum, coriander and cuminseed should be offered to the goddess, and a libation of water should be made on the third days of the bright and dark fortnights with the following mantras.—7-10.

The feet should be worshipped after reciting : (1) “*Varadāyai namaḥ*,” (I salute the giver of boons), the ankles after reciting (2) “*Śriyai namaḥ*,” (I salute you Lakṣmī, the goddess of wealth), the legs after reciting (3) “*Aśokāyai namaḥ*,” the knees, after reciting (4) “*Pārvatyai namaḥ*,” the hips, after reciting (5) “*Maṅgala Kārinīyai namaḥ*,” “I salute the giver of happiness,” the waist, after reciting (6) “*Vāmadevyai namaḥ*,” the stomach, after reciting (7) “*Padmodarāyai namaḥ*,” the breast, after reciting (8) “*Kāmaśrīyai namaḥ*,” the hands after reciting (9) “*Saubhāgyadāyinyai namaḥ*,” the arms and the mouth, after reciting (10) “*Śriyai namaḥ*,” the face after reciting (11) “*Darpaṇa vāsinyai namaḥ*,” the cheeks after reciting (12) “*Smaradāyai namaḥ*,” the nose after reciting

(13) "Gauryai namaḥ," the eyes after reciting (14) "Utpalāyai namaḥ," the forehead and the tresses, after reciting (15) "Tuṣṭyai namaḥ," the head after reciting, (16) "Kātyāyanai namaḥ."—11-14.

The Goddesses Gaurī, &c., should be worshipped also after pronouncing the mantra : नमो गौरी नमो धिष्ण्यै नमः कान्त्यै नमः भ्रियै । रम्भायै ललितायै च वासुदेव्यै नमो नमः ॥ "Salutations to Gaurī, Dhīṣṇā, Kāntī, Śrī, Rambhā, Lalitā, and Vāsudevi." Then the devotee, having thus worshipped, according to rule, should draw in front of the goddess, the figure of a lotus with twelve petals, with the pericarp made of saffron.—15-16.

The Goddess Gaurī should be fixed on the Eastern petal, Arpaṇā on the South-Eastern petal, Bhavānī on the Southern petal, Rudrānī on the South-Western petal, Saumyā on the Western petal, Madanavāsīnī on the North-Western petal ; and after that Umā on the Northern petal ; followed by the terrible Pātālā on the North-Eastern petal ; in the Centre, in due order, should be placed, 1. Māmsāṅga, 2. Matgalā, 3. Kumudā, 4. Satī ; and the Lord Rudra in the midst of all these goddesses, the goddess Lalitā on the pericarp of the lotus flower, the goddesses should be located with flowers, rice, and water by uttering the salutation, namaḥ.—17-19.

Afterwards, auspicious songs should be sung, conches blown, and the goddesses, adorned with red sandal, red cloth, red flowers, should be worshipped and the devotee should put red pigment and bathing powder on them after bathing them, for, red sindura and saffron are extremely agreeable to them.—20.

The teacher (guru) should also be adored, with prescribed rites, because where the guru is left unadored, all the rites prove fruitless.—21.

The Goddess Gaurī should be worshipped with blue lotus, during the month of Bhādrapada ; with red Bandhujīva flower in the month of Āśvina ; with white lotus (Śatapatra) during the month of Kārtika ; with jasmine flowers in the month of Mārgaśīrsa (Agrahāyana) ; with the yellow amaranth flower in the month of Pauṣa ; with the white jasmine or safflower in the month of Mēgha ; and with the white jasmine or Sindhuvāra flowers in the month of Phālguna ; with the Champaka and the Aśoka flowers in the month of Chaitra ; with Pātala flowers in the month of Vaiśākha ; with lotus flowers in the month of Jyēṣṭha ; with fresh lotus during Āśāḍha, with Kadamba and Malatī flowers during Śrāvaṇa.—23-24.

The devotee should take the following things, one after the other, from the month of Bhādrapada :—Cow's urine, cowdung, cow's milk,

curda, clarified butter, the water of Kuśa grass, the leaves of the wood-apple (bilva), the flowers of *Calotropis-gigantea* (arka), barley (yava), the washing of the cow's horns, Pañchagavya and Bael fruit; and offer these to the Goddess as Prāsana. They should be taken one by one, viz., on the third day of Bhādrapada cow's urine, in the month of Āśvina coudung, and so on.—25-26.

In the same way, on every third day of the bright and dark fortnights, the devotee should, after adoring the God (Śiva) with his consort,\* offer them cloths, garlands, flowers, sandal, etc. To a male God, a yellow garment should be offered and to a female goddess, saffron-colored dress—27.

The following things should also be given away to the Goddess:—Nispāva, cuminseed, salt, sugarcane, raw sugar, flowers, fruits, a lotus of gold, with these words: "Goddess! as Śiva does not go any where forsaking you, so you should save this devotee of yours through this mundane sea of troubles."—28-29.

The Goddesses Kumudā, Vimalā, Anantā, Bhavāntī, Sudhā, Śivā, Lalitā, Kāmalā, Gaurī, Sati, Rambhā, Pārvatī should also be worshipped. The devotee should invoke the pleasure of the Goddess by reciting each of the names mentioned above, one by one, from Bhādrapada, viz.—"Kumudā Priyatām," Kumudā be pleased and satisfied, and so on. On the completion of the ordinance, a bedstead, along with a golden lotus, should be given away to the Brāhmaṇa.—30-31.

Every month, 24, 10, 8, 6 or 2 Brāhmaṇas, with their wives, should be adored by the devotee and by his consort.—32.

After first giving Dakṣiṇā to the guru, it should be given to other Brāhmaṇas. This is what has been laid down for the observance of this ordinance—the giver of infinite benefit.—33.

It is the destroyer of all sins, and the giver of good luck and health. It should not be missed through miserliness, for the man or the woman who exercises miserliness goes to the lower regions.—34.

Women who are in the family way, maids, those in confinement due to delivery, and those who are ailing, should take their food at night (not keeping the full fast). If one is in her menses, and so cannot observe it through impurity, she should get it observed by others, according to the prescribed rites. She herself should observe continence.—35.

One who observes this Tṛitīya, giver of endless fruit, with devotion, remains in the realm of Śiva for a hundred crore of Kalpas.—36.

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\* This offering may be made also to a Brāhmaṇa and his wife.

Even the poor who observes it with devotion for three years, according to the prescribed rites, using flowers alone for worship, gets the same benefit.—37.

The maid, the married woman or the widow observing it, also gets the same benefits through the grace of the Goddess Gauri.—38.

One who reads or hears the relation of this Gauri Vrata or advises others to follow it, is honored by celestial beings and by the Devas and their consorts and the Kinnaras.—39.

*Here ends the sixty-second chapter dealing with Ananta-tritīyā-vrata.*

*Note.*—All the above Goddesses are really manifestations of the same deity. The words Kumuda, etc., may be taken also as different names of one and the same Goddess for the purposes of worship in different months and tithis.

### CHAPTER LXIII.

The Lord Śiva said :— I shall now describe to you another Tritīyā ordinance that washes off all the sins and is known as “Rasakalyāṇinī tritīyā” by knowers of ancient rituals. In observing it the devotee should bathe in cow’s milk and sesamum on the third day of the bright fortnight in the month of Magha. The Goddess should be bathed with honey and the juice of sugarcane. The right hand side of the Goddess should be worshipped first and the left hand side afterwards, with the following mantras :—1-3.

The feet and the ankle should be worshipped, after reciting (1) ललितायै नमः “I salute the Goddess Lalitā,” the legs and the knees, after pronouncing (2) शान्त्यै नमः Śāntyai namaḥ the thighs, after reciting (3) श्रीयै नमः “Śriyai namaḥ.”—4.

The waist, after reciting (4) मदालस्यै नमः “Madālasāyai namaḥ,” the stomach, after reciting (5) अमल्यै नमः “Amalāyai namaḥ,” the breasts, after reciting (6) मदमवासिन्यै नमः Mad-avāsinyai namaḥ,” the shoulders, after reciting (7) कुमुदयै नमः Kumudāyai namaḥ.—5.

The arms and the hands, after reciting (8) माधव्यै नमः “Mādhavyai namaḥ,” the mouth and the face, after reciting (9) कमल्यै नमः “Kamalāyai namaḥ,” the brows and the forehead, after reciting (10) रुद्रायै नमः “Rudrāyai namaḥ,” the locks of hair, after reciting (11) शङ्करायै नमः “Śaṅkarāyai namaḥ.”—6.

The Crown, after saying (12) विश्वावासिन्यै नमः “Viśvavāsinyai namaḥ,” the head, after reciting (13) कान्त्यै नमः “Kāntyai namaḥ,” the left forehead, after reciting (14) मोहन्यै नमः “Madanāyai namaḥ,” the brows, after reciting (15) मोहन्यै नमः “Mohanāyai namaḥ.”—7.

The eyes, after reciting (16) चन्द्रार्धबद्धारिण्यै नमः “Candraṛdhbadhāriṇyai namaḥ,” the mouth, after reciting (17) तुष्ट्यै नमः “Tuṣṭyai namaḥ,” the throat, after reciting (18) उत्कण्ठिन्यै नमः “Utkanṭhinyai namaḥ,” the breasts, after reciting (19) अमृत्यै नमः Amritāyai namaḥ.”—8.

The left abdomen by reciting (20) रम्भयै नमः “Rambhāyai namaḥ,” the waist, after reciting (21) विष्कम्भ्यै नमः “Viśkambhāyai namaḥ,” the heart, after reciting (22) मण्डहासिन्यै नमः “Maṇḍahāsiṇyai namaḥ,” the stomach, after reciting (23) पटाल्यै नमः “Pātālyai namaḥ.”—9.

The waist, after reciting (24) सुवत्सिन्यै नमः "Suratvāsinyai namaḥ," the thighs, after reciting (25) चम्पकप्रिययै "Champakapriyāyai namaḥ," the knees and the legs, after reciting (26) गौरी नमः "Gauryai namaḥ," the ankles, after reciting (27) गायत्र्यै नमः "Gāyatrīyai namaḥ."—10.

The feet, after reciting (28) धराधर्यै नमः "Dharādhārīyai namaḥ," the head, after reciting विष्णवे नमः "Viṣṇavāyai namaḥ."

Namobhāvānyai, Kāminyai, Kāmadevyai, Jagatapriyāyai, should also be said.—11.

The Goddess should be worshipped like this, and then the Brāhmaṇa and his wife should also be honoured and feasted with sweet food and drink.—12.

A pitcher, full of water and decorated with a pair of white cloths, along with a golden lotus and flower-garlands and sandal, should be given away in charity to the Brāhmaṇa.—13.

Afterwards, the devotee should say, OKumudā Goddess! be pleased and accept this lavapavata. In this way, the Goddess should be worshipped each month. The Goddess Kumudā becomes pleased with the devotee by the observance of this ordinance.—14.

In the month of Māgha, salt should not be taken, raw sugar should be avoided in Phālguna, oil and mustard should be discarded in Chaitra, and honey and sweets should be avoided in Vaiśākha.—15.

In the month of Jaiṣṭha puddings should be avoided, cumin-seed should be discarded in Āśādha, milk in Śrāvaṇa, curds in Bhādrapada.—16.

Clarified butter in Āśvina, honey in Kārttika, coriander in Mārg-śirsa, sugar in Pauṣa.—17.

On the completion of the ordinance, a Kamaṇḍalu, full of water, &c., along with a full vessel, should be given away in charity, each month, in the afternoon.—18.

(1) White balls of sweet (Laḍḍu), (2) mohanbhōga, pudding, (3) cake (purī), (4) gharika cake, (5) sweet cake, (6) sweet cake mixed with spices, (7) maṇḍaka, (8) milk, (9) vegetable, (10) curd rice, (11) inḍari imartī, (12) and avokavartika Gojhā, should be given, one by one, after putting them on the top of the Kamaṇḍalu in each month, i.e., in Māgha, white balls of sweet should be given, in the next month mohanbhōga, and so on.—19-20.

Kumudā, Mādhavī, Gaurī, Rambhā, Bhadrā, Jayā, Śivā, Umā, Rati, Sati, Mangalā, Ratilālasā should be invoked, turn, by turn each month, beginning with Māgha, and say 'priyatām.' The devotee should offer to the goddess the prāsana with panchagavya, and should observe a fast on each of the prescribed days; if he cannot keep the full fast, he might eat something in the night —21-22

Again in the month of Mâgha, sugar should be placed on the Kamaṇḍalu, and, after saying, "Goddess be pleased," should be given away to a Brâhmaṇa in charity:—the golden image of Pârvatî, of the size of an inch, after decorating it with the five gems, rosary, sacred thread, Kamaṇḍalu, the figure of the moon with four arms, white eyes and white clothes; a pair of white cows, decorated with gold and covered with white cloth, along with a milking vessel.—23-25.

One who observes this Rasa Kalyaṇīnī Tritīyā ordinance, becomes instantly liberated from sins and never remains grieved for 9000001000 years. One who gives away an image of Pârvatî, with a golden lotus, each month, gets the benefit of performing a thousand agniṣṭoma sacrifices.—26-27.

The married woman, or the maid, or the widow who observes this ordinance, derives the same benefit and gets good luck and health, and goes to the realm of Pârvatî.—28.

One who reads or hears this, is liberated from the sins of the Kali Age and goes to the region of Pârvatî. One who relates this to others or induces others to observe this vrata, also becomes like the Lord of the Devas and moves about in aerial chariots.—29.

*Here ends the sixty-third chapter describing Râsakalyaṇīnītrītyā vrata.*

## CHAPTER LXIV.

Śiva said :—Nârada ! I shall now explain to you about the ordinance known as Ârdrâṇandakartī tritīyā, which is the destroyer of all sins.—1.

On the third day of the bright fortnight, whenever the moon is in the mansion of any one of the following asterisms, Pûrvâṣāḍhâ (or Uttarâṣāḍhâ), Rohiṇī, Mrigaśīrâ, Hastâ or Mûlâ, the devotee should bathe in water mingled with kuśa and incense.—2.

Afterwards, he should wear a garland of white flowers, white raiments, and use white sandal paste, and then worship goddess Bhavānī, along with Her consort, Mahâdeva, with white flowers and incense, and then seat them in their proper places, and recite the following mantras.—3.

Pârvatî's feet should be worshipped, after reciting "Vasudevyai namaḥ," and Śiva's feet should be worshipped, after reciting "Sankarâya namaḥ," and their legs, after reciting "Śokavinâśīnyai namaḥ and Âṇandâya namaḥ," respectively.—4.

Their hips, after reciting "Rambhâyaī namaḥ" for the goddess, and

"Śivāya namaḥ" for the God Śiva. The waist of the goddess, after reciting "Ādityai namaḥ," and of the God by reciting "Sūlapāṇaye namaḥ."—5.

The navel of the Goddess, after reciting "Mādhavyai namaḥ," and of the God Śambhu, by reciting "Bhavāya namaḥ." The breast of the Goddess, after reciting "Ānandakārinīyai namaḥ," and of Śaṅkara by Indudhāriṇe namaḥ."—6.

The throat of the Goddess, after reciting "Utkanṭhīyai namaḥ," and of the God Hara by "Nīlakanṭhāya namaḥ." The hands of the Goddess, after reciting "Utpaladhārinīyai namaḥ," and of the Lord of the world by "Rudrāya namaḥ." The arms of the Goddess, after reciting "Pārirambhīnyai namaḥ," and of Hara by "Trisūlāya namaḥ."—7.

The mouth of the Goddess, after reciting "Vilāsīnyai namaḥ," and the mouth of Śiva, after reciting "Vṛṣeṣāya namaḥ." The cheek of the Goddess, after reciting "Sasmeralīlāyai namaḥ," and of the God by "Viśvavaktrāya namaḥ."—8.

The eyes of the Goddess, by reciting "Madanavāsīnyai namaḥ," and of the God Trisūlin by "Viśvadhārmī namaḥ." The brows of the Goddess, after reciting "Nṛītyapriyāyai namaḥ," and of the Lord by "Tāṇḍavēśāya namaḥ." The forehead of the goddess, after reciting "Indrānyai namaḥ," and of the God by "Havyavāhāya namaḥ." The coronet of the Goddess, after reciting "Svāhāyai namaḥ," and of the God "Gangādhārāya namaḥ."—9-10.

Then the following prayer should be said to them :—विष्णुपार्वती विष्णुदेवि विश्वमावृणोति यिद्धि । प्रसन्नवदना वन्द्ये पार्वतीपरमेस्वरी ॥ I salute Pārvatī and Paramēśvara, the whole universe is whose body, mouth, hand and feet, the auspicious ones with gracious countenance.—11.

Having worshipped in this way, he should make, according to rules, in front of the image of Śiva and Pārvatī, pictures of lotus, etc., with various coloured powders. He should also make pictures of conch, quoit, flags, tridents (svastika, goad) and chāmara. As many grains of the coloured powder as fall on the ground, the devotee remains for the same number of thousands of years in the realm of Śiva.—12-13.

For four months, in the dark as well as in the bright fortnight, the devotee should give away to the Brāhmaṇas four kamaṇḍalus full of water, grain and gold, and having a vessel of clarified butter and gold on top of them.—14.

Then, for another four months, the 4 kamaṇḍalus should be given away, after placing 4 pots of barley meal (Saktu), along with a vessel, full of sesamum on top of them, and after that, for another four months, 4 pots of

sesamum should be placed on top of the kamaṇḍalus and for one year from the month of Mārgaśīra on the tritīyā tithi the devotee should offer the following eatables to the deities, one in each month (1) Incense : with water (2) flower, (3) sandal and water, (4) saffron and water, (5) curd. (6) unboiled milk (7) washing of the cow's horns, (8) water and flour, (9) water mixed with powdered kuṣṭha (a kind of plant, called *Cistus speciosus*), (10) Andropogon Muricatus, (11) water mixed with powdered barley, (12) cuminseed, sesamum and water.—15-18.

In the worship of this Goddess, white flowers are said to be the best ; and at the time of giving away dāna (presents to the Brāhmaṇas) the following mantra should be uttered.—19.

“ O Goddess Gaurī, be pleased, O Goddess Maṅgalā, the giver of happiness, liberate me from sins, O Goddess Lalitā, promote my good luck, O Bhavānī, fulfil all my desires. ”—20

After a year, the devotee should give away to the Brāhmaṇa and his wife, after saying, “ O Gaurī, be pleased with me,” the following things pitchers, full of salt and raw sugar, natron, sandal, cloth (netra patta) lotus, along with gold, the images of Śiva and Pārvatī made in gold, sugarcane, cotton and bedstead, along with mattress and pillows.—21-22.

One who observes this ordinance, called Ādrānandakarītrītyā, goes to the region of Śiva and attains healthy longevity, wealth and happiness in this world, and never gets grief or woe.—23-24.

Married women, or maidens, or widows also, through the grace of the Goddess, attain the same benefits.—25

The person, acquainted with the rites, duly observing this ordinance, goes to the realm of the Goddess Pārvatī.—26.

One, who hears or relates this ordinance to others, goes to the region of Indra, and is venerated by the Gandharvas for three ages.—27.

The woman, whose husband is alive, and the widow, who observes this ordinance, attain unbounded happiness in their houses, and in the end goes to the region of Pārvatī, along with her husband, and the widow rejoins her husband there.—29.

*Here ends the sixty-fourth chapter dealing with Ādrānandakarītrītyāvratā.*

## CHAPTER LXV.

Śiva said :— I shall now explain to you about the Akṣaya-trītyā (giver of all desires) vrata, on which day the performance of charity, sacrifice or Japa gives inexhaustible benefit to the devotee.—1.



One who keeps a fast on the third day of bright fortnight, in the month of Vaisākha, derives inexhaustible fruit of all his good deeds.—2.

If the asterism Kṛittikā happens to fall on that day, it becomes still more sacred, and charity, sacrifice or yapa performed then, begets inexhaustible benefits.—3.

The progeny of the devotee will be unlimited and her good deeds will have no end, since Viṣṇu is worshipped on that day with Akṣata, it is called Akṣaya tritīyā. On that day, the devotee should bathe in water mixed with unhusked rice (Akṣata). He should also offer unhusked rice to Viṣṇu and to the Brāhmaṇas, or well-made barley meal (Śaktu) should be offered to the Brāhmaṇas as well as taken by the devotee himself. The devotee who does this gets everlasting benefit.—4-5.

One who keeps up, according to rules, this tritīyā ordinance even once, begets the benefit of having observed all the tritīyas, and one who keeps a complete fast on this tritīyā and worships Janārdana, gets the benefit of having performed a Rājasūya sacrifice, and attains bliss.—6-7.

*Here ends the sixty-fifth chapter, describing Akṣaya Tritīyā.*

## CHAPTER LXVI.

Vaivasvata Manu asked :—Lord ! By what vrata does one get sweet speech, worldly prosperity, intelligence, skill in all arts and sciences, inseparable conjugal union, fast friendship and longevity. Pray explain all this to me.—1-2.

The Lord answered :—King ! you have put a very useful question to me. Now listen attentively to the description of Sārasvata ordinance, the mere recitation of which gives so much pleasure to the Goddess Sarasvatī.—3.

The devotee should begin this vrata by adoring the Brāhmaṇas on the morning of the day which is most proper for the worship of the Goddess he usually worships.—4.

Or, the fast should be observed on a Sunday and the Brāhmaṇas fed with rice, cooked in milk and sugar, after consulting the stars and determining an auspicious hour for the feast.—5.

According to his means, the devotee should give away gold and cloth in charity, and should then worship Gāyatrī with garlands of white flowers, and with white sandal, &c.—6.

And then pray, "O Goddess ! as Brahmā, the father of the universe,

never lives in the Brahmaloṅka separate from you ; in the same way be pleased to give me boons.—7.

“ Goddess ! the sacred Vedas, the Śāstras, the songs and the dances, &c., are not apart from you ; let by your grace success attend me.—8.

“ O Goddess Sarasvatī ! protect me with your eightfold body, *viz.*, Lakṣmi, Medhā, Dharā, Puṣṭi, Gauri, Tuṣṭi, Prabhā and Matī.—9.

Gāyatrī with a Viṇā (a kind of harp), a rosary of Akṣa, a Kamaṇḍulu and a book in each hand, should be worshipped with devotion, with white flowers and unhusked rice, &c. The pious devotee should, then in silence, take his meals, morning and evening, without speaking a word at the time. He should worship the Brahmavāsinī (Gāyatrī), on the fifth day of both the fortnights. He should also offer her a quantity of (Prastha) measure of rice, placed in a vessel and full of clarified butter and milk and gold, by invoking her in the following words :— “ Gayatrī, be pleased with these.”—10-11.

The devotee, following this rite, should observe the vow of silence in the evening, and should have in the daytime no meal, till 13 months are over.—12.

On the completion of the ordinance (vrata), the devotee should take white rice, and, before doing so, should feed a Brāhmaṇa and give him a couple of clothes.—13.

Then he should give away, in honour of the Goddess, the flags, bells, a silver-eyed milch cow, sandal, a pair of clothes, and a crest jewel. Afterwards, the preceptor should be worshipped with devotion, with garlands, cloths and sandal paste, without giving way to miserliness.—14-15.

One who worships Sarasvatī in this way, becomes learned, wealthy and gets a melodious voice. Besides this, he goes to the region of Brahmā through the grace of the Goddess. The women folk, observing this ordinance, too, get the same benefit. Such devotees reside in the Brahmaloṅka for three Ayuta Kalpas.—16-17.

One who reads or hears this, goes and enjoys in the region of Vidyādhara, for three Kalpas.—18.

*Here ends the sixty-sixth chapter describing the Sārāsvata Vrata.*

## CHAPTER LXVII.

Manu said :—Lord ! Knower of the rites, the mantras and of the things to be given away in charity at the time of solar and lunar eclipses, I wish to hear from you the method of bathing at those times.—1.

The Lord said :—When the eclipse takes place, at the time when the sun or the moon is in that particular sign of the zodiac under which a person is born, it is necessary that he should bathe in water mixed with herbs, according to the prescribed rituals, as mentioned below. When there is a lunar eclipse, the devotee should get blessings invoked by Brâhmanas and worship four of them with white flowers and sandal paste, and place four flawless pitchers, full of water and herbs, before the commencement of the eclipse, and consider these pitchers as representing oceans.—2-4.

Then the Devas should be invoked, after putting the following things in the pitchers :—The earth of the elephant ward, of the stable, of the chariot-house (or, road), of the anthill, of the tank, of the confluence of two rivers, of the cattle-yard and of the king's gateway, as well as pañchagavya, good and genuine pearls, gorôchanâ, lotus, conch-shell, pañcharatna (five jewels), quartz (crystal), white sandal, (gauges water, mustard, andropogan muricatus, Kumudini (lotus), Rajadanta (ivory), and resin (guggul).—5-7

The Devas should be invoked with the following mantras.—“All the sacred places, seas, rivers, tanks, rivulets, come here to wash off the sins of the devotee.—May the God Indra, the wielder of the thunderbolt, known as sovereign of the Âdityas, and having thousand eyes, come and remove my suffering caused by the (inauspicious) planet.—May Agni, the mouth of the Devas, having seven flames, of immeasurable brightness, come and remove my suffering caused by the lunar eclipse.—May Yama, the rider of the buffalo, representative of justice (Dharma), the witness of the deeds of all men, come and soothe my pain caused by the lunar eclipse.—May the living god Varuna, the ruler of all waters, the rider of the alligator, and wielder of the noose, consisting of sea serpents come and remove my suffering caused by the lunar eclipse.—May Vâyu, who nourishes all creatures in the shape of vital breath, who loves black antelope, come and remove my suffering caused by the lunar eclipse.—May Kuvera, the giver of wealth and master of riches, and armed with sword, trident, club, &c., come and drive away my sin caused by the lunar eclipse.—May Śaṅkara, the rider of the bull and the wearer of the crescent and armed with the bow, called pinâka, come and destroy the pain arising out of the lunar eclipse.—May Brahmâ, Viṣṇu and Arka as well as all mobile and immobile beings existing in the three worlds, come and burn up my sin.”—8-16.

After thus invoking all Devas and other beings, the devotee should sprinkle upon himself the water of those medicated pitchers which are

adorned with white garlands and sandal paste, and then worship the Brāhmaṇas and the family Deity by reciting the mantras laid down in the Rig, Sāma and Yajur Vedas, and then give away a cow, along with cloth to the Brāhmaṇas.—17.

The mantras mentioned above, (in the verses 8-16,) should be written on a piece of cloth or on a lotus leaf, and, placed in an earthen dish with five jewels (gold, diamond sapphire, ruby and pearl, or gold, silver, coral, pearl and rāgapatta). The Brāhmaṇas should place on the head of the devotee, the said dish and await the time of passing away of the eclipse. At the time of the eclipse, the devotee should turn his face towards the east and worship his family God. On the cessation of the eclipse, cows should be given away in charity, and then after a bath, the cloth, on which the above mantras are written, should be given away to the Brāhmaṇa.—18-20

One who bathes according to these rites, after an eclipse, never gets any trouble through unlucky stars, and his family and kinsmen will also prosper.—21

The person following the above rites with devotion, attains highest bliss, free from re-birth.

At the time of a solar eclipse, the mantras mentioned above should be recited by substituting the word Śūrya (the Sun) in the place of Chandra or Moon. The additional gift in the case of solar eclipse must consist of rubies. A beautiful cow should be given away at the time of any eclipse (either solar or lunar), in honour of the moon.—22-23.

One who hears or causes others to hear about this ritual goes to the realm of Indra, after being liberated from all sins, and is glorified there.—24.

*Here ends the sixty-seventh chapter dealing with the ritual of bathing, at the time of solar or lunar eclipse, by a person in whose zodiacal house of birth the eclipse takes place.*

## CHAPTER LXVIII.

Nārada said.—Lord! What should be done to restore the equilibrium of mind in times of distress? How is poverty to be got over? What should be done at the time of the ablution of a woman whose offspring do not survive?—

Lord said:—The sins of the past fructify in one's present life. Disease, misery, loss of dear ones, are only the results of past sins.—2

I shall now describe to you the rituals of bathing on the seventh day of a bright fortnight, that washes off all the sins, which causes prosperity, and destroys all human troubles. I shall also describe to you the rituals of the ablution of a woman, whose offsprings do not survive, as well as for the longevity of old and diseased men as well as of young men. This ablution which is done according to special rites, drives away the uneasiness of the mind.—3 5

In a future Varāha Kalpa, O King, there will be a Vaivasvata Manu also.—6.

Then in the 25th Satyayuga, of that Vaivasvata Manvantara, an illustrious and powerful king, Kritavīrya, the promoter of the Haya-Haya dynasty will be born and thrive.—7.

That king will rule the world, consisting of seven continents for seventy thousand years, O Nārada, with great statesmanship.—8.

He will have one hundred sons who will all die as soon as born, owing to the curse of the sage Chyavana.—9.

Sometime after that the King Kritavīrya will be blessed with a renowned son, named Sahasrabāhu (thousand-armed). He will have beautiful eyes like elephant, will be lucky and possess all the auspicious marks of a king.—10.

His father, Kritavīrya will worship the thousand-rayed Sun according to the Vedic hymns with fasts and vows, in order to ward off the sage's curse, so that the son may not die in infancy. He will then come to know of the rituals of this particular ablution from the God Sun, who will relate to the king the ways of the ordinance that would wash off all sins and allay all misfortunes —11 12:

The God-Sun will say: "King Kritavīrya! I am very much pleased with your devotion and penances: there is no further need of them. I bless you that this son of yours will be long-lived."—13.

I shall now explain to you about the rituals of ablution on the seventh day of a lunar fortnight, in order that all men may be benefited by it. The woman, whose offspring does not survive, ought to bathe on the seventh day of the lunar fortnight, or on the seventh month after the birth of the child.—14.

The worshipper should consult Brāhmaṇas about his lucky stars and then fix some auspicious day for the rituals, avoiding the birth asterism of the child. This ritual applies to old men and to others suffering from illness, etc.—15.

According to the rites of the Ekâgni fire ceremony, the devotee should locate the Fire on an altar, plastered over with cowdung, and cook on that fire pudding (charu), with red rice and cow's milk, and offer it to Sârya and Rudra by reciting the mantras of Rudra and the God Sun.—16.

An offering of clarified butter should also be poured into the fire, after reciting the seven Rik mantras of the Sun, and, similarly, he should offer to Rudra with hymn sacred to Rudra.—17.

In this sacrifice, the fuel of *Calotropis gigantea* and *Butea frondosa* should be used. An offering of barley and black sesamum should be made 108 times in this hōma.

In the same way, another 108 offerings of clarified butter should be made, after reciting Vyâhṛiti mantras. Afterwards, the worshipper should bathe.—18-19.

Four pitchers should be placed in four corners by a Brâhmana versed in the Vedas, with a Kuśa grass in his hand, and a fifth one should be placed in the centre, after filling it in with curds, uncooked rice, etc., reciting the seven Rik verses, and then Agni should be invoked.—20-21.

The central pitcher, which must have no flaw in it, should also be filled in with the sacred water of the Sârya-tirtha. All kinds of gems, and different kinds of herbs, pañchagavya, pañchratna, fruits and flowers, should be placed in the corner pitchers. Afterwards, the pitchers should be covered with cloth, and then located at their respective places.—22.

The earth of the following places should also be put into those pitchers, along with the things mentioned above:—stable, elephant yard, chariot house, anthill, confluence of two rivers, tank, cattle-fold, royal palace gate.—23.

The Brâhmana touching the central pitcher, which is surrounded by four other pitchers, each containing precious stones within them, should recite the Vedic mantras relating to the God Sun.—24.

Seven Brâhmana ladies, along with their husbands, should be worshipped with garlands, cloths, ornaments, etc., according to the means of the devotee. These women should have no bodily defect. Afterwards, the Brâhmana women should perform the ablution ceremony of the woman whose children do not survive, and recite the following words:—

"May this child be long-lived, may this progeny of this woman be long-lived. O Sun, Moon, planets, Stars, Indra, Devas, Lokapâlas, Brahmâ, Viṣṇu, Śiva and other groups of Devas, always protect this child. O Mitra, O Saturn, O other Devas, O Agni, O Bâlagraha, be pleased and never injure the child and his parents."—25-28.

*Note.*—ग्रह = A demon or any planetary influence that injures the child.

After this, the seven Brâhmaṇa women with their husbands and children and wearing white raiments, should be honoured along with the preceptor.—29.

Then the image of Dharmarâja, made in gold and placed on a copper vessel should be given away to the preceptor.—30.

Afterwards with his mind free from jealousy and miserliness, gold, cloth, gems, clarified butter, milk, &c., should be given to the Brâhmaṇas.—31.

The Brâhmaṇas should be fed first and then the devotee should take his meals. After meals, the preceptor should pronounce his blessings in the following words:—"This child may live for a century and may always remain prosperous.—32.

"All his sins be instantly consumed in the submarine fire. (O Brahmâ, Viṣṇu, Śiva, Vasu, Svânikârtika, Indra, Agni, protect this child from all calamities and bless him." The preceptor pronouncing the above blessings should be worshipped.—33-34.

Then a milch cow should be given away in charity to the preceptor who should then be dismissed with proper honors. Then the woman holding her child should salute the Sun and Śaṅkara and eat the remainder of the charu (Śākalya), and then pronounce "Âdityaya namaḥ." This is the way which should be followed to restore the peace of mind caused by evil dreams or calamities, &c.—35-36.

*Note.*—*समर्पण* = The thing which is offered as a libation in the Fire at the time of sacrifice. *समर्पण* = I salute the sun.

One who observes these rituals on a seventh day of a bright fortnight, avoiding his birth-day and asterism, never comes to grief.—37.

The King Kṛitavīrya, most renowned, got long life and ruled the world for a period of ten thousand years, owing to his having observed the above-mentioned rituals repeatedly.—38.

The deity Sūrya, having described this ablution called Saptami-snâna, and which is sacred, sanctifying and giver of long life, vanished then and there.—39.

This Saptamīsnâna, which has been thus described, is most sacred and dispeller of all evils. It is the giver of great benefit to children.—40.

Health ought to be sought from the Sun, wealth from Agni, knowledge from Iṣvara, and emancipation from Janârdana.—41.

This ritual is the destroyer of great sins and giver of happiness to

the children, and the Munis say that one who hears about it attains success.—42.

*Here ends the sixty-eighth chapter describing the Saptamitrata for the longevity of infants.*

## CHAPTER LXIX.

The Lord said :—In the past, during the Rathantara Kalpa, Brahmā asked Śiva on the summit of the Mandarāchala Mountain.—1.

Brahmā said, “ How one may with the performance of slight austerities get unending prosperity and health, O Lord of immortals ? How may men attain emancipation by practising brief austerities ? —2.

O, Mahādeva, nothing is unknown to thee Through thy grace one knows everything Pray, be pleased to explain to me how, by practising small austerities, one may get large reward.” —3.

The Lord Matsya said :—On thus being asked by Brahmā, Śiva, the lord of Umā, the Soul of the universe, the creator of all worlds, began to explain the ordinance, so pleasant to the mind.—4

Śiva said :—After this 23rd Rathantara Kalpa, will again follow Vārāha Kalpa In that Kalpa, also, there will be 14 manvantaras. The seventh of these will be Vaivasvata manvantara. In the 28th Dvāpara yuga of the Vaivasvata manvantara will be born the great God, Vāsudeva-Janārdana. By the end of the same (28th Dvāpara) age, Lord Viṣṇu will manifest Himself in three different ways, to relieve the world of its burden.—5-7.

He will manifest Himself as (1) Dvaipāyana Vyāsa, (2) Baladeva, (3) Śrīkṛṣṇa, and will bring relief to the world by crushing the pride of the wretches like Kāṁsa, etc.—8.

The puri Dwārāvati, which is now known as Kuśasthali, will become Dwārikā and will be planned for the residence of Kṛṣṇa by Viśvakarmā, according to my instructions.—9.

In the noble assemblage which will be attended in that sacred city, in company of their beautiful ladies, by Vṛṣṇi, Yādava and the Kauravas, the Pāṇḍava Bhīmsena, the most illustrious of all assembled there, will, at the close of the paurāṇic discourses, ask Lord Kṛṣṇa, attended by the Devas and the Gandharvas, and He will them explain about the ordinance just now asked by you.—10-12.

O Brahmā after that Bhīmsena will follow the rituals dictated by Lord Kṛṣṇa and will promulgate it in the world:—13.



Bhīmasena is called Vrikodara, on account of his having Vṛika or wolf-like fire given by me in his stomach. His hunger will never be appeased.—14.

*Note.*—"Vrikōdara=A wolf in the stomach."

Bhīma will be most wise, charitable, wealthy, handsome like Cupid, and will have the power of ten-thousand elephants.—15.

The pious who are unable to suppress their hunger and keep up a full fast, should observe this ordinance, which is the best of all for them.—16.

For the benefit of the pious, unable to suppress their hunger, Lord Vāsudeva, the Jagadguru, the soul of the universe, will explain the rituals relating to this ordinance, which will be the giver of the benefits of all the sacrifices, the destroyer of all sins and calamities, the giver of the highest prosperity, the most ancient of all the forms of ordinances and venerated by the Devas.—17-18.

*Note.*—Now follows the explanation of the rituals by Lord Vāsudeva, which is another epithet of Kṛiṣṇa.

Vāsudeva said :— The devotee who may not be able to fast on the eighth, fourteenth and twelfth day of a bright fortnight, or on any other prescribed day, attains unification with Viṣṇu, by keeping a fast on this sacred day only.—19-20.

On the tenth day of the bright fortnight, in the month of Māgha, the devotee should bathe in water mixed with sesamum, after anointing his body with clarified butter.—21.

He should then worship Viṣṇu with the words, "Namaḥ Nārāyaṇāya." The feet of the Lord should be worshipped with "Kṛiṣṇāya namaḥ," the head with "Sarvātmane namaḥ," the throat with "Vaikuṇṭhāya namaḥ," the breast with "Śrīvatsadharāya namaḥ," the four arms with "Chakriṇe namaḥ," "Gadādhare namaḥ," "Varadāya namaḥ," "Śankhine namaḥ," the stomach with "Dāmodarāya namaḥ," the region of Cupid with "Pañchāśarāya namaḥ," the thighs with "Saubhāṣyanāthāya namaḥ," the knees with "Bhūvadhāriṇe namaḥ," the shanks with "Nīlakanṭhāya namaḥ," the feet with "Viśvasriṇe namaḥ." Then the Goddess Lakṣmī should be worshipped with "Devyai namaḥ," "Śāntyai namaḥ," "Lakṣmīyai namaḥ," "Śrītyai namaḥ," "Puṣṭyai namaḥ," "Tuṣṭyai namaḥ," "Dhṛiṣṭyai namaḥ," "Hṛiṣṭyai namaḥ." Afterwards, Garuḍa, the king of birds, swift like the wind, the destroyer of serpents, should always be saluted.—22-26.

Having thus worshipped Govinda, Siva and Gaṇeśa should be worshipped with sandal, incense, flowers, and various kinds of victuals.

Then the devotee should take, in silence, with ghee, the porridge made of nice sesamum and grain, cooked with cow's milk, sugar, and walk a hundred steps.—27-28

Afterwards, the devotee should brush his teeth with a stick of banyan or khadr and then rinse his mouth, facing the east or the north, and holding a kuśa in his hand. After sunset he should perform his sandhyā and then utter: "Om namonārāyaṇāya namaḥ, twāmahaṃ śaraṇagataḥ. I salute Nārāyaṇa, I throw myself under your protection." On the Ekādaśī day, I shall keep a fast and worship Nārāyaṇa and keep a vigil at night; have a bath early in the morning (i.e., on the Dvādaśī) and make an oblation of clarified butter to Fire. Puṇḍarikākṣa, I shall, with mind controlled, eat rice, cooked with milk, with a few good Brahmins. May that be fulfilled by Thy grace, without any obstruction.

With these words, he should sleep on the bare earth. Then, on day-break, he should hear recitations from the Itihāsa, and go and bathe in a river, after rubbing earth on his body. At this time, he should avoid the company of wicked persons.—29-34.

After that, he should perform his sandhyā prayers and offer libations of water to the manes of his deceased ancestors, and then salute Hṛṣīkeśa, the sole sovereign of the seven worlds. Then he should erect a pandal measuring ten or eleven hands, in front of his house.—35-36.

*Note.*—Sandhyā—The morning, noon and the evening prayer, performed by a twice-born

An altar, measuring four hands, should be made in the pandal, and a portal of the same measurement should be made.—37.

He should place there a pitcher of water and worship the Guardians of the quarters (Dikpāla). There the devotee should sit on a black deer skin and over his head place the pitcher of water, after making a hole in its centre. He should allow the water to trickle, drop by drop on his head, and, in the same way, should allow a stream of milk to fall on the head of the symbol of Viṣṇu.—38-39.

There should be made a sacrificial pond, one hand deep, of the shape of a conical triangle and surrounded by three circles, and after that the Brāhmaṇas should be asked to make an offering of milk, clarified butter and sesamum to Lord Viṣṇu, after the rituals of Ekāgni, with mantras sacred to Viṣṇu, after which a stream of clarified butter, of half the size of a winnowing basket (Nispāva), should be poured into the fire as well as the charu, mixed with cow's milk. Thirteen pitchers, full of water, should be placed. The mouths of these pitchers should be covered with plates of

fig leaves containing different kinds of eatables and five jewels and covered with white cloths. Four R̥igvedi Brāhmaṇas should offer sacrifices to Fire, facing north.—40-43.

Four Brāhmaṇas, well up in the Yajurveda, should recite the mantra sacred to Rudra. Another group of four Brāhmaṇas, versed in the Sāmaveda, should be asked to chant the hymns of the Sāmaveda, sacred to Viṣṇu, along with Ariṣṭa hymns.—44

The twelve Brāhmaṇas thus employed should be honoured with garlands of flowers, sandal paste, bed sheets, gold rings, gold sacred threads, gold bangles, and different kinds of cloths. Miserliness should not be exercised in this respect. That night should thus be passed in rejoicings, accompanied with singing and music.—45-46.

Double of all these Dakṣiṇās should be given to the preceptor, and, O Bhīmasena," on the following morning thirteen quiet and good milch cows, with their horns covered with gold, hoofs with silver, covered with cloth and painted with sandal, should be given away in charity, along with milking pots of bell metal to Brāhmaṇas well fed with nice eatables.—47-49.

Then the devotee should take his meal, without acid and salt. Afterwards, the Brāhmaṇas should be dismissed, after being satisfied with dainty dishes.—50

The devotee should follow the Brāhmaṇas for eight steps in company of his son, wife, etc., and should say: "Keśava! the destroyer of all evils, be pleased. Śiva is enthroned in the heart of Viṣṇu and the Viṣṇu in the heart of Śiva. As I do not see any difference between the two, so there may be long life and prosperity to me"—51-52

With these words, the devotee should send the pitchers, the cows, the bedding, the clothes, &c, to the house of the Brāhmaṇas.—53.

If many beddings cannot be given, then only one should be given away, with all necessary requisites.—54

One who wishes to acquire vast wealth should read the Purāṇas that day.—55.

"O Bhīmasena! You should also keep up this ordinance (vrata), without pride and with purity of heart. I have dictated all this out of affection for thee Bhīma! This ordinance observed by you will be known after your name." The ordinance (vrata) of Bhīmasenā dwādaśī is the dispeller of all ills, and was known as Kalyāṇinī in the past Kalpas. O Valiant one! You will be the first to observe this ordinance (vrata) during this Varāha Kalpa, having remembered all about it, you

will be liberated from all sins and attain the rank of the Lord of Devas (Tridaśas). The public women of other Kalpas having observed this vrata, have become celestial nymphs (Apsarās). One dairy maid, of a previous Kalpa (Āvira Kanyā), having observed this vrata out of curiosity alone, has now become Urvaśī in the heaven of Indra. The daughter of a Vaiśya became the daughter of Pulama and the queen of Indra, by virtue of this ordinance ; and, similarly, Satyabhāmā, the maid of that girl, has become My beloved.”—56-60.

The Sun also on account of having bathed in a thousand torrents on the Kalyāṇadvādaśī, got His shining body, surrounded by halos, and has become the thousand-rayed Vivasvan.—61.

In former times, the same ordinance was observed by Mahendra and other gods, by the Vasus and by Asuras. No one, even with a thousand tongues, can adequately describe its effect.—62.

Kṛiṣṇa, the King of Yādavas, will describe this tithi which, when observed, dispels all the sins of the iron (Kali) age, and liberates all his manes from the region of Yama, (Naraka).—63.

One who devoutly hears about it or reads it for the good of others, gets whatever he desires and even becomes unified with Brahmā.—64.

What was in the former Kalpa, known as Kalyāṇt-dvādaśī of the month of Māgha, will come to be known as Bhīmadvādaśī, when observed by Bhīmasena, the son of Pāṇḍu.—65.

*Here ends the sixty-ninth chapter, describing the Bhīmadvādaśīvrata.*

## CHAPTER LXX.

Brahmā said :—Śiva ! I have heard of the efficacy of Varṇa Āśrama as well as of good conduct, as prescribed by the Dharma Śāstras. I am now desirous of hearing the practice and conduct of public women.—1.

Śiva said :—There will be 16,000 wives of Kṛiṣṇa in the Yuga mentioned before. When once, in the spring time, those ladies, having decorated themselves with ornaments, would be drinking together on the banks of a pond studded with full-budded lotus flowers, dancing with the wind and resounding with the melodious notes of the cuckoo and musical tunes of the big black bee, they will see Lord Śāmba, beautiful like Cupid, having eyes handsome like those of a gazelle, and wearing the garlands of mālātī, passing by. They will cast on him amorous glances, their hearts being fired with lustful feelings and they being targets of the arrows of Cupid.—2-6.

Lord Kṛiṣṇa will come to know all that with his mental vision, and will curse them as follows: 'Because you cherished the desire of amorous pastime during my absence, all of you will be taken away by bandits.'—7.

'Then those ladies, overcome with grief on account of such a curse, will please Kṛiṣṇa (by their prayers), when the Lord will say: 'Dālbhya Rīṣi of eternal soul, the favourite of the Brāhmaṇas, will teach you a vrata, which will be the means of your liberation from the bondage and which will actually free you all. This vrata will be of great benefit to futurity. With these words, the Lord of Dvārāvātī left them.—8-10

Then, ages after, there will be a great slaughter, owing to the mūśala affair; and Lord Kṛiṣṇa, after relieving the universe of its great burden, will go to heaven. The Yādavas will have ceased to exist; and the ladies of Kṛiṣṇa will be seized by robbers, a warrior, like Arjuna, being defeated (and unable to protect them). These robbers will take them to the seashore and enjoy with them there. When these ladies will bemoan their hard lot, the sage Dālbhya, will appear before them. Those ladies will worship the sage by offering him arghya and salute him again and again. They will then, with tearful eyes, remember their past enjoyments, use of garlands and sandal paste, and think of their Lord, the unconquerable master of the universe, as well as of flowers and the beautiful city of Dwārikā, glittering with its riches and gems, and of their respective abodes therein, the Divine forms of their sons dwelling in that sacred city. Then they will put the following question to the sage, standing before him:—11-16.

"Sage! We have all been forcibly defiled by these robbers. Now we have lost our Dharma and place ourselves at your mercy. O, Seer! Pray explain, why we have been degraded to the status of concubines, we, who have been united with God. You have been ordained by the wise Kṛiṣṇa to be our guide. Pray explain to us the duties of concubines." Thus questioned, the sage will say.—17-19.

Dālbhya said:—"Ladies! in the days gone by, all of you were sporting in the Mānsarovara lake, when Nārada chanced to go there. Then you were the daughters of Agni, in the form of nymphs. You did not salute the sage, but asked him how Nārāyaṇa, the Lord of the universe, would be your husband. Nārada blessed you with the boon asked for, but also cursed you for not saluting him. He said that, by giving away two beddings, according to prescribed rites, on the twelfth

day of the bright fortnight, in the months of Chaitra and Vaisākha, you would get Kṛṣṇa as your husband in the next life."—20-23

And cursed you as follows :—" Because in your conceit of beauty and prosperity you have omitted to salute me before putting me this question, you will also be separated from Kṛṣṇa and will be lowered to the rank of public women, after being forcibly carried away by thieves. In consequence of the curses of Nārada and Kṛṣṇa you gave way to lustful feelings and have become prostitutes. Now listen to what I say.— 24-25

Once upon a time thousands and thousands of the demons (Dānavas, Asuras, Daityas and Raksāsas) were killed in the war between the Devas and the demons Indra told their numberless widows and those women who were forcibly seized and enjoyed, to lead the life of prostitutes and remain devoted to the kings and the Devas.—26-28.

Indra continued, ' You should look upon, with equal eye, the kings your masters and on Śūdra. All of you will attain prosperity, according to your fate. You should satisfy those who would come to you with adequate sum of money to enjoy your company, even if they be poor. But you should not give pleasure to proud men. You should give away cow, land, grain and gold, according to your means, in charity on the sacred day of worshipping the Devas or the ancestors. You should act as the Brahmanas will say. In addition to this, I shall also tell you an ordinance (or vrata), which all of you should blindly practise.'—29-32.

This ordinance has been held to be the best means of crossing unscathed the sea of the evils of life, by those learned in the Vedas. The women folk should bathe in the water mixed with several herbs, on a Sunday, when there falls Hasta, Pūṣya or Punarvasu asterism. They should then approach the God of Love and worship Puṇḍarikākṣa, by reciting the names of Cupid, viz. —The feet of Viṣṇu, the God of the gods, should be worshipped with the words, " Kāmāya namaḥ," the legs with " Mohakārtine namaḥ," the region of Cupid with "Kandarpanidhaye namaḥ," the waist with "Prīti mate namaḥ," the navel with " Sankhyasamudrāya namaḥ," the stomach with " Rāmāya namaḥ," the heart with " Hridayeśāya namaḥ," the breasts with " Ahlādakārtine namaḥ," the throat with " Utkanṭhāya namaḥ," the mouth with Ānandakārtine, namaḥ," the left limbs with Puṣpadhanvāya namaḥ," the right limbs with Puṣpabanāya namaḥ, the head with " Mānasāya namaḥ," the hair of the head with " Vilolāya namaḥ," and all the body with " Sarvātmane namaḥ."—33-38

They should then salute the respective Gods and Goddesses with the following mantras, "Namah Śivāya, namah Śantāya," "Namah Pāsankuśadharāya," "Namah Gadine," Namah Pitavastrāya (yellow-robed one)" "Namah Śankhachakra-dharāya," "Namah Nārāyaṇāya," "Namah Kāmātinane," "Namah Sarvasantyai." "Namah Prītyai," "Namah Ratyai," "Namah Śriyai," "Namah Puṣṭyai," "Namah Tuṣṭyai," "Namah Sarvārtha saṃpade."—39-40.

The women folk should then worship the Lord, whose body is cupid himself, by offering Him incense, flowers, sandal and eatables.—41.

Afterwards, the Brāhmaṇa, well versed in the Vedānta, who must be virtuous and free from bodily deformity, should be honoured with the offerings of incense, flowers, sandal.—42.

And a quantity (of the measure Prastha) of uncooked rice, along with a pot, full of clarified butter, should be given away to the same Brāhmaṇa, after saying, 'Lord Mādhava, be pleased.'—43.

That Brāhmaṇa should be well fed and be devoutly looked upon as cupid, for the sake of sexual enjoyment.—44.

Each and every desire of that Brāhmaṇa should be satisfied by the woman devotee. She should, with all heart and soul and with a smile on her face, yield herself up to him.—45.

This rite should be observed on every Sunday; and the devotee should give away the above-mentioned quantity of uncooked rice for a period of thirteen months; at the expiry of which, the same Brāhmaṇa should be given a full bedding, with all its requisites, viz.—pillows, good sheets, dipa (lamp), a pair of shoes, umbrella, sandals, a small piece of mattress to sit upon.—46-48.

Next, that Brāhmaṇa, with his wife, should be honoured with gold threads, gold rings, fine cloth, bangles, and with incense, garlands of flowers and sandal paste.—49.

The images of Cupid and Rati, seated on a plate of copper, placed on a vessel full of molasses, their eyes being of gold and they being well dressed, should be given away, along with a fine milch cow, a vessel of bell metal and a piece of sugar cane, by reciting the mantra of the following signification.—50-51.

'As I do not make any difference between Viṣṇu and Cupid, so O Lord Viṣṇu, be pleased to always fulfil my desires'—52.

'O Keśava! as the Goddess Lakṣmī never remains apart from you, in the same way make my body Your dwelling place.'—53.

After that, the Brâhmaṇa, accepting the image of Cupid, should pronounce the following Vedic mantra. 'Ka Idam Kasmât, &c.'—54.

Then the Brâhmaṇa should be dismissed, after being circumambulated, and beddings and other things should be sent to the house of the Brâhmaṇa.—55.

Henceforth, any Brâhmaṇa coming to them for the sake of sexual enjoyment on a Sunday, should be respected and honoured.—56.

In this way, the good Brâhmaṇas should be kept satisfied for a period of thirteen months; but if they go abroad, their course of action will be different.—57.

If, with the consent of that Brâhmaṇa, another handsome person come to them, these women should, with love and affection and to the best of their ability, perform all the fiftyeight kinds of observances of Love, favourite of man and gods, which would lead to pregnancy and which is not harmful to their soul's welfare.—58-59

I have described to you this vrata in detail, which, when always performed, never leads the prostitutes to sin.—60.

I have fully related to you what Indra said to the women of the Dânavas (demons) in ancient days—61.

O, Women of beauty ! This vrata is the dispeller of all sins and giver of innumerable benefits. I wish well of you : hence you should do as I told you.—62.

She (the well-favoured), who follows this ordinance strictly, goes to the region of Mâdhava, and is honoured by the Devas, and in the end obtains a place in the Viçnu-loka.—68.

The Lord said :—"The sage Dâlabhya, having thus taught those women how to observe this ordinance, will go to his own place ; and those women of divine origin will practise the vrata, as directed."—64.

*Here ends the seventieth chapter describing Ananḡadâurvrata (Gift of cupid).*

## CHAPTER LXXI.

Brahmâ said.—"Lord be pleased to explain to me the ordinance, by the observance of which there may be no separation between husband and wife, nor should there be any grief, disaster or pain."—1.

Lord said.—Keshava always reposes in company with Lakṣmî, in the ocean of milk, on the second day of the dark fortnight, in the month of Śrâvana.—2.



By worshipping Govinda on that day all the desires are fulfilled ; and by giving away cows, land, gold &c., the devotee goes and resides in the region of Viṣṇu for a period of 700 Kalpas.—3.

The ordinance is known under the name of *Adūnyasayanādvityā*, on which day Viṣṇu should be worshipped, according to the rituals and mantras mentioned hereafter.—4.

The devotee should pray :—" O, Śrīvatsadhâri, Śrīkanta, Śrīdhâmana, Śrīpati, Avinâsi, let this house-holder's life of mine which is the giver of *trivarga* (dharma, artha and kâma) may never be destroyed.—5.

O Puruṣottama ! let there be no destruction of my Agni or Pitris, nor let there be any separation between husband and wife.—6.

Deva, as you never remain apart from your consort, Lakṣmī, similarly, let there be no aloofness between me and my wife.—7.

Madhusūdana ! as your household is never bereft of the goddess Lakṣmī, similarly, let not mine be devoid of my wife".—8

After this prayer, the hymns of Viṣṇu should be sung in accompaniment of various kinds of musical instruments, if that may not be feasible, then the mere ringing of the bell is sufficient, for a bell is an embodiment of all musical instruments.—9

After thus worshipping Govinda, the devotee should have his meals at night, avoiding oil and salt and acids.—10.

In the morning, the image of Lakṣmī and Viṣṇu, candle, food grain, cloth, utensils, and bedstead should be given away.—11

A pair of sandals, shoes, umbrella, chāmara, mattress, white sheet should also be given away with the bedstead.—12

Pillows, bedding, fruits, ornaments, should also be given away, along with the bedstead, according to the means of the worshipper, without exercising jealousy and miserliness, to a Brâhmana, who may be versed in the Vedas and be a devotee of Viṣṇu, having a large family and having no bodily defects.—13-14.

At the time of giving away the bedstead, the Brâhmana, along with his wife, should be seated on it, and the former should be given a vessel, full of nice eatables—15.

The image of Viṣṇu should be given away to the Brâhmana after placing it on a pitcher full of water.—16.

A woman with a husband, or a widow, who keeps up this ordinance according to the prescribed rites, without niggardliness, goes to and resides in heaven. They, being always dutiful and free from sorrow and blessed with sons, cattle and wealth, always remain in company of their husband.

without being separated so long as the sun, moon and stars remain in heaven. —17-18.

Their sons, cattle and wealth are never destroyed, and the devotee goes to the region of Viṣṇu where he resides for 77,000 kalpas.—19.

*Here ends the seventy-first chapter describing the Aśvinyūśāyanavratā.*

## CHAPTER LXXII.

Siva said.—“Brahmā! Now listen to the ordinance that will be the giver of wealth, and will come in vogue at the end of future Dwāpara. It is in the-form of a conversation between Yudhiṣṭhira and the sages, Pippalāda, etc.”—1.

“Yudhiṣṭhira, the pious, will go to Naimiṣāranya before the sage Pippalāda, and put this question to him”—2.

Yudhiṣṭhira said :—“(O sage! How health, prosperity and firm faith in religion can be maintained, and how can unflinching devotion be centred in Śiva and Viṣṇu, and how may one be free from all bodily defects.”—3.

Siva said :—“Brahmā! I shall now tell you the reply of the sage Pippalāda to the queries of Yudhiṣṭhira.”—4.

Pippalāda said :—“King! you have put a most useful question. I shall now tell you something about it.” So saying, he will describe the Aṅgāravratā. About this, there is the following ancient story :—5.

There took place a dialogue between Virôchana and Bhārgava—6.

Once upon a time, the mighty sage, Śukra, seeing Virôchana, the handsome, sixteen-years-old son of Prahlaḍa, laughed, and saying, Sādhu, Sādhu, addressed him, “O mighty armed Virôchana! O prince! O may you be always prosperous.” Then Virôchana, the enemy of the Devas, wondering at the laughing of the sage, inquired :—7-8

“(O Brāhmaṇa! tell me the reason of your laughter without any apparent cause and why did you again say, Sādhu, Sādhu, to me.—9.)

Śukra said :—“I laughed on the sudden remembrance of the glory of the Vratā (which you had the good luck of witnessing in your past life and which gave you this handsome form).—10.

In ancient times, a drop of perspiration trickled down the forehead of of Śiva at the time of His getting into rage to annihilate Dakṣa.—11.

That drop penetrated into all the seven lower regions and dried up all the seven oceans. Afterwards, out of the same drop, Virabhadra,

with many a mouth and eyes emitting flashes of fire from them, was born. He was endowed with myriads of hands and feet, and destroyed the sacrifice of Dakṣa. This Earth-born Virabhadra destroyed the sacrifice of Dakṣa and then attempted to burn up the three worlds. Whereupon, Śiva intervened, when He saw Virabhadra was going to consume the universe, and made him abstain from his campaign of destruction—12-13.

Śiva said :—" Virabhadra ! You have destroyed the sacrifice of Dakṣa, and now you should not consume the universe. Be calm. You will be prime in the mansion of auspicious planets, and people will worship you through my favour. —14-15.

" You will be known as Aṅgāraka (the planet Mars), the son of the Earth, and your form in the Divine region will be a peerless one in beauty.—16.

" On the fourth day of a bright fortnight, when it falls on a Tuesday, the people worshipping you will get everlasting beauty and prosperity and health."—17.

Hearing such words of Śiva, that son of the Earth, instantly became placid and afterwards turned into a planet.—18.

" Some Śudra was worshipping that planet Mars, and you saw the ceremony, on account of which you are so handsome and renowned, O you son of Prahlāda. You are known as Virôchana by the Devas and the Asuras, because you possess various (vi) far-reaching intelligence (Rochi), and hence you are called Virôchana (far-reaching light). I was astonished to see the great beauty possessed by you simply by your looking at the ceremony of Aṅgārakavrata, and consequently I greeted you with the words Sādhu, Sādhu, thinking of the great-mahātmya of that vrata. When, by merely looking at that ceremony, one gets beauty and lordliness as yours, I do not know what would be the case if a man were to observe this ordinance."—19-22.

" O Prince ! You looked with faith at the ceremony of giving away the cows, &c , in charity, at the conclusion of the vrata performed in honour of Mars, the son of Earth, by a low-born despicable Śudra, and consequently you have been given such a handsome form and are born in the royal family of Daityas."—23.

Śiva said :—" On hearing those words of Śukra, Virôchana was very much astonished and asked him."—24.

Virôchana said.—" O sage ! I am eager to hear about the ordinance as well as about the charities witnessed by me in my previous life."—25.

"Pray explain to me the glory and the rituals connected with that ordinance." Hearing those words of Virôchana, Śukra, began to explain it in detail.—26.

Śukra said.—O Dānava ! if the 4th day of the bright fortnight fall on a Tuesday, the devotee should bathe after rubbing earth over his body, and then wear rubies.—27.

He should mutter the mantras, "Agnimûrdhâ diva," by turning his face towards the north. If the devotee be a Śudra, he should silently, without uttering any mantra, meditate over the form of Bhauma (Mars). The company of women should be avoided that day.—28.

At dusk, the court-yard of the house should be plastered with cow dung and adorned with floral wreaths, and uncooked rice should be placed all round.—29.

Thereafter, worshipping Bhauma, a lotus of eight petals should be drawn in saffron. If saffron is not available, then it should be drawn by red-sandal.—30.

Four pitchers, full of eatables, should be placed, and uncooked rice and rubies should be placed in them.—31.

The pitchers should be located in the four corners, and fruits, flowers, incense, etc., should be placed over them.—32.

Then a milch cow, with her horns covered with gold, and hoofs with silver, should be given away to a Brāhmana in charity, along with a milking vessel of bell metal, and her calf. So also should be given an ox, and the seven kinds of grains tied in seven different pieces of cloths—33.

An image of the size of a thumb should be made in gold. Its four arms should be extensive. The image should be placed on a vessel of gold, and the vessel should be placed on raw sugar and clarified butter—34.

Afterwards, all that should be given away in charity to a Brāhmana, who is versed in the sacrificial rites, is able to restrain his passions, is calm and modest, is well-born and has large family. It should never be given to a Brāhmana, who is a hypocrite. Then the devotee should recite the following mantras, with his hands folded.—35.

'O, Son of Earth, O blessed one, you have been born of the sweat drop of lord Śiva, I pray you for beauty and have taken shelter under you. Be pleased to accept this arghya, I salute you. Pray accept this libation of water.'—36.

Note :—(The mantra in the original is this :—

भूमिपुत्र महाभाग स्वेक्षेन्न व पिनाकिनः ।

कपार्यो त्वां प्रपन्नोऽहं गृहाणार्घ्यं नमोऽस्तु ते ॥

The libation of water (arghya), mingled with red sandal, should be made by reciting the above mantras, and the Brāhmaṇa should be worshipped with red sandal, red flowers, and red cloths, etc.—37.

By uttering the same mantra, a cow, with an ox, should be given away in charity in honour of Mars, and a bedstead, well-arranged with all its requisites, should also be given away.—38.

All the nice things available or the things appreciated by the devotee wishing to acquire everlasting benefits, should be given away in charity to the Brāhmaṇa — 39

After this, the Brāhmaṇa should be circumambulated and dismissed, and the devotee should take his evening meal with clarified butter, avoiding salt and acid.—40.

I shall now describe to you the benefits that accrue to the devotee by observing this Aṅgāraka vrata for eight times or even four times with devotion.—41.

He gets handsomeness, luck, and devotion to Śiva and Viṣṇu in all his lives, and becomes the king of the seven realms.—42.

He lives for seven Kalpas in the clime of Śiva after death, and, O Prince of the Daityas! You should also therefore perform this Vrata.”—43.

Pippalāda said.—After thus describing the rituals, the sage Śukra went away and Virōchana, the Prince of the Daityas, afterwards kept this observance, according to the prescribed rites, and O King Yudhiṣṭhira! You should also keep it. For the knowers of Veda say that its fruit is inexhaustible.—44.

Śiva said.—Hearing all this from the sage Pippalāda, the King Yudhiṣṭhira, of the wonderful deeds and prowess, said :—“Let it be so.” He then performed this Vrata. One who hears about it, after pondering over the words of Pippalāda with attention, also gets the same benefit by the grace of the lord Mars. — 45.

*Here ends the seventy-second chapter describing the Aṅgārakavrata.*

## CHAPTER LXXIII.

Pippalāda said.—“King! now listen to the rituals pertaining to the pacification of the malignant aspect of the planet Śukra (Venus). On the beginning of a journey or its end, or on the occasions of the appearance and the disappearance of Śukra. a vessel of silver, gold or bell metal

should be made and filled in with white flowers, white cloth and uncooked rice.—1-2.

A silver image of Śukra should be made and given away to a Brāhmaṇa versed in the Sāmaveda, after decorating it with pearls and placing it on the top of the vessel.—3.

At the time of giving away the image, the following mantra should be uttered :—‘O, master of all realms, O, Bhrigunandana, O Kavi, salutations to you. Accept this arghya for the fulfilment of my desires’. The arghya mantra is.—4.

नमस्ते सर्वलोकेश नमस्ते भृगुनन्दन ।

कवे सर्वार्थसिद्ध्यर्थं गृहाणार्घ्यं नमोऽस्तुते ॥

The person who thus gives away all the things, mentioned above, in charity, according to the aforementioned rites, when undertaking a journey, etc., at the time of the appearance of Śukra, goes to the region of Viṣṇu, after getting all his desires fulfilled.—5.

The devotee should not take his meals until he has finished his worship of Śukra by offering Him white flowers, fried cakes and cakes of urad pulse and things made of wheat and gram. The person who does so attains trivarga (religious merit, wealth and enjoyments).—6.

Yudhiṣṭhira! the worship of Brihaspati (Jupiter) has been described in the same way, to which now listen. An image of Brihaspati should be made in gold and placed in a golden vessel, after being dressed in yellow cloth. The devotee then should bathe in water mixed with sesamum, or with water mixed with the juice of butea-frondosa or Panchagavya.—7-8.

He should then put on yellow raiments and paint his head with sandal mixed with saffron, and then pour libations of clarified butter in the fire. Then, after saluting Brihaspati, the image should be given away to a Brāhmaṇa, along with a cow.—9.

Brihaspati should thus be saluted :—‘Salutations to Brihaspati, the giver of solace to those falling under the influence of evil stars.’—10.\*

O, son of Kuntī! One who thus worships Brihaspati on a Śankrānta or on undertaking a journey or on other auspicious occasions, attains all his wishes.—11.

*Here ends seventy-third chapter describing the Pūjā of Jupiter and Venus.*

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\* Note.—The prayāma mantra of Brihaspati is as follows :—

नमस्तेऽङ्गिरसा नाथ वाक्यते च वृहस्पते ।

कुरुमही पीडितानामनुताय नमो नमः ॥

## CHAPTER LXXIV.

Brahmā said :—Lord Śiva ! you are the One, who sees all beings safely through the ocean of the world, pray therefore describe some such ordinance, as may lead people to cross the sea of the world in safety, and attain health, heaven and happiness.—1.

Śiva said :—Brahmā ! I shall describe to you the Saura dharma, consisting of the following vratas : (i) Kalyāṇa saptamī (ii) Viśokasaptamī. So also (iii) Phala Saptamī, the destroyer of sins and giver of great merit. Similarly, (iv) the sacred Śarkarā Saptamī (v) Kamala Saptamī (vi) Māṇḍāra Saptamī, (vii) Śubha Saptamī, the giver of auspiciousness. These are the givers of endless merit. All these have been respected by the Devas and the Ṛṣis, and I shall describe their rituals to you, one by one, in due order.—3-4.

When a Sunday falls on the 7th day of a bright fortnight, it is known as Kalyāṇini or Vijayā Saptamī. On that day the devotee should bathe in cow's milk, in the morning, and put on white clothes, and then sit facing the east and draw the picture of an eight-petalled lotus flower, made of uncooked rice powder. He should, then, draw a circle round that lotus, and in the centre of it draw its pericarp, with the same material. Then, on all sides of it, he should draw eight pictures of the Sun with flowers and rice. The devotee should put a pinch of uncooked rice on each petal of the lotus, after reciting the following mantras :—“Tapanāya namaḥ, Mārtaṇḍāya namaḥ, Divākarāya namaḥ, Vidhātṛe namaḥ, Varuṇāya namaḥ, Bhāskarāya namaḥ Vikartanāya namaḥ, and Ravaye namaḥ, respectively, beginning with the picture of the Sun on the Eastern petal, and then on those on the South-Eastern, Southern, South-Western, Western, North-Western, Northern, and, lastly, on the North-Eastern petals.—5-9.

*Note.*—A pinch of uncooked rice should be placed on each petal after reciting one name each time, until it is placed on each eight petals, viz.—On the petal in the eastern direction by reciting Tapanāya namaḥ, and so on.

At the commencement, as well as at the end, and so also in the middle, of placing rice, he should recite the Mantra Paramāt-manā namaḥ. Then at the end, the God-Sun should be saluted.—10.

The Sun should be worshipped on the altar by being offered white cloth, fruits, incense, flowers, sandal paste, eatables and raw sugar, along with salt, all of which should be given away in charity to Brāhmanas.—11

Afterwards, good Brāhmanas should be devoutly worshipped with raw sugar, clarified butter and milk, and then they should be given gold placed on a dish, containing sesamum.—12.

Then the Brāhmaṇas should be dismissed with fees, after reciting the 'vyāhṛiti' mantras. The devotee should then go to sleep and then, after getting up in the morning, he should bathe and finish his japa (prayers) and take rice cooked in clarified butter and sugar in company of the Brāhmaṇas.—13.

After meals, the devotee should give away to the Brāhmaṇas, who may be free from hypocrisy, a pot, full of clarified butter, and a piece of gold, along with a pitcher, full of water.—14.

At that time the devotee should say : " O, Adorable Sun, the Supreme Self, be pleased." The worship of the Sun should thus be followed for a year, the bright Saptamī of every month, and in the 13th month, 13 cows, with their mouths covered with gold and bodies adorned with clothes and ornaments, should be given away.—15-16.

If one cannot afford 13 cows, he may give only one. The observer of this ordinance should not exercise miserliness and jealousy. Those who do so, go to hell.—17.

One who thus observes the Kalyāṇa Saptamī ordinance, goes to the region of the Sun, after being liberated from all sins, and obtains long life, health and prosperity on this earth.—18.

This Saptamī, which is the destroyer of all sins and venerated by the Devas, is known as Kalyāṇa Saptamī, the remover of all evils.—19.

One who reads or hears about this kalyāṇa Saptamī, the giver of endless merits, is freed from all sins on this earth.—20.

*Here ends the seventy-fourth chapter describing the Kalyāṇa Saptamī vrata.*

## CHAPTER LXXV.

Siva said :—O sage ! I shall now tell you about the Viśoka Saptamī (the Sorrow-Destroying fast) the observance of which fast frees the devotee from all grief.—1.

*Note :—Viśoka=Free from grief.*

On the sixth day of the bright fortnight, in the month of Māgha, the devotee, after brushing his teeth in the morning and rubbing the body with black sesamum, and bathing, should fast the whole day ; and at night, again brushing his teeth, he should take krisarā pudding (consisting of rice, sesamum and a pulse cooked in milk and eaten with ghee and without salt). Then go to bed as a Brahmachāri.—2.



On the following morning, after bathing and finishing his daily prayer and so being pure, he should have a lotus made of gold, and worship it by pronouncing 'Aikāya namah'—3

*Note:—Aikāya namah=Salutations to the Sun*

The lotus should be worshipped with red kaneera flowers and a piece of red cloth. The devotee should pray to the Sun in these words.—'O Aditya' as this world becomes free from all grief at Thy rising, in the same way, let me also be free from sorrow, in all my lives, and may I have always firm faith in Thee. —1

Thus, having performed Pūja on the sixth day of the bright fortnight, the Brahmanas should be worshipped with devotion. The worshipper, after taking cow's urine, should go to bed\*. Then, on the following morning, rising from his bed, bathing and finishing his daily prayers, he should offer food to the Brāhmanas, in a vessel containing raw sugar. Then the golden lotus should be given away to a Brahmana, along with a pair of red clothes mentioned above. —5, 6

On the Saptami (seventh) day, oil and salt should be avoided, and the devotee should observe a vow of silence and listen to some Pūrana —7.

The ordinance should then be continued on the seventh day of each fortnight, till the next month of Magha —8

On the conclusion of the ordinance, a pitcher of water, along with a golden lotus should be given away, and a bedstead, with all its requisites and a milch cow should also be given away —9

One who keeps up the Viśoka Saptami ordinance, according to the rites mentioned above, without giving way to miserliness, attains bliss, and never gets any sorrow for a period of ten padmas, and is also free from disease. He also attains his wishes, and if he observes it without any desires, he becomes united with Brahma —10-12

One who reads, listens to, or relates this vrata of Viśoka Saptami, goes to the realm of Indra and never gets any sorrow. —13

*Here ends the seventy-fifth chapter dealing with Viśoka saptamī vrata  
or the Sorrow-Destroying fast*

## CHAPTER LXXVI

Siva said — "I shall now describe to you the Phala Saptami, (fruit gift fast) the observance of which liberates the devotee from sins and leads him to heaven —1

\* This ceremony relates to the *śaṣṭhī* day

In the month of Mārgaśīra, on the seventh day of the bright fortnight, the devotee, after fasting, should give away a lotus of gold, along with sugar, to some Brāhmaṇa with a large family. A golden image of the Sun, weighing one pala in measure, should also be given away to a Brāhmaṇa in the afternoon, when the devotee should say, 'O Sun; be pleased on me.'—2-3.

On the following day, that is, on Aṣṭamī, the Brāhmaṇas should be worshipped with devotion and fed with milk and fruits; during that period of the day, so long as there is any portion of the Kṛiṣṇa Saptamī remaining, and on every seventh day of the dark fortnight, fruits should be given away in charity.—4.

In the same way, any fruit made of gold, and a lotus, along with sugar, utensils, cloths and flowers should be given away on each seventh day of the dark and the bright fortnights in the month, for a full year.—5-6.

The following names should be recited, one after the other, each month :—Bhānu, Arka, Ravi, Brahṁā. Sūrya, Śukra, Hari, Śiva, Śrīmān, Vibhāvasu, Tvaṣṭā, and Varuṇa.—7.

Out of the names mentioned above, one name, turn by turn, should be recited monthly, on the seventh day of the dark or bright fortnight. The desire of obtaining any fruit or merit, by the observance of this vrata, should be renounced by the devotee.—8.

At the end of the ordinance, a Brāhmaṇa and his wife should be adored, and then cloth as well as a pitcher, full of sugar, along with a lotus of gold, should be given, and the following prayer should be offered :—'O Ravi' as the wishes of your devotees never prove fruitless, so the attainment of endless fruits be mine, throughout my future seven lives.'—10.

One who observes this Phala Saptamī, the giver of endless fruits, being liberated from all his sins, goes to the realm of the sun. He is freed from the sins arising out of drinks, &c. whether committed in this or the next world. All that is destroyed, who observes this Phala Saptamī fast. He who observes this Phala Saptamī, becomes free from all diseases and liberates his past ancestors as well as his successors, for 21 generations from bondage. One who reads, hears or relates this to others, gets also prosperity.—11-14.

*Here ends the seventy-sixth chapter relating to Phala Saptamī  
or the fast followed by the gift of fruits.*

## CHAPTER LXXVII.

Siva said.—“I shall now explain to you something about the Sarkarā Saptamī, (gift of sugar) the destroyer of sin, by the observance of which one gets longevity, prosperity and health.—1.

In the month of Vaisākha, on the seventh day of the bright fortnight, the devotee should bathe in water, mixed with white sesamum, and then put on white sandal paste and a garland of white flowers.—2.

A lotus with its petals and pericarp, should be drawn on an altar with saffron, and flowers and incense should be put on it, after reciting ‘Sāvitre namaḥ’—3.

Afterwards, a pitcher of water, with a vessel of sugar, should be placed on it. The pitcher should be covered with a piece of white cloth and white flowers, sandal paste, and gold should be put on it. Then the pūjā should be made with the following mantra :—4.

‘O Pitcher, You are the Vedamaya, and, consequently, you are praised as knower of all the Vedas. You are like nectar to all, bring peace unto me.’—5.

*Note*—Vedamaya=Full of all Vedas, Vedavādi=The knower of the Vedas.

Afterwards, the devotee should drink pañcbagavya and sleep on the floor, by the side of the pitchers, and should recite the Vedic mantras relating to the Sun, and listen to the Purāṇas.—6.

After the lapse of a day and night, on the 8th day of the fortnight, the devotee should give away all the things to the Brāhmaṇas after performing his daily prayers.—7.

He should feed the Brāhmaṇas, according to his means, with sugar, clarified butter and rice cooked in milk and sugar, but should avoid oil and salt. He himself should take his meals in silence. The same rule should be observed each month for a year, after which a pitcher of water, with a vessel of sugar, a bedstead, with all its requisites, and a milch cow, and if means permit, then a house containing all the necessities of a householder’s life as well as eatables, should be given away. Miserliness should not be exercised, for it leads to sin. The devotee should, in addition to the things mentioned above, give away a horse of gold worth 1,000 Niṣkas, 100 Niṣkas, or 10 Niṣkas, or of even 5 Niṣkas, according to his means, by reciting the mantras pertaining to the Sun.—8-12.

*Note*.—One Niṣka is equivalent to Rs. 4.

The nectar fell from the mouth of the Sun, whilst He was quaffing it, out of which (Śālī) rice, mūṅga pulae and sugarcane were produced.

Sugarcane is the best of all these three, because out of it sugar is prepared. Its juice is just like nectar; consequently, an offering of sugar to Devas and Pitṛis is dear to the Sun also.—13-14.

This Śarkarā Saptamī is said to give the same benefit as Aśvamedha sacrifice. It removes all diseases and makes the sons and the grandsons thrive. One who observes this fast with unflinching devotion, gets bliss. He passes his days for one Kalpa in heaven, and then attains emancipation. One who hears, listens, or reads about this, goes to the region of the Sun. One who advises others to observe this ordinance, is also venerated by Devas and Heavenly damsels, and passes his days in heaven.—15-17.

*Here ends the seventy-seventh chapter describing the Śarkarā Saptamī or the fast followed by gift of sugar.*

## CHAPTER LXXVIII.

Śiva said :—I shall now describe to you that Kamala Saptamī vrata, by the mere mention of which the God Sun becomes pleased.—1.

In the spring, on the 7th day of a bright fortnight, the devotee should bathe in water mixed with white mustard and should then make a golden lotus and place it in a golden vessel, full of sesamum.—2.

The lotus should be covered with a pair of cloths, and then the Lord Sun should be worshipped with incense, flowers, &c. The following mantras should be recited at the time of worship. 'Kamalahastāya namaḥ, Viśvadhâriṇe namaḥ, 'Dīvâkarāya namaḥ', 'Prabhâkarāya namaḥ'; and he should then give away the golden lotus in the evening, along with the pitcher of water adorning it, with ornaments, cloths and garlands, and then give it to a Brâhmana. So, also, according to his means, he may give away a milch cow after adorning her well.—3-5.

On the following day i.e., on the aṣṭamī the Brâhmanas should be fed according to the means of the devotee, but he himself should not take flesh and oil.—6.

In this way, the devotee, without giving way to miserliness, should observe the same rituals, on the 7th day of a bright fortnight each month.—7.

On the conclusion of the ordinance, a bedstead along with the golden lotus, should be given away, and a cow with its horns plaited with gold as well as utensils āsana (seats) and candle sticks should also be given away,

along with other necessary articles. One, who observes this ordinance, according to the prescribed rites, becomes possessed of inexhaustible wealth and goes to the kingdom of the Sun.—8-9

He also goes to all the seven lokas, in each kalpa, where he enjoys in the company of the nymphs and gets bliss. One who hears, sees, relates or observes this ordinance also becomes wealthy and goes to heaven, where he enjoys the company of Gandharvas and Vidyādharas.—10-11.

*Here ends the seventy-eighth chapter dealing with Kamala Saptamī Vrata.*

### CHAPTER LXXIX.

Śiva said :—I now relate to you about the Mandāra Saptamī, the giver of all desires, the most excellent, and the destroyer of all sins.—1.

The devotee should take some light food on the fifth day of the bright fortnight in the month of Māgha, and, having arisen from his bed in the morning and brushing his teeth and bathing, should keep fast on that day viz., on the Śaṣṭhī day.—2.

That day he should honor a few Brāhmaṇas and feed them with delicious food at night. Mandāra\* prāsana should be offered to the Deva. On the following morning, that is, the saptamī day, he should feed the Brāhmaṇas again, according to his means, after his morning ablutions. Then procure eight Mandāra flowers and prepare a golden image of the Sun carrying a lotus in his hand and place it in a copper-vessel containing sesamum, and prepare also an eight-petalled lotus and invoke the God Sun, thus. He should offer one mandāra flower on each petal.—3-5.

He should then salute the Sun and put some flowers and uncooked rice on the lotus leaf, in the Eastern direction by saying 'Bhāskarāya namaḥ' in the South-East by saying 'Sūryāya namaḥ' in the South, by saying 'Arkāya namaḥ.' in the South-West, by saying "Aryamne namaḥ," in the West by saying :—"Veda dhāmne namaḥ," in the North-West direction by saying "Chandā Bhānave namaḥ," in the North by saying "Puṣṇe namaḥ," in the North-East by saying 'Ānandāya namaḥ.'—6-7.

The devotee should place the image of the Male Puruṣa on the pericarp of the lotus, and after saying 'Sarvātmane namaḥ,' white cloth should be put on the image, and eatables, flowers and fruits should be offered.—8

Then all these things should be given away to a Brāhmaṇa versed in the Vedas. He himself should take his meals, but then oil and salt should

\* Mandāra is the name given to several species of plants, viz., *Calotropis gigantea*.

be avoided. He should observe the vow of silence while eating, and take his meals facing the East.—9.

This ordinance should be observed, according to the prescribed rites for a year, on the seventh day of a fortnight, each month, without giving way to miserliness.—10.

On the conclusion of the ordinance, the lotus of gold should be given away after being placed on a pitcher of water. One wishing to acquire prosperity, should give away a cow in addition to it.—11.

The following prayer should then be offered 'I salute Mandâranâtha and Mandârabhavana, O Lord Sun! see me through this wordly ocean of troubles.'—12.

One who observes this Mandâra Saptamī fast in this way is freed from all sins and goes to heaven where he resides for a kalpa. This ordinance is like a torch that dispels all the sins like pitched darkness. One who keeps it up gets his desires fulfilled. One who reads or listens about this ordinance becomes freed from all sins.—13-15.

*Here ends the seventy-ninth chapter dealing with Mandâra Saptamī*

*mantra*

## CHAPTER LXXX.

Śrī Dhagavān said :—I shall now explain to you about the excellent Śubha saptamī fasting, which frees the devotee from all diseases, sorrows and troubles.—1.

The devotee should observe this ordinance on the seventh day of the bright fortnight, in the month of Āśvina, after ablutions and morning prayers, when the Brāhmaṇas have done the svastivāchana.—2.

A milch cow should be worshipped with incense, flowers and sandal paste and the devotee should say, 'O, One who has been born of the Sun and one who resides in the various climes, whose body is goodness itself, salute Thee for the fulfilment of my desires.'—3.

After this, a quantity (of the Prastha measure) of sesamum put in a vessel of copper, an ox of gold with incense, garland, molasses, various kinds of fruits, eatables and dishes made of milk and clarified butter, should be given away in the evening by reciting the mantra, "Aryamā Ayatām."—4-5.

The devotee should offer Pañchagavya as Prāśana. He should be free from all pride and sleep on the floor. On the following morning, he

should get up and worship the Brâhmanas with devotion. Thus men should give away each month a couple of cloths, a golden ox and a golden cow, and, at the end of the year, sugarcane, molasses, bedding, pillows, utensils, and mattresses.—6-8.

Afterwards, a quantity (of the Prastha measure) of sesamum placed in a vessel of copper and a golden ox, should be given to a Brâhmana versed in the Vedas, with the words, "Visvâtmâ Priyatâm."—9.

One who keeps up this ordinance in this way becomes wealthy and renowned in each birth.—10.

He is also honoured by the nymphs (*i.e.*, Apsarâs and Gandharvas), and resides in heaven as the Lord of Hosts (*i.e.*, Gaṇas) till the end of the kalpa, after which he is born as a king —11.

Thousands of the sins accruing by the killing of Brâhmanas and by wilful abortion, are expiated by the reading of this sacred vrata of of Saptamî.—12.

One who reads this or hears it, even for a moment, or sees the vrata performed and things given away, is freed from all sins and becomes the Lord of the Vidyâdharas —13

One who keeps up this Saptamî vrata (ordinance), of sevenfold prescription, for a period of seven years, becomes the Lord of seven regions, turn by turn, after which he goes to the region of Viṣṇu and attains bliss there.—14

*Here ends the eightieth chapter describing the Śubhu Saptamî vrata.*

## CHAPTER LXXXI.

Manu asked :—Lord ! which is that ordinance, by the observance of which, separation from the dear ones ceases to be painful and which confers prosperity on the devotee and which saves men from the evils of this life.—1.

The Lord said :—The question put by you, O Manu ! is beneficial to the world, and, owing to the sublimity of the subject-matter, is beyond the reach of heaven even ; and, though kept secret from Suras and Asuras, now, I shall relate it to you on account of your intense devotion.— 2.

The Viśokadvadaśī ordinance falls in the month of Āśvina. On the tenth day of the fortnight, the devotee should take some light food and commence the ordinance by observing the prescribed rites.—3.

On the Ekādaśī day, he should brush his teeth by turning his face towards the north or the east. Then he should worship the Lord Keśava and the Goddess Lakṣmī, and fast the day. "I shall take my meal consisting of many dishes next day." With this thought, he should go to sleep, and, on getting up in the morning, he should bathe in Pañcagavya water, mixed with various medicines, and put on white clothes and garlands of white flowers. Afterwards, the worship of Lakṣmī and Nārāyaṇa should be commenced with white lotus flowers.—4-5.

The feet should be worshipped, after reciting 'Viśokāya namaḥ,' the legs after reciting 'Varadāya namaḥ,' the knees after reciting 'Śrīdāya namaḥ,' the thighs after reciting 'Jaladāyine namaḥ,' the private parts after reciting 'Kandarpāya namaḥ,' the waist after reciting 'Mādhavāya namaḥ,' the stomach after reciting 'Dāmodarāya namaḥ,' the ribs after reciting 'Vipulāya namaḥ,' the navel after reciting 'Padmanābhāya namaḥ,' the heart after reciting 'Manmathāya namaḥ,' the breasts after reciting 'Śrīdharāya namaḥ,' the hands after reciting 'Madhujite namaḥ,' the left arm after reciting 'Chakriṇe namaḥ,' the right arm after reciting 'Gadine namaḥ,' the throat after reciting 'Vaikunṭhāya namaḥ,' the mouth after reciting 'Yajñyamukhāya namaḥ,' the nose after reciting 'Aśokanidhaye namaḥ,' the eyes after reciting 'Vāsudevāya namaḥ,' the forehead after reciting 'Vāmanāya namaḥ,' the eye brows after reciting 'Haraye namaḥ,' the locks of hair after reciting 'Mādhavāya namaḥ,' the crown after reciting 'Viśvarūpiṇe namaḥ,' the head after reciting 'Sarvātmāne namaḥ.—6-11

Thus worshipping Viṣṇu with sandal, fruits and flowers, an altar should be made on the ground after making a circle.—12.

The altar should be a square in shape, and of the dimensions of a cubit, and should slant towards the north. It must be smooth and soft, surrounded by three small mud-walls —13.

The upper surface should be eight fingers high from the ground ; and the mudwalls one finger high and two fingers thick.—14.

[N.B.—One finger is a little less than one inch]

On it should be placed an image of Lakṣmī, made of river sand, and placed in a winnowing basket, and worshipped according to the rites hereafter mentioned.—15.

Lakṣmī should be worshipped, after reciting the following mantras, viz.—

नमो देव्यै नमः क्षान्त्यै नमो लक्ष्म्यै नमः भिर्यै ।

नमः पुण्ड्र्यै नमस्तुण्ड्यै वृण्ड्यै हृण्ड्यै नमो नमः ॥



Devyai namaḥ, Śāntyai namaḥ, Lakṣmyai namaḥ, Śrītyai namaḥ, Puṣṭyai namaḥ, Tuṣṭyai namaḥ Vriṣṭyai namaḥ, Hriṣṭyai namaḥ.—16.

The devotee should also say, 'O Viśokā goddess, destroy all grief, grant some boon, give wealth, and fulfil all desires'.—17.

After this, he should wrap up the winnowing basket in a piece of cloth, and worship Lakṣmī with fruits and various kinds of clothes and with a golden lotus.—18.

The devotee should drink the water purified by the Kuśa grass, and carry on music and singing throughout the night; and, on the lapse of three quarters of the night thus past in vigil and prayer, the devotee should sleep in the last quarter, and then waking up, go and worship them, along with three couples of Brāhmaṇas and Brāhmaṇis according to his means; if not three, at least, one couple should be worshipped. He should offer them sandal, flowers and cloths as well as bedsteads, with the mantra, "Namastu Jalasāyine." The night thus passed with watching, music and songs, the devotee, after bathing in the morning, should worship the Brāhmaṇa couples, as mentioned above. They should be fed according to his means, free from niggardliness. And then, after taking his meals, he should pass that day in listening to the Purāṇas.—19-23.

The devotee should observe the same rituals every month till the ordinance is over; after which, he should give away a bedstead, along with the guḍa dhenu\* (sugar cow), pillows, bedding, sheets and cloths.—24.

Then he should say, 'O Lord! as Lakṣmī does not forsake you, similarly, beauty, health, and pleasure may always be mine'.—25.

'As Lakṣmī does not go without Viṣṇu, let there always be happiness with me. Let my devotion always remain centred in Viṣṇu'.—26.

With the above words, the devotee should give away the bedstead and guḍa dhenu, the image of Lakṣmī and the winnowing basket, to the Brāhmaṇa.—27.

The following flowers are always desirable in this form of worship viz., 'Lotus, Kanera, Bāna, fresh Saffron flower, Ketaki, Sindhuvarā, Jasmine, Gaudhapātala, Kadamba, Kubjaka and Champaka'.—28.

*Here ends the eighty-first chapter describing the Vrata called Viśoka Dvaddaśī.*

\* Guḍa dhenu has been explained in the next chapter.

## CHAPTER LXXXII.

Manu asked :—O, Lord of the Universe ! pray tell me about *Gudadhenu*. How should it be made, and by what mantra should it be given away ?—1.

The Lord Matsya answered :—O King ! I shall explain to you the form of *Gudadhenu*, and the fruits of its gift, as well as the mantras, according to which it should be given away. It is the destroyer of all sins.—2.

The floor should be plastered with cowdung, the *Kuśa* grass should be spread on all sides, and then over it should be placed a black antelope skin of four hands in length with its neck towards the east. This is meant for the cow. A smaller deerskin should be spread on the floor, near the first, and it should be meant for her calf. The cow should be made to face the east and the calf the north.—3-4.

The image of *Gudadhenu* (Sugar cow) should be made of 4 maunds of raw sugar, and the calf of one maund of raw sugar, which is considered to be the first class ; the image of the cow made of two maunds and the calf of half a maund of raw sugar is considered to be the next best. The image of the cow made of one maund and the calf of ten seers of raw sugar is considered to be the last best. The devotee is to choose between the three, according to his means.—5-6.

The mouths of the images of the cow and the calf should be made of clarified butter, and both should be covered with five silk cloths. Their ears should be made of mother-of-pearl and legs of sugarcane and the eyes of good pearls.—7.

The tendons, nerves, &c., of these images should be made of white threads, white blankets to represent their dewlaps, cheeks and backs should be made of copper, the white hair trimmed from a *chāmara* (antelope hair) should represent the hair of the body.—8.

The eyebrows should be made of corals, the udders of fresh butter, the tail of silk cloth, a vessel of bell metal should be placed to represent the milking vessel, the horns should be made of gold, the pupils of the eyes of sapphire, the hoofs of silver, the scented fruits in place of the nostrils. After thus making the images of the cow and the calf, the devotee should worship them with incense, lights, &c., with the following prayer :—9-10.

‘The Goddess, who is inherent in all beings, in the form of *Laksmī* and who also resides among the *Devas*, let that Goddess, in the symbol of a cow, may confer peace upon me. The Goddess who is known as *Rudrāṇī*,

the favourite of the Lord Śiva, in whose form she resides, may that very same Goddess in the symbol of the cow, dispel all my sins. The Goddess, who reclines on the breast of Viṣṇu, as Lakṣmī, who is present in the form of Svāhā in the fire, and is called the power and the energy of the sun and the moon and Indra, the same Goddess, in the symbol of the cow may grant me wealth. She who is the Lakṣmī (wealth) of Brahmā, Kuvera, Lokapālas may grant me boons in the symbol of the cow. She who is Swadhā, of the highest Pitris, is Svāhā of the Devās, may she remove all my sins and bring me peace in the symbol of the cow.'—11-15.

The guḍadhenu, thus invoked by the above prayer should be given away to the Brāhmaṇa. The same ritual is observed in giving away all sorts of cows.—16.

O King! there are ten sorts of cows that are said to remove all sins, and I shall enumerate them to you.—17.

They are :—1. Cow made of raw sugar (guḍa dhenu). 2. Cow made of clarified butter (ghṛita dhenu). 3. Cow made of sesamum (Tila dhenu), 4. Cow made of water (jala dhenu), 5. Cow made of milk (Kṣīra dhenu), 6. Cow made of honey (Madhu dhenu), 7. Cow made of sugar (Sarkarā dhenu), 8. Cow made of curds (dadhi dhenu), 9. Cow made of syrup (Rasa dhenu) and 10, the real, that is, the living cow.—18-19.

The symbols of cows made of liquid should be placed in pitchers filled to the brim, and the symbols of the cow made of other substances should be arranged in a heap. In this matter of gift, some also like to make a symbol of the cow of gold -- 20.

Some sages have also said that the symbol of the cow made of fresh butter and gems should be given away. The above-mentioned rituals should be observed in giving away all sorts of cows (described above).—21.

The devotee should give away, with faith, these cows to attain prosperity and emancipation, on occasions of different festivals, accompanied with the invocation of mantras. I have already explained in connection with this *guḍa dhenu* gift, the gift of other symbolical cows. These gifts are destroyers of all sins, the givers of the fruits of innumerable sacrifices, and are very auspicious.—22-23.

Of all the ordinances the one of *Aśokadvādaśī* is the best, and the gift of *guḍa dhenu*, as being an ingredient of that *vrata*, is, therefore, praised as the best.—24.

. It is most appropriate to give away the *guḍa dhenu*, &c., on the days of equinoxes, and solstices, on the occasion of an eclipse and *Vyātīpāta*

(i.e., when the Sun and the Moon are in opposite *Ayana* and have the same declination, the sum of their longitude being equal to  $180^\circ$ .)—25.

This Viśokadvādaśī is most sacred and dispeller of all sins, and is auspicious. He who fasts on this Dvādaśī goes to Viṣṇu's highest seat. He attains prosperity, longevity and health in this world, and, after death, he goes to the city of Viṣṇu, remembering him always at that critical moment. The virtuous devotee never gets grief or pain for a period of nine arbuda and eighteen thousand years. A married woman, observing this Viśokadvādaśī vrata, with music and dance, obtains also the same benefits. Consequently, one, full of faith, should always have music and songs in honor of Hari, on the occasion of this vrata, for, thereby, he gets prosperity.—26-30.

One who reads, listens to, or sees the worship of Lord Madhusūdana or advises others to observe this ordinance, goes to the kingdom of Indra where he is venerated by the Devas for a period of one kalpa.—31.

*Here ends the eighty-second chapter describing Aśoka Dvādaśī and the subsidiary gift of guḍa dhenu and other symbolic images of the cow.*

### CHAPTER LXXXIII.

Nārada said :—O Lord of the Universe ! I wish to hear the benefits of that best of all gifts, that may be the giver of everlasting benefits in the next life and that may also be venerated by the Devas and Ṛṣis.—1.

Śiva said :—O Sage ! I shall explain to you the ten ways of the gift or *dāna* known as the Sumeruparvata gift, by virtue of which, the devotee attains the highest of the climes and is respected by the Devas.—2.

The blessings conferred by this form of charity cannot be attained otherwise, not even by the reading of, or listening to, the Purāṇas, Vedas, performing sacrifices and worshipping, or erecting temples to, the Devas.—3.

Consequently, I shall relate to you the ways of this form of charity serially. The following ten hills should be made and given away, viz. :—1. the hill of grain, 2. the hill of salt, 3. the hill of raw sugar, 4. the hill of gold, 5. the hill of sesamum, 6. the hill of cotton, 7. the hill of clarified butter, 8. the hill of jewels, 9. the hill of silver, 10. the hill of sugar.—4-6.

Now I shall explain to you the ways of giving away the different hills enumerated above. The hills made of grain, salt, &c., should be given

away on the following occasions :—on the day of the sacred equinoctia and solstitial sankrāntis, at the time of Vyatipāta, on the day of the conjunction of three tithis (tryahasparśa), on the third day of the bright fortnight, on the occasion of an eclipse, on the amāvasyā day, on the occasion of the sacrificial rites connected with the marriage ceremonies, and other festivals, on the 12th day of the bright fortnight, on the full moon day, and on the day of the moon being in a sacred asterism.—7-9

A four-cornered (square) pandal should be erected with devotion, within a temple yard, in a sacred place, within the limits of a cattle-shed or in the devotee's own courtyard. It should face the north and be slightly slanting towards East and North, and the floor should be plastered with cowdung and covered with Kuśa grass. In the centre should be made the hill, surrounded by posts as props. (Four hills should be made in the corners, with Sumeru in the centre). The hill of (1,000 dronas or) 1,6000 seers of grain is the first best, of 8,000 seers of grain is the second best, and of 4,800 seers of grain the last best—10-12.

The Sumeru hill in the centre should be made of rice (vr̥thi), three trees of gold should be in it. Pearls and diamonds should be studded in the east side of the hill, cat's eye and topaz in the south, emerald and sapphire in the west and lapislazuli and ruby in the north. Pieces of sandal wood should be placed on all sides. So also a creeper of corals should surround it, and the surface and the bottom of the rock should be bedecked with oyster shells.—13-14

The images of Brahmā, Viṣṇu and Śiva as well as of the Sun should be made of gold by holy Brāhmanas, and placed on the summit of the hill.—15.

The four peaks should be made of silver, and silver should also be plaited at the bottom. Sugarcane should be put in place of bamboos, the caves should be made of butter, and the streams, of clarified butter.—16

The clouds surrounding this hill on four sides, should be made of cloths of four colors, viz., those on the east, of white cloth, those on the south, of yellow, those on the west of pigeon-grey, and those on the north of red-colored cloths.—17.

Fruits of different kinds, fine garlands of flowers and sandal should be put on on all the sides. Eight silver Lokapālas representing 1. Indra E., 2. Agni S. E., 3. Yama S., 4. Sūrya S. W., 5. Varuṇa W., 6. Vāyu, N. W., 7. Kuvera, N., and 8. Chandra N. E., should be made and located in their ascribed places. The hill in this way should be decorated.—18.

The canopy should be made of five colours, and it should be garlanded with white unfading flowers. The Sumeru hill should thus be located in the centre, and its four spurs decorated with flowers, and sandal should be located in their proper places. Then the Mandarâchala hill should be erected with barley in the east and adorned with the row of fruits and on the top, should be planted a tree of gold, representing the Madra Kadamba tree.—19-20.

That hill should be adorned with a golden image of Cupid, arrayed with beautiful dresses, garlands of flowers and sandal. There should be on one side of it a vessel, containing milk, representing the sea of milk and on the opposite side, another vessel, representing the sea called Aruṇodha. The forests of the hill should be represented by silver trees, according to the means of the devotee.—21.

On the south, the Gandhamâdana hill should be made of wheat, putting some gold in it; on the top of which should be placed a golden image of Yajñapati and the lake Mânasarovara, of clarified butter and a garden of white cloth and silver should adorn it.—22.

On the west, the Hiraṇmaya hill of sesamum should be made and adorned with sweet flowers. Silver, fig tree and swan of gold, garden of silver-flowers, a pond of curds representing the Sitodha sarovara and clouds represented by white cloths, should also be made.—23.

On the north, the Supârśva hill, of urad pulse (*Phaseolus radiatus*) should be made. A golden vaṭa tree and a cow of gold, should be placed on the top of the hill. A pond of honey, representing Bhadra sarovara, and a garden of silver trees, should also be made at the bottom of it. The Brâhmanas, versed in the Vedas and Purâṇas, and able to control their passions and of blameless character and sound bodies, should be made Hotâs performing Homa. The sacrificial pond should measure one cubit square in size and east of Sumeru hill. Sacrificial offerings should be made of sesamum, barley, clarified butter, sacrificial fuel, and Kuśa grass. The devotee should keep himself awake during the night and blow conches, etc., and sing. Now I shall describe to you the way of invoking the hills.—24-26.

In invoking the Sumeru hill, the devotee should say, 'O hill! Thou art the best resort of all the Devas. O hill of immortals! destroy quickly all ill-luck in our houses and confer all prosperity on us as well as the highest peace. I have commenced worship with unalloyed devotion. Thou art the adorable Śiva, Brahmâ, Viṣṇu, and the Sun. Thou art formless, with and beyond all forms. Thou art the seed of all, protect me, therefore, O Eternal One. Thou art the temple of the Lokapâlas and of

Viśvamūrti, the Great Omnipresent, as well as of Rudra, the Ādityas and Vasus, therefore give me peace. Since Thou art never bereft of the Devas or Devis or by Śiva, therefore take me across the mundane ocean of sufferings in safety.'—27-30.

After thus worshipping the Sumeru hill, the Mandarāchala should also be worshipped with the following words:—'O Mandarāchala! Thou art embellished with the forest called Chaitra-ratha, and the continent, called Bhadrāsava, therefore, soon bring happiness unto me. O, Gandhamādana! Thou art the crest jewel of the continent, Jambudvīpa, and art adorned with Gandharvavana, therefore, grant me high renown. O, Hiraṇmaya hill, Thou art adorned by the Ketumāla continent as well as by the garden called Vaibhrajā. The golden fig tree is on your summit, let my power therefore be everlasting. O Supārśva hill, Thou standest majestic, beautified by the northern Kuru country and the Sāvitrī forest, therefore, let my prosperity be inexhaustible.' After thus invoking those hills, the devotee should bathe in the morning and give away the best central hill, to the guru (preceptor).—31-35

The four corner hills should be given away, in due order, to the four Ritvijās, and, (O Nārada! twenty-four or ten cows should also be given away.—36.

Nine, eight, seven, five or even one milch cow should be given away to the preceptor (guru), according to the means of the devotee.—37.

This is the way of the worship of all the hills. The same mantras and materials for worship should be employed in worshipping them all. The sacrificial offerings to the different asterisms, Lokapālas, Brahmā and other Devas should also be offered by applying their respective mantras. Diurnal fasts should be observed. In case the devotee cannot do so, he may take his meals in the night. O Nārada! Now listen to the Dāna mantras of all hills serially.—38-40.

Hear also the rituals of their being given away. "The (Anna) grain is Brahmā and is known as the giver of life. The grain nourishes the universe; consequently, it is Viṣṇu and Lakṣmī. O, Supreme of all the hills! protect me in the form of a hill of grain."—41-42.

One who gives away the hill of grain in this way, resides in Devaloka during the reign of a hundred Manus, and traverses through the skies seated in an aerial chariot in company of the nymphs and the Gandharvas. On the exhaustion of his merit, he is re-born in the family of a great king—43-45.

*Here ends the eighty-third chapter describing the gift of hills  
(i.e., heaps of grain).*

## CHAPTER LXXXIV.

Śiva said :—I am now going to tell you about the mount of salt, the donor of which goes to My region.—1.

The first best mount of salt is of 256 seers (of the measure of 16 drôṇas), the next best is of 128 seers (eight drôṇas), and the last is of 64 seers (i.e., 4 drôṇas).—2.

The poor may make it of any weight rising from 16 seers (one drôṇa) onwards. The four corner mounts (viṣkambha) should be of the quarter measurement of this main mount.—3.

And Brahmâ, along with the other Devas, should be arranged in the same way as mentioned before, and the golden Lokapâlas should also be so located.—4.

The ponds and Kâmadeva and others should be made as before. The devotee should keep up all the night. I now explain to you the mantra of giving it away. 'O Salt! Thou hast been born of the ocean of fortune, in consequence of which thou art styled as the best of all the flavours. Hence this gift of the mount of salt may protect me from the evils of this mundane world —5-6.

'There is no flavour in anything without a pinch of salt. It is always dear to both Śiva and Śivâ (Gaurî). Hence, O Salt! give me peace.—7.

'The salt that has sprung from the body of Viṣṇu is the giver of health. Therefore, O Salt in the shape of a mountain, carry me through the mundane ocean of troubles in peace.'—8.

One who gives away the mount of salt in this way, attains bliss after passing a Kalpa in the realm of Śiva and Pârvatî.—9.

*Here ends the eighty-fourth chapter describing the gift of the mount of salt.*

## CHAPTER LXXXV.

Śiva said :—I now relate to you about the gift of the mountain of molasses, the donor of which, honoured by the Devas, remains in heaven.—1.

The mount of 50 maunds (10 bhâras) of molasses is the first best, of 25 maunds (5 bhâras) the second best, and of 15 maunds (3 bhâras) the last best. The poor may make it of 7½ maunds even.—2.

The invocation, worship, the golden tree, the worship of the Devas, the four corner mounts (viṣkambha), the ponds, the forest, the Devas, and the sacrifice, the keeping up of the night and the Lokapâlas and the preli-



minary ceremonies, all these should be done according to the rituals connected with the mount of grain, and the following mantras should be pronounced :—3-4.

‘As Viṣṇu is supreme among the Devas, the Sāmaveda among the Vedas, Lord Mahādeva among the yogis, the sacred *Om* among the mantras, the Goddess Pārvatī among the ladies ; similarly, the sugarcane juice is superior to all.’—5-6.

‘Therefore, O mountain of molasses, give me unbounded wealth ; you are the brother of the Goddess Pārvatī (the giver) of goodluck, and the abode of Pārvatī ; therefore grant me peace.’—7.’

One who gives away the mount of molasses in this way, goes to the region of Pārvatī and is honoured by the Gandharvās.—8.

After seven Kalpas, he becomes the sovereign of the seven Dvīpas. He remains also always healthy and never gets defeat from his enemies —9.

*Here ends the eighty-fifth chapter dealing with the description of the gift of the mount of molasses*

## CHAPTER LXXXVI.

I am now describing to you the ways of giving away the mountain of gold, which drives away all sins, and takes the devotees to the region of Brahmā.—1.

The mount of 4,000 tolas (1,000 palas) of gold is the first best, of 2,000 tolas (500 palas) is the second best, and of 1,000 tolas (250 palas) is the last. The poor may make, leaving pride aside, one of less weight, but greater than one pala, according to his means.—2.

The rituals prescribed for the mount of grain should be observed. The four corner mounts (viṣkambha) should be given away to the sacrificing priests, as before, with the following words : ‘I salute you, O mount of gold, you are the seed, the womb of Brahmā, you are the giver of unbounded fruits. The gold is most sacred on account of its being born of Fire ; therefore, O Nāgottama ! protect me.’ One who gives away the mount of gold, according to these rites, goes to the blissful realm of Brahmā where he resides for a period of one kalpa, after which he attains emancipation.—3-7.

*Here ends the eighty-sixth chapter describing the gift of the mount of gold.*

## CHAPTER LXXXVII.

Now I proceed to explain to you about the giving away of the mount of sesamum, by the virtue of which the devotee goes to the realm of Viṣṇu.—1.

The sesamum mount of 160 seers (10 drōṇas) is the first best, of 80 seers (5 drōṇas) second best, and of 48 seers (3 drōṇas) is the last.—2.

The four corner mounts (viṣkambha) should be located as before, and I am now telling you the mantra to be recited at the time of offering, O Nārada.—3.

‘Sesamum, kuśa and māṣa were produced from the sweat of Viṣṇu, at the time of His killing the demon, Madhu; therefore, O mount of sesamum grant me happiness. In Havya and Kavya, (in the Deva as well as in Pitṛi worship), sesamum is considered to be the best, therefore, O mount of sesamum, I salute you.’—4-5.

One who thus gives away the mount of sesamum, attains similarity with Viṣṇu, and is never born in this world.—6.

He gets long life, children and grand children and goes to heaven. where he is honoured by the Devas, Pitṛis, Gandharvas, &c.—7.

*Here ends the eighty-seventh chapter describing the mount of sesamum.*

## CHAPTER LXXXVIII.

The Lord Śiva said:—I shall now fully relate the method of the gift of the cotton-hill. By this gift, one attains the highest state.—1.

It is best to make the mount of cotton for 100 maunds (20 bhāras), of 50 maunds (10 bhāras) is the next best, of 25 maunds (5 bhāras) is the last best. The devotee, if in straitened circumstances, may make one of 5 maunds (one bhāra) even, without exercising miserliness.—2.

O Nārada! the rites prescribed for the giving away of the hill of grain should be observed in this also. On the lapse of the night of prayers, &c., the devotee should recite the following mantra in giving away the hill of cotton:—3.

‘O Hill of cotton! you cover everyone in the shape of cloth, I salute you, kindly dispel my sins.’—4.

One who gives away the cotton hill, according to these rites, goes to the region of Śiva where he resides for one Kalpa, after which he is born as a king.—5.

*Here ends the eighty-eighth chapter dealing with the gift of Cotton-Mass,*

## CHAPTER LXXXIX.

Now I shall describe to you about the gift of the mount of clarified butter. It is like nectar, and its charity is the destroyer of all ills.—1.

The mount of clarified butter, consisting of 20 pitchers, full of it, is the first best, of ten pitchers is the second best, and of five pitchers is the last best.—2.

People with limited resources may make it of two pitchers even. The corner spurs should be duly located in the four sides, like the previous ones.—3.

Vessels of uncooked rice should be neatly placed on the mouth of the pitchers, touching each other, and rising up into the form of a peak like a pyramid, and should be adorned, according to rules.—4.

They should be surrounded with sugarcane, fruit and cloth, etc. The rest of the rituals are the same as those described for the hill of grain.—5.

The devotee should keep himself awake during the night, perform Homa offerings and worship the Deities, and give away everything to the preceptor (guru) in the morning.—6

The spurs of the hillock (viṣkambha corner mounts) should be given away to the Ritrika priests, as before, after which the devotee should say with a peaceful mind: 'The clarified butter has been produced by the confluence of the fire and nectar, therefore, O Śankara, the Lord of the universe, be pleased. Brilliancy is Brahmā which is present in the clarified butter, therefore, let there always be my protection, by virtue of this charity of the clarified butter hill.' One who gives away the first best hill of clarified butter, decidedly goes to the kingdom of Śiva, in spite of his being a great sinner, and resides in heaven till the dissolution of the world where he roams about in an aerial chariot decorated with cranes, birds, small bells, perforated work and portholes in the company of Apsaras, Siddhas, Vidyādhara and the pitris—7-10.

*Here ends the eighty-ninth chapter describing the gift of the mount of Ghee:*

## CHAPTER XC.

I am now going to explain to you about the mount of gems. The mount of one thousand pearls is the first best; of 500 pearls the second best, and of 300 pearls the last best. The spurs (viṣkambha) in the

corners should be made and located in their proper places, the quantity consisting of one-fourth of the main mount.—1-2.

The eastern spurs of the mount, should be made with diamonds and cat's eyes. The southern spur (Candhamādana mount) should be made of sapphires and topazes.—3.

The western spur, called the Vimalāchala, should be made with corals and lapis lazulis, the northern spur to be made with topazes and gold. The rest of the rituals should be observed as laid down for the hill of grain. The trees and the images of gold should be made and invoked in the same way and worshipped with incense and flowers. After the night is passed, the devotee should give everything away to the preceptor (Guru), priests, &c., by uttering the following mantras :—4-6.

'When all the Devas are dominant in the jewels, and you are the mountain of gems, you are of immortal stability. I salute you —7.

'Lord Hari is pleased by the gift of precious stones, therefore protect me, O Lord! by virtue of this gift of gems.'—8.

One who gives away the hill of gems, according to these rites, goes to the region of Viṣṇu and is venerated by the Devas like Indra, &c ; where after passing his blissful days for a very long time, he is re-born as an emperor on Earth, endowed with beauty, health and all good qualities.—9-10.

His sins of killing a Brāhmaṇa are destroyed as the thunderbolt destroys the mountains.—11.

*Here ends the ninetyeth chapter describing the gift of pearls and gems.*

## CHAPTER XCI

Now I shall explain to you about the mount of silver, by the gift of which the devotee goes to the realm of the Moon.—1.

The first best silver mount is of 40,000 tolas (10,000 palās) of silver, the second best of 20,000 tolas (5,000 palās), and the last best of 10,000 tolas (2,500 palās).—2.

The devotee, in less favourable circumstances, should make a mount from 80 tolas (20 palās) of silver and upwards, as much as he can afford, and, as before, the four corner spurs should be one-fourth in dimension of the main central mount.—3.

According to the rites mentioned before, the mounts should be made of silver and the Lokapālas of gold.—4.

Separate images of Brahmā, Viṣṇu and the Sun (Arka) should be made and placed at the bottom of the hill; whatever has been ordained to be made of silver in other places, should be made of gold here.—5.

The rest of the rituals, like Homa, vigil, &c., should be observed, as before. The devotee should keep himself awake during the night and give away the silver mount to the preceptor (guru) and the corner mounts, after being decorated with cloths, &c., and worshipped, should be given away to the priests (Ritvijas). Afterwards, the devotee, holding a blade of kuśa grass in his hand, should recite the following mantra, with a peaceful mind :—6-7.

'The silver is pleasing to the Pitṛis, and so it is to Viṣṇu, Indra and Siva, therefore, O mount of silver ' protect me from the ocean of sorrows of this world.'—8.

One who thus gives away the mount of silver, attains the benefit of having given away ten thousand cows, and goes to the region of the Moon, after being venerated by hosts of Gandharvas, Kinnaras and Nymphs, and resides there till the dissolution of the world —9-10

*Here ends the ninety-first chapter describing the gift of the mount of silver*

## CHAPTER XCII

I now relate to you the ways of giving away the mountain of sugar in gift, by the virtue of which Viṣṇu, Śiva, and the Sun always remain pleased.—1.

The first best mount of sugar is of 20 maunds (8 bhāras) of sugar, the second best of 10 maunds (4 bhāras) and the last best of 5 maunds (2 bhāras).—2.

People of limited circumstances may make it from  $2\frac{1}{2}$  to  $1\frac{1}{2}$  maunds (one to one-half bhāra), and the four corner spurs should be made one-fourth of the central mount.—3.

The rituals connected with the mount of grain should be observed here as well. The hills should be made with the images of Gods settled on them, and, as before, the three golden trees of Mandāra, Pārijāta and Kalpadruma, should be located on the Sumeru peak. These three trees should always be located on the gift of every kind of hill.—4-5.

Harichandana and Śantāna trees should be located on the east and the west, respectively. This should be done in the case of the gift of every hill, and particularly in the instance of the one made of sugar.—6.

The image of Cupid should be located on the Manadarāchala peak facing the west, that of Kuvera facing the north, on the top of the Gandhamādana, on Vipulāchala, the incarnation of the Veda, in the form of the Swan, facing the east; facing the south, the (Surabhi) cow of gold on the Supārēva hill.—7-8.

The invocation, &c., should be done, as before, in the case of the mount of grain, after which the central hill should be given away to the Preceptor (guru), and the corner spurs should be given away to the priests (Ritvijas), whilst reciting the following mantras:—9.

‘This hill of sugar is known as the essence of prosperity and nectar; therefore, let thou be the source of everlasting bliss to me, O Lord of hills. O, mount of sugar! the drops of nectar that fell from the Devas when they were quaffing it, produced thee, O sugar, therefore, protect me. The sugar has also been generated from the floral arrows of Cupid, thou art the mount of the very same sugar; therefore, save me from this sea of troubles in the world.’—10-12

One who gives away the hill of sugar, according to these rites, is liberated from all sins, and attains bliss.—13.

By the grace of Viṣṇu, the devotee traverses through the sky seated in an aerial chariot, shedding lustre like the moon and the stars, after which he becomes the lord of the seven dvīpas at the end of a hundred Kalpās, and enjoys health and wealth for three arvuda of lives.—14-15.

In observing the rites of giving away these different hills, the devotee should feed as many Brāhmaṇas as he can, according to his means; and, then, with their permission, should take his meals without salt and acid. He should send away the materials of the hills to the houses of the Brāhmaṇas.—16.

Śiva said:—In ancient times (Bṛhat Kalpa), there was a king named Dharmamūrti, the friend of Indra, who killed thousands of Daityas.—17

He eclipsed even the sun and the moon by his lustre, and he destroyed hundreds of enemies, and was ever victorious. In spite of his being a mortal, he had access to every region; and, roaming about hither and thither, he subjugated many of his foes.—18.

His queen, Bhānumatī, was the most beautiful of all the ladies in the three regions. She was matchless, like the Goodess Lakṣmī, and excelled all the beautiful ladies of her time. She was dearer than life to the king. She shone like Lakṣmī, even in a group of 10,000 ladies.—19-20.

Thousands, aye, millions of Rājas, could not be compared to him. On one occasion, that remarkable sovereign, whilst seated on his throne, asked his Purohita, the sage Vasiṣṭha, with mind full of bewilderment.—21.

The King said :—O Sage ! be pleased to tell me, on account of what good deeds in my past lives, I have become so illustrious and wealthy in my present life ?—22

Vasiṣṭha said :—‘ Some time in the past, there was a public woman, named Līlāvati, who was devoted to Śiva. She gave to her preceptor (guru), a mount of salt, along with the trees of gold, &c., as prescribed in the rituals, on the fourteenth day of the bright fortnight.—23.

In the house of Līlāvati used to live a Śudra servant, named Śaunḍa, goldsmith by profession, who was very clever. He had made beautiful golden trees and images of Devas, with faith, and with marked skill, and did not charge anything for his labour. He never charged any wages. He thought that these were all meant for religious purposes. — 24-25

The wife of that goldsmith, O King ! fixed those trees artistically on that mount, after polishing them well.—26.

Līlāvati, along with those two, whilst worshipping the mount with faith, showed great devotion to their preceptor (guru). After a long time, Līlāvati died, and by virtue of her charity, she was liberated from her sins and went to the kingdom of Śiva.—27-28.

The poor, but high-minded, goldsmith, who was in the house of Līlāvati, and who did not charge anything for manufacturing those trees of gold and images, has been born in your person.— 29.

By the same virtue, you are so illustrious and have your sway over the seven continents. Your wife of the past life had polished up the trees and had fixed them up on the mount, in consequence of which she has now been born as your queen Bhānumati —30.

She is of matchless (polished) beauty, on account of her polishing those trees, and both of you had devotedly served in the gift of the mount of salt ; consequently, you have obtained health, wealth and kingdom.—31.

You should give away in your present life the ten kinds of hills, according to the prescribed rites’ Acting on that advice of the sage Vasiṣṭha, the king performed the gift of ten hills, beginning with Dhānyāchala, and went to the realm of Viṣṇu.—32.

• One, who himself cannot perform, but merely touches, hears or even advises others to give these gifts, is liberated from sins and

goes to the region of Viṣṇu. So, also, one who is poor, but who, full of faith, sees this Pûja performed by others.—33.

By reading this, evil dreams do not come, and their effects are removed. One who gives the gifts with devotion, undoubtedly consumes all worldly fears.—34-35.

*Here ends the ninety-second chapter describing the glory of gifts of sugar hill in general.*

## CHAPTER XCIII.

Sûta said :—In the days gone by, Śaunaka asked Vaiṣampāyana, who was seated at his leisure, to explain to him the ways of the acquirement of all desires by the performance of Śânti and Puṣṭi rites.—1.

*Note :—*The past Karmas of a man tend to produce either some bad or some good results. These Kârmik tendencies are indicated by the aspects of the planets, at the time of one's birth. The influences, which tend to the production of sorrow, are malignant, and those which tend to the production of happiness, are beneficial. The effects of Karmas being the results of actions performed in past lives, can naturally be modified by appropriate actions done in this life. Hence, the necessity of Śântika and Puṣṭika rites. Those which pacify or neutralize the malignant influences are called Śântika rites, and those which strengthen and augment the beneficent tendencies, are called Puṣṭika rites. As karmas by themselves are inert, but work through the agencies of the Lords of Karmas designated by the names of planets, hence the worship of the planets, or, their propitiation.

Vaiṣampāyana said :—I shall now relate to you, listen to it attentively what should be done by persons desirous of acquiring wealth, peace, longevity, and of freeing themselves from malignant influences and how the offerings to the planets should be made by a person desirous of Śânti and Puṣṭi.—2

I shall explain to you, in brief, on the basis of all Śâstras, the ways of propitiating the planets.—3.

On an auspicious day as pointed out by almanacs and Brâhmanas, and after inviting the Brâhmanas, the different planets and their rulers should be located in their proper places, through a Brâhmaṇa, and homa sacrifice should be performed.—4.

The knowers of the Purāṇas and Śrutis have described the planetary offerings as being of three kinds, viz.—1. of the thousand homas (fire oblations); 2. of a lac or a hundred thousand homas; 3. of ten millions of homas, that fulfil all desires. Hear the ways of performing the homa with a thousand offerings, as told in the Purāṇas. This is called Navagraha yajña, or the sacrifice to the Nine Planets. An altar, measuring two



vitasti wide. within the sacrificial pond, should be made in the direction of north-east of the fire pit.—5-7.

The vedi (altar) should be one vitasti in height and square, facing the north. It should have two buttresses on which the Devas should be located. Afterwards fire should be lighted in the fire pit and the thirty-two Devas should be invoked in that fire.—8-9.

The following are the nine planets, viz.:—The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Rāhu and the Kētu. They always bring good to all creatures (to call some of them malignant, is a mere mode of speech)

(1) The Sun should be located in the centre, (2) the Mars in the south, (3) the Mercury in the north-east, (4) the Jupiter in the north, (5) the Venus in the east, (6) the Moon in the south-east, (7) the Saturn in the west, (8) the Rāhu in the south-west and (9) the Kētu in north-west. All the planets should be drawn with uncooked rice powder.—11-12

(10) Śiva is the Presiding Deity (adhidevatā) of the Sun, (11) the Goddess Pārvatī of the Moon, (12) Śkanda (Kārtika) of the Mars, and (13) Hari of the Mercury, (14) Brahmā of the Jupiter, (15) Indra of the Venus, (16) Yama (Dharmarāja) of the Saturn, (17) Kāla of the Rāhu, and (18) Chitrāgupta of the Kētu, (19) Agni, (20) Water, (21) Earth, (22) Viṣṇu, (23) Indra (24) Aindri (wife of Indra), (25) Prajāputi, (26) Sarpa, (27) Brahmā, (28) Gaṇeśa, (29) Durgā, (30) Vāyu and (31) Ākāśa are the secondary presiding Deities (Pratyadhidevata). All these make up 31, to which number adding the Twin Aśvinikumāras, the group becomes of 32. All of them should be invoked in the sacrificial fire by Vyāhritis.—14-16.

Note:—Vyāhṛiti means utterance. A mystic word, viz. the Syllables, Bhuvah, Svah, Mahah, Janah, tapah, Satyam, and Om.

The colours of these planets should be as follows:—The Sun should be drawn in red, the Moon in white, the Mars in red, the Mercury and the Jupiter in yellow, the Venus in white, the Saturn and the Rāhu in black and the Kētu in smoke colour.—17.

Their forms are of the same colour as indicated above. They should be dressed in the same colour of cloth and offered the same colour of flowers. Incense, highly fragrant, should be offered to them, and a nice canopy should be placed over the altar, which must be well decorated, by hanging flowers and fruits.—18.

Rice, cooked in coarse sugar, should be offered to the Sun, clarified butter and rice cooked in milk and sugar to the Moon, mohanabhoga (pudding) to the Mars, milk and rice to the Mercury, rice and curds to the

Jupiter, coarse sugar and rice to the Venus, rice, sesamum and pulses, cooked in milk to the Saturn, mutton to the Rāhu, and coloured rice to the Ketu.—19-20.

To the north-east of that altar, a flawless pitcher of water painted with rice and curds (five powders) and decorated with pañcha-ratna (five gems), the leaves of the mango tree, fruit and cloth, should be placed, and Varuṇa should be located on it.—21-22.

The earth of the elephant ward, stable, chariot-house, ant-hill, tank, cattle-shed should be mixed with water, along with the different herbs and Ganges water, and the devotee should bathe in it, after reciting the following mantras: 'All the rivers, seas, tanks and rivulets, come to wipe out the sins of the devotee.'—23-25.

O, sages! the Deities should be, similarly, invoked, and afterwards Homa offerings of clarified butter, barley, uncooked rice and sesamum should be made to the fire.—26.

The wood of Arka (*Calotropis-gigantea*), Palāśa (*Buteafrondosa*), Khadira (*Catechu*), Apāmārga (*Achyranthes-spera*), Aśwatha (the holy fig tree), Uḍambara (the fig tree), Śami (*Prosopis spicigera*), Kusa and Durva grasses are to be used for lighting the sacrificial fire. The Homa offerings, consisting of honey, ghee and curds of milk, should be made either 101 times or only 28 times to each planet.

The sacrificial twigs (of the plants named above), in all homas, should each measure a span in length (*prādeśa*), and should not contain roots, branches and leaves. Such a kind of fuel should be used by the wise in all sacrificial offerings.—29

*Note.*—*Prādesamātra* A span measured from the tip of the thumb to that of the forefinger.

Particular kind of sacrificial fuel should be used for the particular Deity (named above), and offerings should be made, after uttering the particular mantras in low voice, with the name of the Deity for whom it is intended.—30

The sacrificial twigs should be soaked in clarified butter and then thrown into the fire. Afterwards, the eatables, like *charu*, etc., should also be put into the fire. Ten offerings should be made at first to one's own particular mantra. The completion of the sacrifice should be performed by the *vyāhṛiti* mantras.—31.

The learned Brāhmaṇas should be placed, either facing the North or the East, and the cooked rice, *charu* (pudding), should be placed in front of each Devatā, with recitation of the proper mantras.—32

After the Homa of cooked rice (*charu*), the remaining offerings should be made with the twigs (*samidhs*), in honor of the planets, *viz.*, offering (1) to the Sun should be made after reciting 'Âkriṣṇai,' etc., (2) to the Moon after reciting 'Âpyâsva,' (3) to the Mars after reciting 'Agnirmûrdhâdivah,' (4) to the Mercury after reciting 'Agnivivasvaduśase,' (5) to the Jupiter after reciting 'Brihaspate paridtyârathena', (6) to the Venus after reciting 'Śukran te anyat,' (7) to the Saturn after reciting 'Śannodevirabhiṣṭa,' (8) to the Râhu after reciting 'Kayânaśchitrâbhuvat', (9) to the Ketu after reciting 'Ketunkriṇvan,' (10) to Rudra after reciting 'Âvorâjâ,' (11) to Umâ after reciting 'Âpoliṣṭâ,' (12) to Kârtika after reciting 'Syonâprithvi,' (13) to Viṣṇu after reciting 'Idam Viṣṇu,' (14) to Brahmâ after reciting 'Tamiśana,' (15) Indra should be invoked by reciting 'Indramiddovatâya,' (16) to Yama by reciting 'Ayaṅgau,' (17) to Kâla by reciting 'Brahmajajñanam,' offering should be made (18) to Chitrâgupta after reciting 'Ajñâtame,' (19) to Fire after reciting 'Agniṇidûtamvrinimâhe.' 'Uduttamam Varuṇam' is the mantra for (20) Varuṇa, 'Prithivyantarikṣam' for (21) the Earth, 'Sahasraśirsûpuruṣâ' for (22) Viṣṇu, 'Indrâyendomarutvata' for (23) Indra, 'Uttânaparṇe subhage' for (24) the Goddess (Indrâṇi), 'Prajâpati' for (25) Prajâpati, 'Namostu Sarpebhyah' for (26) Serpents, 'Eṣabrahmâyaṇitvighbhyah' for (27) Brahmâ, 'Anûnam' for (28) Vinâyaka (Gaṇeśa), 'Jâtavedasesunavâma' for (29) Durgâ, 'Âditpratnasyaretasa' for (30) the Âkaśa, 'Krâṇûśisur mahinâncha' for (31) the Vâyu, 'Eṣouṣâ apurvâ' for (32) the Twin Aśvinikumâras. Mûrdhânâdivah is the mantra for offering the last libation, called the Pûrnâhuti, to complete the sacrifice. — 33-48.

Afterwards, the devotee, facing the east or the north, should get himself sprinkled with the water of the pitcher, by the prescribed mantras accompanied with music, blowing of conch and songs.—49.

Four Brâhmanas, free from natural deformity and wearing garlands and golden ornaments, should bathe the devotee.—50.

At that time they should utter the following mantras: "Brahmâ, Viṣṇu, Maheśa, all the three Gods may sprinkle you with the holy waters, and may Vāsudeva, Jagannâtha, Sankarsana, Pradyumna and Aniruddha lead you to victory.—51.

" Indra, Agni, Yama, Nirṛiti, Varuṇa, Vâyu, Kuvera, Śiva, Brahmâ, Śeṣanâga and Dikpâlas may protect you.—52.

• "Kîrti, Lakṣmî, Dhṛiti, Medhâ, Puṣṭi, Śraddhâ, Kriyâ, Mati, Buddhi, Lajjâ, Vapu, Śânti, Tuṣṭi, Kânti, who are called the Mothers, and are Dharmapatnis may come and sprinkle you with holy waters.—53.

*Note.*—*Kīrti*, Renown ; *Lakṣmī*, wealth, Goddess of wealth ; *Dhṛitī*, Firmness, fortitude, satisfaction, joy ; *Medhā*, Power, Intellect ; *Lajjā*, Bashfulness, modesty, serenity ; *Puṣṭi*, nourishment ; *Śraddhā*, Devotion ; *Kriyā* Accomplishment ; *Mati*, Sense ; *Buddhi*, Talent ; *Vapu*, Body ; *Śānti*, Peace ; *Tuṣṭi*, Contentment ; *Kānti*, Lustre.

The Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Rāhu and the Ketu may also sprinkle you with holy waters, after being satisfied.—54.

The Devas, the Dānavas, the Gandharvas, the Yakṣas, the Rākṣasas, the Serpents, the Seers and Sages, the Cows, the Divine Mothers, the trees, the nymphs, the Nāgas, the Daityas, the weapons, the arms, the kings, the king's vehicles, the herbs, the gems, the various parts of Time, the rivers, the oceans, the mountains, the sacred places, the clouds and the rivulets, may also sprinkle you with holy waters, for the fulfilment of all your desires."—55-57.

Afterwards, the devotee should get himself sprinkled by the Brāhmaṇas, with the water mixed with different herbs and incense and then put on white clothes, and white sandal paste.—58.

Then the devotee should fasten his garments with those of his wife and worship the priests with devotion, and offer them appropriate fees, with full faith.—59.

A milch cow should be given away in the name of the Sun, a conch in the name of the Moon, a red ox in the name of the Mars, gold in the name of the Mercury, a pair of yellow garments in the name of the Jupiter, a white horse in the name of the Venus, a black cow in the name of the Saturn, iron in the name of the Rāhu, goat in the name of the Ketu. The fee in each case must be a piece of gold, called *suvarṇa* (a golden coin), or cows adorned with gold, in the case of every one of these planets, or a *suvarṇa* coin in the case of each planet. If he cannot do that, then, he may give whatever may appeal to the fancy of the preceptor (*guru*). Everything should be given away, after reciting the prescribed mantras with fees, as noted below.—60-63.

"O Cow ! Thou art worshipped by all the Devas, Thou art Rohini, Thou art the sacred pilgrimage, containing all the Devas, let there be śānti to me. O Conch ! thou art sacred amongst all, thou art auspicious amongst all auspicious things ; thou art held by the Lord Viṣṇu, therefore let there be śānti to me. O, Ox ! thou art the symbol of justice, source of the world's happiness, the conveyance of the Lord Śiva possessing eight forms, therefore grant me śānti. O Gold ! thou art the womb of the Golden Child (born of the golden egg of the Lord), and art

also the seed of the Sun and the giver of everlasting rewards of good deeds, therefore grant me śānti. Since yellow raiments are beloved to Thee, O Vāsudeva (Kṛiṣṇa), hence, be pleased with me by their gifts, O Viṣṇu, and grant me śānti.

"O Viṣṇu, Thou, in the form of the horse, rose out of the ocean of nectar, and Thou art the eternal carrier of the Sun and the Moon, therefore, grant me śānti. Cow! Thou art the symbol of the Earth and Thou art the beloved of Keśava, destroyer of all sins, so grant me śānti. O Iron! since all difficult works are under thy control, thou helpest in the forging of the plough and arms, &c., therefore grant me śānti. O Gold, thou art an ingredient of all sacrifices, thou art the eternal vehicle of the sun, therefore grant me śānti. O Cow! Fourteen regions are present in thy body, therefore give me wealth in this world, as well as happiness in the next. As the bed of Viṣṇu is never devoid of Lakṣmī, therefore, my bed may never remain unoccupied by my wife, by the virtue of my giving away this bed in charity. As there is always the presence of the Devas in all gems, so may the Devas grant me all jewels, by virtue of my giving away precious stones in charity. All the forms of charity do not come up to even  $\frac{1}{16}$ th of the gift of land, therefore, let there be śānti to me by virtue of gift of this land"—64-76.

With devotion, devoid of miserliness, worship should be performed with jewels, gold, cloth, incense, flowers, and sandal.—77.

One who worships the planets in this way, attains all his wishes and goes to heaven after death.—78.

The particular unlucky planet should be worshipped with great care, according to the prescribed full rites. Other planets should, then, be worshipped with abridged rites. This is for a man of limited means; otherwise all planets should be worshipped with full rites.—79.

The planets, cows, King and Brāhmanas, especially, are worthy of being worshipped. Those, who worship them, are nourished by them, and those, who insult them, are destroyed.—80.

As the armour shields the warrior from the blows of arrows, similarly, the propitiation ceremony (śānti) protects them from the effects of the bad destiny.—81.

The person desirous of acquiring prosperity should not perform any sacrifice without giving away the fees (Dakṣiṇā), since by the giving of handsome fees, even the Deva is propitiated.—82.

### *I. The ten thousand Homas.*

Homa sacrifice with ten thousand offerings is prescribed, in the

ceremony of the propitiation of the Nine Planets. The same number of Homa offerings should be made in connection with the nuptial, festive, yajña ceremonies as well as with the ceremonies of the installation of sacred images.—83.

O Sage! the ways of performing the sacrifice of ten thousand offerings to ward off obstacles, &c., caused by one's past karmas, as well as the dangers arising from evil spirits, have been described. Now I shall explain to you the ways of performing the Homa sacrifice of a hundred thousands of offerings.—84.

### *II. The hundred thousand Homas.*

The learned have said that a sacrifice of a lac of offerings should be performed for the fulfilment of all desires. It is very pleasing to the Pitris, and is the giver of prosperity and emancipation.—85.

The devotee should get the blessings invoked by Brâhmaṇas, after selecting an auspicious day, according to the benign influences of planets and stars, and then make a pandal to the north-east of the house, or a square pandal, measuring 10 or 8 hands, should be made to the north-east of a temple of Śiva.—86-87.

The altar should have a slant towards north-east, and it should be made with great care. The same north-east corner of the pandal, should be selected for the purpose of digging the fire pit. This pit should be a square, beautiful and according to rules. The pit should have girdles round it and of the form of the mouth of a yoni.—88-89.

The girdle should be 4 fingers in breadth and of the same height, slanting from east to north. It should be even in other directions.—90.

The sacrifice for the propitiation of the nine planets has been laid down for the peace of all. It is dangerous to make the sacrificial pond of more or less dimensions than prescribed. Therefore, it should be made carefully, as described above.—91.

Brahmā has said that the sacrificial pit in the ceremony of a hundred thousands of Homas, should be ten times the dimensions given above. The dakṣiṇā to the priests should be ten times that given in the ordinary ten thousand homas.—92.

To perform the sacrifice of a lac of offerings, a sacrificial pond of 4 hands in length and 2 in breadth should be made. Its mouth should be made of the shape of a conical-triangle. Three girdles should also be made to surround the pit.—93.

To the north-east of the pandal, after leaving a space of three vitastas, the sacrificial pond should be dug. On the land selected for it, a square altar slanting north-east should be erected.—94.

Viśvakarmā has said that the buttress of the altar should be  $1\frac{1}{2}$  vitasti, that is, half of the above measurement, and should have three girdles. The Deities should be located on this buttress.—95.

The first girdles should be 2 fingers high and the remaining two should be only one finger high.—96.

The breadth of all the three girdles should be three fingers, and the wall round the altar should be ten fingers high. The Devas should be invoked on it, with flowers and uncooked rice.—97.

O Sage! the presiding (Adhi-devatās) and the minor (Pratyadhi devatās) Deities should all face the east, and not the north or the west.—98.

Persons, desirous of acquiring wealth, should worship Garuḍa also, in addition, by reciting the following mantra :—‘the chanting of the Sāmaveda, is Thy body; Thou art the vehicle of Viṣṇu and the destroyer of poison and sins, therefore grant me śānti.’—99.

In the former manner, the pitcher of water should be placed, and then the homa should be performed. The sacrifice of a lac of offerings being finished, if there remain some more sacrificial fuels, then these should be thrown into the fire, with the pouring of ghee on the pitcher, in the form of a continuous stream as a Vasudhârâ.—100.

The sacrificial ladle should be made of the fig tree. It should be of fresh, sappy wood, and straight, and free from rot. It should be one hand in length. This ladle should be placed on two supports, and clarified butter should be poured through it in a continuous stream into the fire.—101.

The hymns of the Āgneya-sūkta; Vaiṣṇava-sūkta, Raudra-sūkta, Chandra-sūkta, Mahāvaisvânara sūkta, Sâma and Jyeṣṭha Sâma should be recited, whilst so pouring.—102.

The bathing of the devotee with the holy waters and the Svastivâchana should be done as before, and the devotee should also give Dakṣiṇâ separately, as before.—103.

The Dakṣiṇâ to the sacrificial priests should be given free from anger and bias, and with a calm mind. There should be four Brâhmanas, well-versed in the Vedas, to officiate on the occasion of the sacrifice of the Nine Planets, or only two such Brâhmanas, of peaceful disposition and versed in the Vedas, should be made officiating priests. This is in case of

the sacrifice of ten thousand Homa offerings. The number of Brâhmanas need not be greater than those mentioned above.—104-105.

In the sacrifice of a lac of offerings, there may be eight or ten priests, or even four, according to one's means.—106.

The sacrificial material should be ten times more for the sacrifice of a lac of offerings, than what it is in the sacrifice in connection with the worship of Nine Planets. Eatables, ornaments, bedsteads, necklaces, sacred threads, rings, etc., should be given away, according to the means of the devotee —107-108.

Dakṣiṇâ should be given according to the means of the devotee. It should not be reduced through miserliness. If he does not give any dakṣiṇâ, through avarice or delusion, his family becomes extinct.—109.

The devotee, anxious for prosperity, should give away also grain in charity, according to his means, because the ceremony without the gift of grain brings famine on the sacrificer and his country.—110.

There is no greater enemy of mankind than an ill-conducted sacrifice; for the priests, if not versed in the rituals, are destroyed, and the devotee is destroyed by not giving Dakṣiṇâ, and the country is destroyed where food grain is not given in charity.—111.

A man in narrow circumstances should never perform a sacrifice of a lac of offerings, for the spending of even a small fortune in that case leads to disease and distress.—112.

The sacrificer, with devotion, according to prescribed rites, should engage even one, two, or three Brâhmanas, and the man in straitened circumstances may employ only one Brâhmaṇa, well versed in the Vedas whom he should properly honor and give full Dakṣiṇâ.—113.

The sacrifice of a lac of offerings should be performed only by that man who possesses a large fortune; for the man performing such a sacrifice accurately, according to the prescribed rites, attains all his desires.—114.

The man who does so, is venerated by Vasu, Âditya, Marutgaṇa, in the realm of Śiva, and attains emancipation after 800 kalpas.—115.

The man who performs this sacrifice of a lac of homas, with any object in view, attains his desire and goes to heaven, where he gets bliss.—116.

The man desirous of sons, obtains sons, one desirous of riches, gets riches, the devotee, eager for a wife, gets a beautiful wife, and if a maiden performs this sacrifice, she gets a good husband by virtue of it.—117.



Further more, by the virtue of this sacrifice, a dethroned sovereign gets back his realm, the man hankering after prosperity gets prosperity, in fact, the devotee, desirous of anything, gets that thing. But the one, who performs it without any object in view, attains the Supreme Brahman.—118.

### III. *The 10 millions Homas.*

Lord Brahmā has described the sacrifice of ten millions of homas, a hundred times more efficacious than the sacrifice of a lac of offerings. The money given away in Dakṣiṇā, and the effect and the result are a hundred times more than the last.—119.

In performing this bigger sacrifice, invocation and dismissal of Devas should be done as before. The same mantras are to be used in ablutions, offering libations and giving charity. I shall now describe the special mode of preparing sacrificial pond, altar and pandal ; pay attention to my words.—120.

In the sacrifice of a crore of offerings, the receptacle should measure four hands and should be made of a conical shape, on a square base, and surrounded by three girdles ; while the pond should have two openings.—121.

A wise man should make the first girdle two fingers high, the second three fingers, and the height as well as the thickness of the third one, should be four fingers. The thickness of the first and the second girdles should also be two fingers.—122-123.

The receptacle should be one vitasti (half a cubit, or 12 fingers) in extent, but the height should be of 6 or 7 fingers. It should be raised in the centre as the back of a tortoise, and one finger high on the sides.—124.

It should resemble the lips of an elephant in extent and in having a hole. Such will be the receptacle as regards all kinds of sacrificial ponds.—125.

Over the girdles everywhere, an altar of 4 vitasti in measurement (i.e., 2 cubits or 1 yard) and of the shape of a peepal leaf, should be made. This is in the case of the sacrifice of a crore of offerings.—126.

In this form of sacrifice the altar should be made square, measuring four vitasti and having three girdles. Their height and extent should be as indicated before.—127.

• The pandal should be made of sixteen cubits in extent and should

have 4 doorways. On the eastern gate, a Brâhmaṇa, proficient in the Rîgveda, should be located.—128.

A Brâhmaṇa, versed in the Yajurveda, should be located in the south, one versed in the Sâmvêda in the west, one knowing the Atharva Vêda in the north.—129.

Eight more Brâhmaṇas, well up in the Vedas and Vedâṅgas, should be made to officiate as Homa-offering priests. These twelve Brâhmaṇas should be sincerely honoured with cloths, sandal, garlands, and ornaments, as before.—130.

In the east, hymns from the Râtri-sûkta, Raudra and Pavamâna, and Sumaṅgala mantras, for the peace of the universe, should be chanted by the Brâhmaṇa versed in the Rîgveda and facing north.—131.

The Yajurvedî Brâhmaṇa, seated in the south, should recite the mantras relating to Śanti, God Indra, Saumya, Kuṣmânda, &c.—132.

The Sâmvêdi Brâhmaṇa, sitting in the west, should sing the hymns of Suparṇa Vairâja, Âgneya, Rudrasaṃhitâ, Jyeṣṭhasâma, and peace chant —133.

The Atharvavedî Brâhmaṇa, seated in the north, should read the following mantras :—Śânti Sûkta, Saura, Śâkunaka, Pauṣṭika, Mahârâjya.—134.

Five or seven Brâhmaṇas should perform the *homa* sacrifice as before, (the remaining Homakas helping them). The mantras relating to bath and the gift are the same as before.—135.

The Vasudhârâ or the way of letting the stream of clarified butter fall in the fire from a vase is the only peculiar rite of the sacrifice of a lac of offerings (as mentioned before. That should be done here also). One who performs this sacrifice of a crore of offerings, according to the prescribed rites, attains all his wishes and obtains the rank of Viṣṇu—136.

He who reads or hears this description of these three sacrifices of the Grahas (Planets), becomes purified of all sins and attains the rank of Indra.—137.

The benefits of this sacrifice are similar to those derived by the performance of 18,000 Âśvamedha sacrifices.—138.

Śiva has said that the sin of killing a crore of Brâhmaṇas and of making 10 crores of abortions, is washed off by the performance of this sacrifice.—139.

*Magic and Sorcery.*

The sacrifice relating to the worship of the nine planets should be performed before the performance of the rites of Abhichâra (sorcery), Uchchâtana and Vāsya Karma, &c.—140.

[*Note.* Uchchâtana=A magical incantation that causes a man to go away out of disgust. Vāsya Karma=A magical spell that fascinates and subdues a foe.]

Otherwise, no rite has the desired effect; so this sacrifice of ten thousand offerings to the planets should necessarily be performed as a preliminary.—141.

In the sacrifice connected with Vāsikarâṇa and Uchchâtana, the sacrificial pond should be made of the measure of a handful (ell); it should be surrounded with three-girdles, be circular in shape, and have one mouth, and the offering of the wood of *Butea frondosa*, sprinkled with honey, camphor, gôrôchana and agara, dissolved in water, mixed with saffron, should be made.—142-143.

An offering of woodapple (Bael) and lotuses, mixed with honey and clarified butter, should be made. Brahmâ has said that ten thousand offerings should be made in such sacrifices.—144.

In a sacrifice for Vāsikarâṇa, the offerings of woodapple (Bael) and lotuses should be made, and the *Śumitriyâna* Apa oṣadha mantra should be recited in offering Homa.—145.

No sprinkling with holy waters or location of a pitcher of water should be made in these forms of sacrifices. A householder should bathe in the water mixed with herbs, dress in white, put on white flowers, worship the Brâhmanas with gold threads. They should also be given fine costumes and Dakṣiṇâ of gold. A white cow should also be given.—146-147.

This sacrifice subdues the worst of enemies, endears those who have no love, and dispels ills.—148.

The sacrificial pond for the performance of the sacrifice intended for Abhichâra and Vidveṣaṇa, should be traingular in shape, measuring one hand, surrounded by two girdles, and having openings towards the vertices.—149.

[*Note.*—Vidveṣaṇa=A spell that causes friction.]

Then the Brâhmanas wearing red garland, red sandal, red sacred thread, red turban, and red raiments, should perform the sacrifice.—150.

With three vessels containing the blood of the young crows before them, bones of the hawks in their left hand and sacrificial fuel in the other, and their hair loose, the Brâhmanas should perform the sacrifice,

all the while thinking ill of the enemies at the time of making these offerings.—151.

With the *syenamantra*, 'durmitriyâstasmai santu huṃ phaṭa,' the razor should be sanctified ; with this the image of the enemy should be cut piecemeal and offered to the fire.—152-153.

Having performed the sacrifice of the *Grahas*, the proper *Avichâra* sacrifice should be performed. Such is the rule for "*Vidveṣaṇa*" sacrifice as well.—154.

Such deeds only bear fruit in the present life and do not beget good results in the next, so a man, desirous of ultimate good, should not indulge in such deeds.—155.

One who performs the worship of the stars, along with the prescribed sacrifices, without any object in view, goes to the clime of *Viṣṇu*, whence he never returns to this world.—156.

One who hears or relates this to others, never suffers from any pain, owing to the evil influence of the planets or to the destruction of friends.—157.

The children of the house in which these sacrifices are written down, never suffer from any ill, mental or physical, or any other calamity.—158.

The sages are of opinion that this sacrifice of a crore of offerings begets fruits of many a sacrifice and dispels all ills ; it is the giver of worldly prosperity and final emancipation. The sacrifice of a lac of offerings gives the benefit of the *advamedha* sacrifice. The sacrifice performed in course of a twelve days and the sacrifice connected with the worship of stars, give equal benefits.—159-160.

Thus I have told the mode of the sacrifices of the Nine *Grahas* and the *Abhiṣeka* in divine sacrifices (the sprinkling of the devotee with the holy waters.) These are to be done to dispel all ills and hindrances to ceremonies of rejoicings. These purge all sins. One who reads or listens to it subdues all his foes and gets longevity and health.—161.

*Here ends the ninety-third chapter describing the mode of Navagraha  
homa śānti.*

## CHAPTER XCIV.

Siva said :—The image of the God *Sun* who causes the lotus to bud should be made as seated on a lotus (*Padmāsana*) with color like that of a lotus, with two hands, with a lotus in one hand and the other hand raised

in the posture of giving blessings, and having seven horses in His chariot, drawn by seven reins.—1.

*Note.*—Padmāsana=A lotus-seat. An epithet of Sun. A particular posture in religious meditation. (See Sacred Books of the Hindus, Vol. XV.—The Yoga Śāstra.)

The image of the Moon, the giver of boons, should be made in white color, dressed in white robes, seated on a white chariot, having a white horse for His conveyance, having two hands, one holding a club and the other raised, in the posture of giving blessings —2.

The image of the Mars should be made, having white hair, four hands, armed with a spear, a lance and club, with the fourth hand raised in the posture of giving blessings, wearing red robes and garland.—3.

The image of the Mercury should be made yellow, dressed in yellow robes and wearing a yellow garland, with four hands armed with a sword, shield and club, and the fourth hand raised in the posture of giving blessings, and having a lion for his conveyance.—4.

The Venus and the Jupiter should be made in white and yellow respectively. They should have four hands, holding staff, rosary, and kamaṇḍalu, and the fourth hand raised in the posture of giving blessings.—5.

The Saturn should be of the colour and the lustre of an emerald, having a vulture for His conveyance and four hands armed with a lance, bow and arrow, and the fourth hand raised in the posture of giving blessings.—6.

The image of Rāhu should be made, having a terrible mouth or appearance, seated on a blue-colored lion, having four hands, armed with a sword, a leather shield, a spear, and the fourth hand raised in the posture of giving blessings. The image of Kētu should be made of smoky color, with a vulture for His conveyance and having two hands—one hand holding a mace and the other raised in the posture of giving blessings, and having a distorted face.—7-8.

All the planets should be made with a crown on their head, and the images should be two fingers high (or, of the height of one's own finger). The mantras relating to the planets should be recited on the rosary 108 times each. (It may also mean that the size of the planets should be 108 fingers or digits in height. If the anguli be one inch in length, the images will be nine feet high; if the measure of the anguli be  $\frac{1}{4}$ th of an inch, then the height will be  $6\frac{1}{4}$  feet. The sense is obscure).—9.

. *Here ends the ninety-fourth chapter describing the iconography of the Planets.*

## CHAPTER XV.

Nārada said :—O Lord, presiding over the Past and the Future ! pray tell me about some other ordinance that may be the giver of happiness and emancipation.—1.

Hearing the above words of the sage, Lord Śiva, the knower of all things, understood the inclination of Nārada, and said : “ Nārada ! this sacred bull, who is my principal attendant and who has become unified with me on account of his asceticism and knowledge of the Śruti and the Purāṇas, will explain to you the rituals connected with my ordinance (Māheśvara Dharma).”—2-3.

Lord Matsya said :—Having said so, that Lord of the God of gods, vanished then and there. Nārada also, being anxious to hear, asked Nandikeśvara thus :—O Nandikeśvara, thou hast been ordered by Śiva, therefore, tell me the Māheśvara vrata.—4.

Nandikeśvara said :—Hear with attention, O Brāhmaṇa ! I shall tell you the Māheśvara vrata. It is well-known in all the three worlds by the name of Śiva Chaturdaśi.—5.

In the month of Mārgaśīrā, on the thirteenth day of the bright fortnight, the devotee should take his meals once and pray to Śiva with this Saṅkalpa mantra, “ O Lord of all the Deities ! I take refuge in Thee. To-morrow, the Chaturdaśi day, I shall observe a complete fast, without eating anything, and worship Śiva. I shall also give away a bull, made of gold, and then take my meals the next day.”—6-7.

Having made this Saṅkalpa, the devotee should go to bed and then rise early on the next morning and worship Śiva along with His Consort (U'mā), with white lotus flowers, sandal, etc.—8.

(1) The feet should be worshipped, after reciting शिवाय नमः 'Śivāya namaḥ.' (2) the head, after reciting सर्वोत्तमने नमः 'Sarvātmane namaḥ.' (3) the eyes, after reciting त्रिलोकाय नमः 'Trinetraya namaḥ.' (4) the forehead, after reciting हारये नमः 'Haraye namaḥ.' (5) the mouth, after reciting इन्दुमुखाय नमः 'Indumukhāya namaḥ.' (6) the throat after reciting श्रीकण्ठाय नमः 'Śrīkaṇṭhāya namaḥ.' (7) the ears, after reciting शब्दयोजिताय नमः 'Śadyojātāya namaḥ.' (8) the arms, after reciting वामदेवाय नमः 'Vāmadevāya namaḥ.' (9) the heart, after reciting अघोराह्रिदाय नमः 'Aghorahridayāya namaḥ.' (10) the breasts, after reciting तटपुरुषाय नमः 'Tatpuruṣāya namaḥ.' (11) the stomach, after reciting ईशनाय नमः 'Īśānāya namaḥ.' (12) the ribs, after reciting अनन्तधर्मनाथाय नमः 'Anantadharmāya namaḥ.' (13) the waist, after reciting जननभूताय नमः 'Jānabhūtāya namaḥ.' (14) the thighs, after reciting अनन्तवैराग्यासिंहाय नमः 'Ananta Vairāgyasiṅhāya namaḥ.' (15) the knees should be worshipped, after reciting अनन्तवैराग्यासिंहाय नमः 'Anantaśvairāgyasīṅhāya namaḥ.' (16) the legs, after reciting प्रधानाय नमः 'Pradhānāya namaḥ.' (17) the ankles, after reciting व्योमोत्तमने नमः 'Vyomātmane namaḥ.' (18) the hair, after reciting व्योमकेशमारुपाय नमः 'Vyomakeśamarūpāya namaḥ.' (19) the back, after reciting पुष्ट्याय नमः 'Puṣṭyāya namaḥ.' (20) पुष्ट्याय नमः 'Tuṣṭyāya namaḥ.'—9-13.

Then the devotee should give to the Brâhmanas : a golden bull, along with a pitcher, full of water, white garments, Pañcharatna, various kinds of eatables.—14.

Really good Brâhmanas should be invited and well-fed, after which curd mixed with clarified butter, saved from the sacrificial offerings, should be taken by the devotee, who should sleep on the ground, with his head towards the north. On the full moon-day, he should feed the Brâhmanas and then take his own meals in silence. Similarly, he should do on the fourteenth day of the dark fortnight.—15-16.

The worship should be performed in the same way all the fourteenth days of each fortnight of every month. Now the especial mantras to be recited in each month will be explained.—17.

Commencing with the month of Mârgasîra, the mantras hereafter mentioned should be pronounced one by one :—(1) Sankarâya namaḥ, (2) Karavîrakâya namaḥ, (3) Tryambakâya namaḥ, (4) Maheśvarâya namaḥ, (5) Mahâdevâya namaḥ, (6) Sthânave namaḥ, (7) Paśupataye namaḥ, (8) Nâthâya namaḥ, (9) Sambhave namaḥ, (10) Namaste Paramânanda, (11) Nâmaḥ Somârîhadhârîṇe, (12) Bhîmâya namaḥ. I am at Thy Mercy. These names should be recited one by one, each month, from Mârgasîra. The devotee should offer as Prâsana : (1) cow's urine, (2) cow-dung, (3) milk, (4) curds, (5) clarified butter, (6) water mixed with kuśa-grass, (7) pañchagavya, (8) woodapple (bael), (9) camphor, (10) agaru, (11) barley, (12) black-sesamum, on the Chaturdaśî of each month.—18-22.

*Note.*—The mantras to be recited in twelve months, beginning with Agrahâyaṇa, are given below :—

(1) संकराय नमस्तेऽस्तु त्वाम् कदा हरं नमः "Salutation to Śaṅkara. I take refuge in Thee." This should be pronounced in the month of Mârgasîra

(2) करवीरकाय नमस्तेऽस्तु त्वाम् कदा हरं नमः "Salutation to Karavîraka. I take refuge in Thee." This should be pronounced in the month of Pauṣa.

(3) त्र्यम्बकाय नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Tryambaka; in Mâgha."

(4) महेश्वराय नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Maheśvara; in Phâlguna."

(5) महादेवाय नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Mahâdeva; in Chaitra."

(6) स्थानवे नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Sthânu; in Vaiśâkha."

(7) पशुपतये नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Paśupati; in Jyaisṭha."

(8) नाथाय नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Nâtha; in Âṣâḍa."

(9) संभवे नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Śambhu; in Śrâvapa."

(10) परमानन्दाय त्वाम् कदा हरं नमः "To Paramânanda; in Bhâdra."

(11) सोमार्धधारीनमस्तेऽस्तु त्वाम् कदा हरं नमः "To Somârdhadhârin; in Âsvina."

(12) भीमाय नमस्तेऽस्तु त्वाम् कदा हरं नमः "To Bhîma; in Kârtika."

\* The worship of Śiva should be conducted from the month of Mârgasîra onward, by offering the following flowers, turn by turn, viz. :—(1)

Mandâra, (2) jasmine, (3) Dhatûra, (4) Sambhâlû (Sindulvara), (5) Asoka, (6) Mallikâ, (7) Pâtala, (8) Arka flower, (9) Kadamba, (10) lotus (Śatapatrî), (11) Kamalîni (Utpala).—23-24.

Again, when the month of Kârtika arrives, the Brâhmanas should be fed with various kinds of eatables and offered garments, ornaments and garlands.—(25).

Afterwards, the devotee should let loose a black bull, in conjunction with the Vedic rites. A golden image of Śiva and Pârvatî should be made and given away to a Brâhmana, along with a bull and a cow. A bedstead, with the following things, should also be given away : Eight white pearls, sheets, pillows, and a vase, full of water.—26-27.

The images of Śiva and Pârvatî should be placed in a copper vessel, full of rice, and then located on top of the pitcher of water, after which they should be given away to a Brâhmana versed in the Vedas, observing ordinances and having a calm disposition.—28.

It is best to give it to one acquainted with Sāmaveda : it should never and on no account be given to a hypocrite. Only one versed in the Vedas, knowing the Vedic principles, is fit to receive such an offering.—29.

A Brâhmana, free from deformity and of simple habits, should be worshipped, along with his wife, with garments, garlands and ornaments. These things might be given to the preceptor (Guru), if there be one ; otherwise, to a really good Brâhmana, free from all feeling of miserliness ; for such a feeling leads one to the lower region.—30-31.

One who observes the Śiva Chaturdaśî ordinance, according to these rites, gets the benefit of a thousand Aśvamedha sacrifices.—32.

And the sins of killing a Brâhmana and also against the parents, committed in this or in the previous life, are destroyed in a moment.—33.

The devotee gets long life, health, domestic prosperity, and promotion in his husbandry. He then eventually goes near the Lord of four hands, whose chief attendant he becomes ; and then after, passing crores of kalpas in the heaven, he becomes unified with Śiva.—34.

Even the sage Brihaspati, the Devas, like the mighty Indra, and Brahmâ, cannot adequately describe the glories of this ordinance. Even I cannot do so with a crore of tongues.—35.

One who reads, hears or thinks about this ordinance becomes liberated from all his sins. The Divine Consorts also venerate it ; therefore, a devotee should always observe it, free from all feelings of despire.—36.

The woman who observes this ordinance with the permission of her husband, son or the preceptor also attains bliss by the glory of Śiva.—37.

*Here ends the ninety-fifth chapter describing the Śiva Chaturdaśî Vrata.*



## CHAPTER XCVI.

Nandikeśvara said :—O Nârada ! also hear the benefits that accrue to the devotee in his next life, by his relinquishing the fruits of this ordinance.—1.

O Sage ! the ordinance (vrata) should be commenced on any one of the following days, in the month of Mârgaśir : the third, the twelfth, the eight or the fourteenth day of the bright fortnight, after invoking the Brâhmanas.—2.

O Nârada ! In other auspicious months also, the devotee should, to the best of his ability, feed the Brâhmanas with rice cooked in milk and mixed with sugar, and then satisfy them with Dakṣiṇâ.—3.

The prohibited grains of eighteen kinds and fruits and roots should be avoided for a period of one year ; but there is no harm in taking anything in the form of a medicine. A golden image of Śiva and a bull should be made. The image of Dharmarâja should be made similarly.—4.

The following sixteen kinds of fruits should be made in gold, according to the means of the devotee, viz :—pumpkins, citrons, egg-plants, bread-fruits, mangoes, hog-plums, woodapples, Indra grains, cucumbers, cocoanuts, the holy figs, the jujubes, the lemons, the plantains, saffron, and pomegranates.—5-6.

The following should be made of silver, according to the means of the devotee, viz :—Mnti (a kind of root vegetable), Emblica officinalis rose apple, tamarind, Karaundâ, Kaṅkolaberry, cardamom, cottou, bamboo, Kutaja, Śaṁti, Uḍumbara, coconut, grapes, two kinds of egg-plants.—7-8.

The fruits of the following should be made of copper, according to the means of the devotee :—Palms, Agasti grandiflora, Kâyaphala, Gâmbhârî, esculent root, the red esculent root, a bulbous root, svaṇakhhîrî, cucumber, chitravaltî, Śâlmali, mango, liquorice, kidney-bean, fig tree, patola (a species of cucumber).—9-11.

Two pitchers of water, covered with cloth, should be placed on grain, and a bed should also be arranged and covered with cloth.—12.

On some sacred day, the devotee should give away all these things as well as three food plates, the images of Dharmarâja, Śiva, with that of the sacred bull and a cow, to a peaceful Brâhmaṇa couple who may have a big family, having first worshipped them.—13.

“As the numberless Devas dwell in all kinds of fruits, so let my devotion be to Śiva, as a consequence of my performing this vrata of relinquishing the fruits of my actions.”—14.

"Siva and Dharmarāja are known to be the great Givers of boons, let Them therefore confer boons on me for giving away these likenesses, together with these appropriate fruits in charity."—15.

"As in the devotees of Śiva are always (to be found) endless fruits, so let me also have fruits endless, in life after life."—16.

"I do not make any (invidious) distinction between Śiva, Viṣṇu, Sun, Brāhmā; let the Lord Śiva, the soul of the universe, bless me with eternal happiness."—17.

The articles (to be given away) should be given to the Brāhmaṇa, having first decorated him. The devotee may also give a bedding, with all its requisites, if he had the means to do so, otherwise he may only give away the fruits mentioned before. The golden images of Śiva and Dharmarāja being given to the Brāhmaṇa, with the pitchers of water, he should feed himself on food devoid of oil, by observing the vow of silence, and should also feed the Brāhmaṇas, according to his means—20.

This is the way of a devotee of Viṣṇu, Sun or a Yogī or a Bhagwat to relinquish the fruits of their actions, as laid down by the Brāhmaṇas versed in the Vedas.—21.

"O Sage Nārada! this ordinance should be observed, to the best of their ability, by the womenfolk, too. There is no ordinance like this that can give such everlasting boons in this world, as well as in the next.—22.

"O Sage! the devotee remains in the region of Śiva for as many thousand Yugas as there are atoms of gold, silver and copper, in this world, when these latter are ground to a powder—23

This ordinance washes off all the lifelong sins of the devotee. He never has the pain of losing his son, and he attains the region inhabited by Gods.—24.

The poor man who hears or reads this, either in some sacred place (place of a God), or in the house of a pious man, goes to the region of Śiva where he gets into the place of Deities and enjoys, after being liberated from all his sins.—25.

*Here ends the ninety-sixth chapter describing the Vrata of Relinquishment of all results (of one's actions).*

## CHAPTER XCVII.

Nārada said :—Nandikēśvara! Pray describe to me the ordinance that may be the giver of peace, health and everlasting benefit to the people,—1.

Nandikeśvara said :—That which is the eternal abode of the soul of the universe, is known as the Sun, the Fire and the Moon, in this world ; by the worship of these a man attains happiness. The devotee observing it should always take his meals at night time only on Sundays.—2-3.

In the case of the asterism Hasti falling on Sunday, the devotee should take his meals only once on Saturday, purging his heart of all vanity.—4.

On Sunday night, the devotee, after feeding good Brāhmaṇas, should draw a lotus of twelve petals with red sandal. To the east of it he should place, after salutations, the Sun (Sūrya), to the south-east Divākara, to the south Vivasvāna, to the south-west Bhaga, to the west Varuṇa, to the north-west Mahendra, to the north Āditya, to the north-east Śanta. In the forepart of the lotus, the horses of the Sun should be inscribed, in the south the Āryamaṇ Deva, in the west Mārtaṇḍa, and on the northern petal Ravi Bhāskara on the pericarp of the lotus.—5-9.

Afterwards, red flowers, red sandal, sesamum, mixed with water, should be poured on the lotus, and the following mantra should be recited at the time :—10.

“O Divākara (the giver of day) ! You are the soul of time, creation and the Vedas. You have your face turned to each direction. You are of the form of Indra and Agni : therefore shelter me.”—11.

“Agnimile namastubhamiṣetvôrje cha bhāskara.” “Aṅga āyāhi varada na aste jyôtiṣam pate.” With this mantra Arghya should be offered, and the Deity dismissed. He should take his meals at night free from oil. When a year has elapsed in this way, he should make a lotus of gold and an image with two hands.—12-13.

He should then give away in charity a milch cow, with her horns covered with gold, the hoofs with silver, along with her calf, and a milking vessel of bell metal, while the lotus and image should be placed in a pot of copper completely full of molasses.—14.

The devotee, after worshipping the Brāhmaṇa with red cloth, sandal, garland, incense, etc., should bestow his gifts, viz —the lotus and the image, etc., on him, he having a large family, and being free from deformity and pride, and able to restrain his passions and the object of charity in many other vratas.—15.

At that time, the devotee should utter the following words :—

“ Namô nanaḥ pāpavināśanāya,

“ Viśvātmāne saptatarāṅgamāya,

• “ Sāmargyajurdhāmīdhe Vidhatre,

“ Bhavabhipataya jagatsavitre.”

"O Dispeller of sins, the Soul of the universe, your chariot drawn by seven horses, the vase of Rika, Yaju and Sâma Vedas, the boat of the ocean of universe, I salute Thee oft and often."—16.

One who observes these rituals and keeps up this vrata for a year, is freed from all sins and goes to the solar region fanned by châmaras.—17.

On the consumption of his store of piety he becomes the sovereign of the seven Dvîpas, and never gets pain, suffering or disease. He becomes most powerful and virtuous.—18.

O Nârada! the woman who is devoted to her husband, God and preceptor, and observes this ordinance, and eats at night only on Sundays, undoubtedly reaches the solar region, which is honoured by the Devas.—19.

The person who reads or hears, or approves of the reading of this ordinance, also goes to the region of Indra where he is served by the Devas, and remains there for innumerable kalpas.—20.

*Here ends the ninety-seventh chapter describing the Sunday ordinance (Vrata.)*

## CHAPTER XCVIII.

Nandikeśvara said:—Nârada! I shall now describe to you the way how the ordinance of Sankrânti, which in the next world gives everlasting boons of all kinds, is to be brought to a close.—1.

The Sankrânti ordinance should be observed on the day of equinoxes or solstices. The day, prior to Sankrânti, the devotee should have his meals only once; and, on the following day, he should bathe in water mixed with sesamum, after brushing his teeth.—2.

On the day of the Sankrânti, the devotee should draw on the earth a lotus of eight petals with sandal, in the centre of which pericarps should be made, where the presence of the Sun should be invoked.—3.

The Sun should be located in the pericarp, Âditya in the east, and salutations should be made in the south, after reciting 'Uṣnârchiṣe namaḥ, Rîṅgmaṇḍalâya namaḥ' "Savitre namaḥ" in the south-west, "Tapanâya namaḥ" in the west, Bhaga in the north-west should be located and worshipped constantly. Mârtanḍa should be located in the north and Viṣṇu in the north-east. These should be adored with incense, flowers, fruits and eatables, on an altar.—4-6.

A golden vessel of clarified butter, with a pitcher of water, should

be given away to the Brāhmaṇa ; and the lotus should also be made of gold, according to the means of the devotee, and given away to the Brāhmaṇa.—7.

Afterwards, the Arghya, consisting of water, sandal and flowers, should be placed on the floor as an oblation to the Sun, by reciting the following mantra : “ Viśvāya Viśvarūpāya Viśvadhāmne Svayambhube Namānanta namo dhātṛe Ṛiksām Yajuśāmpati.” This ritual should be observed each month, or at the end of the year. All the twelve vratas should be done at the same time.—8-9.

Then libations of rice, cooked in milk and sugar, should be poured into the fire and Brāhmaṇas should be satisfied with eatables. On that occasion, 12 pitchers of water, with a few gems, 12 golden lotus flowers and 12 milch cows of gentle disposition, or only 8, 7 or 4 such cows (in the last case, the cows being dressed and garlanded), according to the means of the devotee, should be given to a poor and deserving Brāhmaṇa, after their horns being covered with gold, their hoofs with silver, along with milking pots of bell metal. In case, the devotee be a very poor man, he may give only one milch cow.—10-11.

Afterwards, an image of earth, along with that of the serpent Śeṣa, should be made in gold, silver, copper or even of kneaded flour, according to the means of the devotee, and given away to the Brāhmaṇa, along with a golden image of the Sun. As far as possible, no miserliness should be exercised in this ritual ; for the man doing so, in spite of having riches undoubtedly goes to hell.—12.

Nārada' One who observes this ordinance, enjoys in heaven the honour and respect by all the Gandharvas, for as long as Indra and other gods, earth and the seven oceans, the Himālayas and other mountains survive.—13.

His piety being consumed, the devotee is born, in the beginning of creation, a sovereign of good family, endowed with all kingly virtues and blessed with handsome form (devoid of deformity) and many a child, wife, friend and relation.—14.

One who reads about this Sūrya Sankrānti with devotion, or hears or advises others to read it, is honoured by the Devas in the realm of Indra.—15.

*Here ends the ninety-eighth chapter describing the mode of bringing the Sankrānti vrata to a close.*

## CHAPTER XCIX.

Nandikeśvara said :—Nārada ! I shall now relate to you Viṣṇu vrata, known as the Vibhūti-Dvadaśī vrata, which is held in veneration by all the Devās.—1.

On the tenth day of the bright fortnight, in the month of Kārtika, Chaitra, Vaiśākha, Mārgaśīrṣa, Phālguna or Aśāḍha, the devotee should have a light meal ; and in the day time, after performing his evening prayers, make the following resolution :—2.

“ Oh God, on the eleventh day I shall keep a rigid fast and worship Janārdana. I shall break the fast on the twelfth day, in company of the Brāhmaṇas.—3.

“ O Keśava ! let there be no hindrance in the observance of my fast.” He should utter “ Om namo Nārāyaṇaya namaḥ ” (Om, Salutations be to Nārāyaṇa), before retiring to bed.—4.

On getting up in the morning, he should recite Gāyatrī 108 times, and then worship Lord Viṣṇu with white sandal and flowers.—5.

The feet should be worshipped after reciting “ Vibhūṭaye namaḥ,” the knees after reciting “ Adokāya namaḥ,” the thighs after reciting “ Sīvāya namaḥ,” the waist after reciting “ Viśvamūrtaye namaḥ,” the male organ of generation after reciting “ Kandarṇāya namaḥ,” the hands after reciting “ Ādityāya namaḥ,” the stomach after reciting “ Dāmodarāya namaḥ,” the breasts after reciting “ Vāsudevāya namaḥ,” the chest after reciting “ Mādhavāya namaḥ,” the neck after reciting “ Utkanṭhine namaḥ,” the mouth after reciting “ Śrīdhārāya namaḥ,” and the hair after reciting “ Keśavāya namaḥ,” the back after reciting “ Śāraṅgadharāya namaḥ,” the ears after reciting “ Varadāya namaḥ,” the head after reciting “ Sarvātmanā namaḥ,” with His other names, viz., “ Saṅkapānye namaḥ,” “ Chakrapānye namaḥ,” “ Asipāṇaye namaḥ,” “ Gadāpāṇaye namaḥ,” and “ Padmapāṇaye namaḥ.”—6-9.

A golden fish should be made and also a lotus of gold, according to the means and wishes of the devotee ; and a pitcher, full of water, should be placed in front of it.—10.

Afterwards, a vessel, full of molasses and covered with a white cloth, together with some sesamum, should be placed. The devotee should keep up the night with the recitation of Itihāsas.—11.

On the following morning the golden fish and lotus, along with the pitcher of water, should be given away to some good Brāhmaṇa with a large family.—12.

At that time, the devotee should pray : " As Thou, O Lord Viṣṇu, art never devoid of any prosperity (Vibhûti), so please extricate me from the meshes and manifold calamities of this world."—13.

The devotee should give away one in each month of the year the golden images of the ten incarnations (of the supreme God) as well as of Dattâtreyâ and Vedavyâsa, along with a lotus of gold. During this period the devotee should avoid the company of rogues and the wicked.—14.

After observing the fast like this for twelve months, on each Dvâdaśî, the devotee at the conclusion of the year, should give away to his preceptor a bedding, a mound of salt and a cow.—15.

A man of means may also give away a village or a house and honor his preceptor with diverse raiments and ornaments.—16.

Other Brâhmanas should be feasted, according to the means of the devotee and satisfied by being given clothes, jewels, money, ornaments cows, &c. A man with limited means should give only as much as he can afford.—17.

A very poor man, but having sincere devotion to Lord Mâdhava, may worship Lord Viṣṇu for a couple of years with flowers alone.—18.

One who observes the Vibhûti-dvâdaśî ordinance like this, liberates himself from all sins and also frees hundreds of his ancestors. He is not oppressed with grief, disease or poverty during thousands of births. He is always born as a devotee of Viṣṇu or Siva, and, after spending 108 thousand yugas in heaven, is born as a king —19-21.

*Here ends the ninety-ninth chapter describing the Viṣṇu vrata.*

## CHAPTER C.

Nandikeśvara said :—In the days gone by, during the Rathantara Kalpa, there lived a mighty king, as illustrious as the Sun, who was known by the name of Puṣpavâhana.—1.

O Nârada ! Brahmâ, being pleased with his asceticism, presented him with a lotus of gold that could move about at will.—2.

(With its help) the king began to wander about at his pleasure in the seven dvîpas as well as in the abode of the gods, in company of his citizens.—3

At the beginning of the kalpa, the kingdom of this king, who lived in the lotus, was the seventh dvîpa :—on account of the great praise and honour given to it by the people, it came to be known as Puṣkara.—4.

The King was called Puspavâhana by the Devas and the Dânavas on account of his having received the lotus for his conveyance.—5.

Owing to his powers, acquired by the practice of penances, no place in the three worlds was inaccessible to him, seated on his lotus given by Lord Brahmâ. His queen, Lâvanyavatî, was worthy to be honoured by thousands of ladies. In beauty and womanly virtues, she had no equal. She was like the Goddess Pârvatî, the noble Consort of the Lord Śiva.—6.

The king became the father of ten thousand virtuous princes, who all were renowned in archery. The king began to wonder at his incomparable prosperity. One day, seeing the great sage Pracheta, approaching, he addressed him thus :—7.

“O Sage! how is it that there is such an abundance of prosperity in my house? How have I got a queen who is venerated even by the Devas, and who has no equal even among the goddesses? Why has Brahmâ become so much pleased with my little asceticism as to present me with such a lotus, (vast wonderful), that when myriads of kings, with ministers, elephants, people, and chariots entered into it, they appear small indeed, like so many galaxies of twinkling stars with the moon herself in the immeasurable expanse of the firmament.—8-9

“Hence, O Lord, what is the use of being born in the separate womb of the mother? To obtain endless (good) results, I have performed many a religious rite. Now please tell us what is of ultimate good to me, my wife and sons.”—10.

Hearing the above words of the king, the sage, after meditation, spoke the following words, about the wonderful former lives of the king :—  
“King! Previously you were born in the house of a hunter, and you led a life of sin from day to day.—11.

“Your body was hard, rough and also offensively stinking. Snakes coiled all over it. You had no friend, nor sons; neither kinsmen, nor sisters, nor parents. All were abused and cursed by you. This beloved consort of yours was also against you.—12.

“Then the land was visited by a terrible drought, when you were over-whelmed with hunger, but could not get grain, fruits, flesh or any kind of eatables to quench it, though you searched for them everywhere.—13.

“On that occasion you came to a tank, full of muddy banks, but which was abundantly full of lotus flowers. You culled a heap of lotuses out of that tank and carried them home to Vaidîśa the city in which you lived.)—14.



. "You wandered about the whole city to sell those lotuses, but could not find a purchaser. Eventually you were overpowered with hunger and fatigue.—15.

"And you went and sat with your wife in the courtyard of some one whence in the night you heard some nice and auspicious sound.—16.

"You went to the spot whence the sound was heard with your wife. There you saw the worship of Lord Viṣṇu conducted in a pandal.—17.

"The worship in question was the concluding chapter of Vibhâtīdvadaśī ordinance, in the month of Māgha, which was kept up by a courtesan, named Anamgavatī. At that time, she was giving away the mount of salt, the bedstead along with other things, the decorated image of the merciful Lord Viṣṇu and the golden Kalpa tree, to her preceptor. On seeing all that, you said to yourself, 'What would I now do with these lotus flowers, I should better offer them to Viṣṇu'—18-20.

"O King! thus devotion came to the hearts of both of you; and you worshipped the Lord as well as the mount of salt, the bedding, and even the earth with your lotus flowers.—21.

"The courtesan was very much pleased with your devotion and offered you 300 gold coins which both of you did not accept, as you were both then filled with sattvaguna (i.e., your hearts became pure,) at which the courtesan became still more pleased with you, had four kinds of delicious foods brought and asked you to eat. You again declined to partake of her hospitality, and said, 'We shall have food at some other time. We are exceedingly glad to-day with your acquaintance and the keeping fast. Hitherto we have been carrying a vicious life and have been sinners all along.' By her contact you had then acquired some virtue.—22-25.

"In that way, you kept up all the night with that courtesan and, on the following morning, she gave the mount of salt and the bedding as well as villages to her preceptor and to a dozen Brāhmanas, garments, ornaments, kamaṇḍalu and cows.—26-27.

"After that, she fed her friends, poor men, blind men, misers, companions and kinsmen, and at the same time she also honoured in the same way and dismissed you both.—28.

"King! owing to this worship of Keśava by lotus flower, the same hunter and his wife have been now born in the persons of yourself and your consort. You have been freed of all your sins by the virtue of your little self-denial and purity of heart. Hence this wonderful lotus

moving at will. This has been given to you by Janârdana, the Lord of creation in the person of fourfaced Brahmâ, because he was pleased with you. —29-31.

“That courtesan is now the rival of Rati, the wife of Cupid, and is known as Priti. She is the giver of happiness to the womanfolk, and is venerated by the Devas.—32.

“King! Even now abandon this Puṣkara-dvîpa and observe the vibhûti-dvâdasî fast on the banks of the Ganges, so that you may attain Nirvâṇa.”—33.

Nandikeśvara said :—“Nârada! That sage vanished then and there, after telling all that to the king, and the latter observed the ordinance, as dictated.—34.

“Nârada! the devotee, observing this ordinance, should keep up the penance and perform the rites with molasses of any kind whatsoever, as prescribed, for 12 months, and give alms to the Brâhmanas, without any feeling of miserliness. Keṣava is pleased with devotion alone.—35-36.

“One who reads, listens to or produces in others a desire to observe this ordinance, which dispels all sins, remains in the heaven for a hundred crores of years.”—37.

*Here ends the hundredth chapter describing the Vibhuti-dvâdasî-vratam.*

## CHAPTER CI.

Nandikeśvara said :—Nârada! Hear, I am now going to tell you about the sixty ordinances, as explained by the Lord Śiva and which dispel great sins.—1.

The ordinance, known as, (1) *Deva-Vrata*, is the dispeller of all sins. The observer of it should have his meal only in the night for a year, after which he should give away one cow, quoit and trident, all made of gold, along with a pair of clothes, to a Brâhmana having a large family. One who does so becomes unified with Śiva and lies in His region.—2-3.

The devotee keeping up the (2) *Rudra-Vrata* should, for a year, have only one meal a day, after which he should give away one bull of gold and a cow of sesamum. This observance is also the destroyer of ills and helps the devotee to go to the region of Śiva, and raises him to the rank of Śiva.—4.

One who gives away a bull and a blue lotus, made of gold, as well as a vessel full of sugar, and lives on nightly meal only for a year, eating in

a secluded place, obtains the rank of Viṣṇu. This is known as (3) *Līlā-Vrata*.—5.

He, giving up of all unguents and giving away of nice and clean cooking utensils, in the four months, beginning with Āṣāḍha leads the devotee to the realm of Viṣṇu. This observance is known as (4) *Prīti-Vrata*, because it pleases everybody.—6.

One who observes the (5) *Gauri-Vrata*, in the month of Chaitra, by invoking the pleasure of the goddess, with the words, "Gauri me priyatām," and by giving up honey, milk, curds, clarified butter, molasses, and similar articles, gives fine cloths, and the vessels full of sugarcane juice, &c., and worships the Brāhmaṇa with his wife, goes to the realm of Pārvatī.—7-8.

The (6) *Kāma-Vrata*, the destroyer of all woes should be observed on the thirtieth day of Pausa. The devotee should take his meal at night and give away to a Brāhmaṇa, a golden tree of Aśoka, ten fingers in height after covering it with a cloth and pieces of sugarcane. He should invoke the pleasure of Pradyumna, with the words: "Pradyumnaḥ priyatām" at the time of giving it away. By doing so, the devotee resides without care and anxiety in the region of Viṣṇu, till the end of the kalpa.—9-10.

(7) *Siva-Vrata* should be observed during the four months of Āṣāḍha, &c. in course of which the devotee should not get his nails, &c., trimmed. He should avoid the use of brinjals and give away to a Brāhmaṇa a pitcher full of honey, clarified butter and golden brinjal in the month of Kārtika. By doing so, he goes to the realm of Rudra.—11-12.

One who abstains from flowers during winter (i.e., the seasons of Hemanta and Śiśira) and in the month of Phālguna, and gets three flowers of gold made according to his means and gives them away in charity at dusk, after invoking the pleasure of Śiva and Viṣṇu, with the words "Priyatām Śiva-Kesavam," attains final beatitude. This is known as (8) *Saumya-Vrata*.—13-14.

(9) *Saubhāgya-Vrata* should be kept up by avoiding, on the third day of every month, beginning from Phālguna, the use of salt for a year. At the conclusion of the ordinance, he should give to a Brāhmaṇa couple a properly equipped bedstead, a house with all its necessary appurtenances, after showing due honour to them, and should invoke the pleasure of the goddess, with the words, "Bhavānti priyatām." By doing so, he resides for a hundred kalpas in the realm of Pārvatī.—15-16.

The devotee who maintains the vow of silence in the evenings for a year and at the end of it gives a jar of clarified butter, a pair of clothes,

sesamum, and a bell to a Brâhmana, goes to the domain of Sarasvati—the Goddess of letters—and is liberated from the cycle of birth. This is known as (10) *Sârasvata* ordinance—the giver of beauty and learning.—17-18.

One who worships Lakṣmī—the Goddess of wealth—and keeps the fast on the fifth day of a month, for a year, and at the end of it gives away a cow, along with a lotus of gold, goes to the kingdom of Viṣṇu and is always born in good circumstances. This is called the (11) *Sampada-Vrata* and is the destroyer of all ills.—19-20.

One who washes the floor in front of Viṣṇu or Śiva for a full year and then gives away a cow with a pitcher of water, is born a king on this earth, ten thousand times, and at the end goes to the realm of Śiva. This is known as (12) *Āyur-Vrata*, and is the giver of all desires.—21-22.

One who takes his meal once a day, in silence, bereft of vice for a full year and salutes the peepul tree, the sun and the Ganges together, and at the end of the ordinance adores the Brâhmana with his consort, having given them a golden tree with three cows, attains the benefit of Aśvamedha sacrifice. This is called the (13) *Kṛti-Vrata*—the giver of every fame and prosperity.—23-24.

The observer of the (14) *Sâma-Vrata* should make an altar of cow-dung bathe Śiva or Viṣṇu with clarified butter, worship them with uncooked rice and flowers, for a year: At the end of the year, the devotee should give away a lotus of gold, eight fingers in height, with a cow of sesamum to a Brâhmana versed in the Sâma-Veda. As a result, the devotee is respected in Śiva loka.—25-26.

One who takes only one meal a day on the 9th day of a month and then gives to a virgin, after feasting her, according to his means, a pair of clothes embroidered with gold and raiments of silk, and a lion of gold to a Brâhmana, gets a handsome form and he is never defeated by his foes and lives for a considerable time in the realm of Śiva. This is known as (15) *Vra-Vrata*—the giver of all prosperity to women kind. 27-28.

One who takes milk only on each full moon day, for a year, and at its conclusion, after performing Śrâddha, gives away five milch cows, along with pitchers of water and cloths of tawny colour, goes to the domain of Viṣṇu, where he saves hundreds of his ancestors and becomes the King of Kings at the end of a kalpa. This is called (16) *Pitrî-Vrata*—29-30.

One who voluntarily gives drinking water to the needy, from the beginning of Chaitra for four months, and after it gives away a big water

jar (Maṇika), with grain, cloths, gold and a pot containing sesamum, goes to the region of Brāhmā and becomes a king at the end of a kalpa. This is called the (17) *Ānanda-Vrata*.—31-32.

One who bathes in Panchāmṛita for a year, and then gives away a conch, Panchāmṛita and a cow to a Brāhmaṇa, goes to the realm of Śiva and becomes a king at the end of a kalpa. This is called the (18) *Dhṛiti-Vrata*.—33-34

*Note.*—पञ्चामृत=Consisting of five ingredients viz., दुग्धं च क्लृप्तं चैव कृतं दधि तथा मधु &c., milk, sugar, clarified butter, Curd and Honey.

One who gives up meat for a year and at the end gives away a cow or a deer of gold gets the benefit of Advamedhu sacrifice, and, after reaping the fruits of his virtue for one full kalpa, is born as a king. This is (19) *Ahimsā-Vrata*.—35.

One who, in the month of Māgha, bathes in the small hours of the morning and then worships a Brāhmaṇa and his wife with garlands, ornaments and clothes and then feeds them to their satisfaction, resides in the region of the Sun for a kalpa. This is (20) *Sārya-Vrata*.—36.

One who bathes early in the morning and feeds the Brāhmaṇas for a period of four months from Aṣāḍha, and gives away a cow in the month of Kārtika, goes to the realm of Viṣṇu. This is (21) *Viṣṇu-Vrata*.—37.

One who abstains from flowers and clarified butter from one solstice to another and at the end of that period gives garlands, clarified butter, and cows to a Brāhmaṇa, and feeds them on clarified butter, rice cooked in milk and sugar, goes to the region of Śiva. This is (22) *Silā-Vrata*, the giver of modesty and good health.—38-39.

One who voluntarily provides light (to the needy) every evening for a year and abstains from oil and then gives a lamp, a quoit and a trident of gold, along with a pair of cloths to a Brāhmaṇa, is born as a man of greatness and power in this world and ultimately goes to the domain of Śiva. This is (23) *Dipti-Vrata*.—40-41.

One who takes for a year barley soaked in the cow's urine at night, on the third day of the month of Kārtika, etc., and then gives away a cow, resides in the realm of the Goddess Pārvati, and is afterwards born as a king on this land. This is (24) *Rudra-Vrata*, the giver of everlasting happiness—42-43.

One who does not use sandal, incense, etc., in the month of Chaitra and gives away mother-of-pearl, full of scent, along with a pair of white cloths, goes to the region of Varuṇa. This is (25) *Dṛiḍha-Vrata*.—44.

One who gives up flowers and salt during Vaisākha, and gives away a cow, goes to the kingdom of Viṣṇu where he resides for a kalpa, and then is born a king. This is (26) *Kānti-Vrata*, the giver of lustre and fame.—45.

One who makes a golden globe of the universe weighing more than 12 tolas, (3 palas), according to his means, places it on a mound of sesamum, and offers the latter to the Brāhmaṇas for three days, and libation to fire, honours the Brāhmaṇa couple with clothes, garlands, ornaments, etc., after reciting, 'O Lord of the Universe, be pleased' (*Viśvātmā priyātām*), liberates himself from the cycle of birth and becomes unified with Brahma. This is (27) *Brahma-Vrata*, the giver of Nirvāṇa.—46-48.

One who lives on milk in course of the day, and gives away a two-faced (*ūbhaimukhi*) cow (i.e., half delivered of her calf) made of a big lump of gold, attains the highest bliss. This is (28) *Dhenu Vrata*, which makes re-birth almost impossible.—49.

One who lives on milk for three days and then gets a kalpa tree of gold made, weighing more than 4 tolas (one pala), according to his means, and then gives it away with a heap of rice, becomes unified with Brahma. This is (29) *Kalpa-Vrata*.—50.

One who fasts for a month, gives away a beautiful cow to a Brāhmaṇa, goes to the realm of Viṣṇu. This is (30) *Bhāmi-Vrata*.—51.

One who, after living on milk on the day, gives away an image of earth made of gold, weighing more than 20 palas, resides respected in the domain of Śiva for 700 kalpas. This is (31) *Dharrā-Vrata*.—52.

One who gives away a cow, made of molasses, on the third day of Magha or Chaitra, having observed the Guḍa-Vrata on that day, goes to the realm of Gaurī. This is (32) *Maha-Vrata*.—53.

One who gives a pair of tawny colour cows (*kapilā*) to a Brāhmaṇa, after fasting for a fortnight, goes to the Brahmaloḥa honoured by Devas and Asuras, and at the end of the kalpa becomes the monarch of kings. This is (33) *Prabhā-Vrata*.—54.

One who lives upon only one meal a day for a year, and then gives away a pitcher of water, along with various kinds of eatables, resides in the dominion of Śiva for a kalpa. This is (34) *Prāpti-Vrata*.—55.

One who has only one meal in the evening, on the 8th day of a month, for one year, and then gives away cows in charity, goes to the region of Indra. This is (35) *Sugati-Vrata*.—56.

One who gives fuel to the Brāhmaṇas during the rainy season and

house in the month of Phālguna, goes to the domain of the Sun. This is (57) *Dhâma-Vrata*.—79.

One who adores the Brâhmana and his wife with ornaments and gives away cows along with grain, on three evenings, after observing a fast in the day, attains beatitude. This is (58) *Indra-Vrata*.—80

One who gives away a vessel of salt in the name of the moon, on the second day of the bright fortnight, and at the end of the year gives cows to the Brâhmanas, goes to the realm of Śiva, and at the end of the kalpa becomes the King of Kings. This is (59) *Sôma-Vrata*.—81.

One who has only one meal a day on each Pratipada (first day of a fortnight), and at the end of the year gives away a tawny coloured cow (kapilâ), goes to the domain of Agni. This is called *Siva-Vrata*.—82.

One who has only one meal a day on the tenth day of the month, and after a year gives away ten cows, along with the images of ten directions made of gold, becomes the lord of the universe. This is called the (60) *Viśva-Vrata*, the destroyer of all ills.—83.

One who reads, or relates about these sixty ordinances, remains the lord of Gandharvas, for a period of one hundred Manvantaras.—84.

Nârada ! I have related to you about the sixty ordinances ; now let me know what more you desire to hear, which is for the benefit of the world. I shall tell you all. What may I not say to my favoured ones ?

*Here ends the one hundred and first chapter describing the 60 Vratas and their results.*

## CHAPTER CII.

Nandikeśvara said :—Nârada ! There cannot be purity of body and mind without bathing, therefore to keep the mind refreshed it is essential to bathe first of all.—1.

“Om Namo Nârâyaṇâya” is the principal mantra, by the recitation of which the tirtha should be conceived in the water in which bath is to be taken, whether that water is taken out from the main source (e.g., river), or well, tank, etc.—2.

[*Note*.—(a) Tirtha.—A holy place. A place of water.

(b) Namo Nârâyaṇâya.—Salutations to Nârâyaṇa.

(c) This means that a person bathing at a well or elsewhere—other than in the sacred waters, viz.—the Ganges, the Narmadâ, &c.—if one recites the above formula with devotion and philosophically conceives and invokes the presence of some sacred tirtha in his bathing water, his fervent devotion fulfils his object. A good bath in a pure and running stream is essential to refresh the mind thoroughly. The Ganges, the Narmadâ,

&c., are undoubtedly the best of the rivers for the purpose from many points of view, and consequently so much sanctity is attached to such invigorating streams. A true Aryan is expected to bathe daily in such streams, but every one is not so situated as to have the benefit of such a bath daily. Those, therefore, who are not so placed, may bathe as stated above which would fulfil their duty of bathing unavoidably in a place other than a tirtha, for under the influence of a fervent devotion they will feel as if they were bathing in some sacred waters: and the feeling of sanctity that attaches in the mind of an Aryan to invigorating streams would be kept evergreen which would take him oftener to such tirthas.

Briefly speaking, therefore, a man should bathe daily to refresh his mind. He should bathe in a pure and fresh stream, as far as possible, barring which he should work up his devotion to help him in not breaking the rule and in keeping his mind refreshed and his desire fixed on some sacred stream.]

He should put on the rings of kusa grass and rinse his mouth with a little water—according to the prescribed form—and then with a calm mind he should conceive within a square, measuring four hands, the sacred Ganges and invoke Her there thus:—“O Ganges! Thou art born from the foot of Viṣṇu, thou art a Viṣṇu force, and loved by Viṣṇu, Thou art Viṣṇu-devatā; ward my sins off from the time of my birth to death. The 3½ crores of tirthas of heaven, earth and sky are absorbed in Thee, as stated by Vāyu—3-5.

O Ganges! the Devas call Thee Nandini, Nalini, Dakshā, Prithivī, Vihagā, Viśvakāyā, Amritā, Śivā, Vidyādhari, Suprasāntā, Viśva-prasādinī, Kṣemā, Jāhnavī, Śāntā, Śāntipradāyani; these, too, are thy epithets; and one who recites these sacred names with true devotion, at the time of his bath, finds Tripataḡāmini (going three ways) Ganga there.”—6-8.

[Note.—Nandini.—Lit. gladdening. An epithet of the Ganges, for Her waters are so refreshing and Her flow so pleasing.

Nalini.—Lit. a lotus plant. A place abounding in lotuses. The intoxicating juice of the coconut. The Ganges, for Her waters are so invigorating.

Dakṣā.—Lit. one who moves or acts quickly. The Ganges, because Her stream is so rapid and Her waters intense freshness and vigour so quickly.

Prithivī.—Lit. Earth, one of the five elements. The Ganges, because She is so invigorating. There can be no life without five elements, and the life cannot be sustained without there being some vigour.

Vihagā.—Lit. a bird. An arrow. The Ganges, because she flows so swiftly.

Viśva-Kāyā.—This is a compound word made up of Viśva - universe and Kāyā =Capital, abode, Principal, Body. The expression Viśva-kāyā =Capital, abode, body or principal (tirtha) of the universe, and is an epithet of the Ganges; for she is the Capital of all the Aryan tirthas. She is the abode of pious Aryans, who in their lifetime pass their days in contemplation on Her banks and their remains ultimately find an abode in the sacred waters. She is the principal tirtha of the universe. She is the body of the universe, in the sense that water is one of the 5 elements in the body: and the water, as such an element, means purest water. The Ganges water being so best can be compared with the purest water as one of the elements.



**Viśvakāya**, as one word, may also mean produced from the body of Śiva; & for **Viśva** is an epithet of Śiva also. It is said that the Ganges fell on the head of Śiva from the heaven, and thence she moved on to the world below, which is a simple fact, for the clouds hang about in the heavens and discharge themselves in form of snows on the lofty peaks of mountains. The **Kailāsa** peak in the Himalayas is the region of perpetual snows, where the snow being crushed by its own weight flows downward, and reaching a certain level is converted into water which in its turn flows onwards in form of a river. Now, **Kailāsa** is the abode of Śiva, and the Ganges has its source in the Himalayas near it. The snows of **Kailāsa** being the chief feeder of the river.

**Ampita**.—Lit. imperishable, beautiful, agreeable, final beatitude, nectar of immortality, beverage of the Gods, sweet. An epithet of the Ganges, because she is imperishable, beautiful, agreeable in the sense of refreshing. She is considered by the Aryans to be the giver of final beatitude. Her water is sweet and is often compared with the Nectar and the beverage of the gods.

**Śiva**.—Lit. final beatitude. Born of Śiva

**Vidyadhari**.—Lit. a class of demi-gods. The Ganges, on account of her purific properties, is regarded as such.

**Suprasāntā**.—The giver of tranquillity. Serene.

**Viśva Prasādinī**.—The purifier of the universe.

**Kṣemā**.—The giver of happiness and comfort.

**Jāhnavi**.—The Ganges, when brought down from heaven by the austerities of **Bhāgiratha**, was forced to flow over earth to follow him to the lower regions. In its course it inundated the sacrificial ground of the King **Jahnu** who got very much vexed and swallowed the stream; but his wrath was appeased by the prayers of the Gods, sages and **Bhāgiratha**, and he discharged the current from his ears. The Ganges is therefore regarded as his daughter and is called **Jāhnu**.

**Śānti-pradāyini**.—The giver of peace.

**Śāntā**.—The peaceful.

One should hold water in both the hands, and after 7 times reciting the mantras mentioned above, sprinkle it on his head 3, 4, 5 and 7 times and then bathe, after rubbing some earth on his body with proper invocation thus:—9.

“O Earth! trodden by the horse (**Aśvakrānti**) and the chariot (**Rathākṛānti**) and belonging to the base of the temple of **Viṣṇu** (**Viṣṇukrānti**) dispel my sins stored from generations.”—10.

“O Earth! **Kṛiṣṇa** hast dug Thee out by assuming the form of the wild boar with a hundred hands. Thou art the element employed when empowered by the mantra of **Kāśyapa** in the creation of all beings, by **Brahmā**. By your contact (as you encircle my body) purify my body of all sins.—11.

“O Earth, in Thee are all things. Thou givest us nourishment. Thou art the source of all lokas (worlds). I salute Thee.”—12.

After thus taking his bath, one should again rinse his mouth and change his clothes, putting on white garments and present libations of water as follows:—13.

"Devas, Yakṣas, Nāgas, Gandharvas, Apsarās, Asuras, ferocious serpents, suparṇas (a class of bird like beings of a semi-Divine character), trees, jackals &c., the beings living in the air, the beings living in water, the beings traversing in the sky, the beings without any one to offer them libations, the pious ones, I offer you all these libations." Libations to the Devas should be made with the sacred thread on the right shoulder.—13-15.

Then libations should be offered with devotion to the manes, sons of Brahmā and the Rṣis. "Sanaka, Sananda, Sanātana, Kapila, Bodhiṇ, Pañchadikha, receive and be gratified with the libations I offer you."—16-17.

Afterwards, Marichi, Atri, Angirā, Pulastya, Pulaha, Kratu, Prachetā, Vasiṣṭha, Bhṛigu, Nārada, Devarṣis and Brahmarsis should be offered libations with uncooked rice and water.—18.

Then, with the sacred thread on the left shoulder and reclining on the left knee the Pitris, Agniṣvāta, Saumyā, Haviṣmanta, Uṣmāpa, Sukālina, Barhisada, and Ājyapa, should be offered libations with water, sesamum and sandal, &c.—19-20.

After reciting the names which are synonyms of Yama, viz., Dharma-rāja, Mrityu, Antaka, Vaivaswata, Kāla, Sarvabhūtakṣaya, Auḍumbara, Dadhna, Nila, Paramēṣṭhi, Vṛikodara, Chitra and Chitrāgupta libations should be offered to him; and then after holding the Kuśa in hand as prescribed, libations to the manes should be offered by the wise.—21-22.

After reciting the names and the gotras of fathers and maternal grandfathers, libations should be offered to them, after which the following mantra should be uttered with devotion :—23.

"Those who may be my kith and kin, those who may have been my kith and kin in some other previous birth, may feel gratified by the libations that I offer them."—24.

After this, the devotee should again rinse his mouth and draw the figure of a lotus in front of him on which libations of water (arghya), mixed with uncooked rice, flowers and red sandal should be offered to the Sun, after which His (Sun's) names should be recited.—25.

"I salute Thee, O Sun! Thou art Viṣṇu. Thou art the mouth of Viṣṇu. Thou hast thousands of rays. Thou art full of lustre and potency."—26.

"O Śiva! O Lord of all, O Father of all! I salute Thee. O Lord of the universe, whose body is painted with sandal, I salute Thee."—27.

"O Thou, seated on a lotus, salutations be to Thee, adorned with ear-rings and bracelets, the Lord of all the worlds! Thou bringest light to the worlds! I salute Thee."—28.

"Thou seest good and bad deeds of every one, always. Thou pervadest all. O Satya Deva! salutations be to Thee, Thou, O Bhāskara! be propitious to me.—29.

"O day-maker! I salute Thee." After thus saluting the Sun, the devotee should circumambulate three times, and then, after touching a Brāhmaṇa, cow and gold, should go to the temple of Viṣṇu.—30.

*Here ends the one hundred and second chapter describing the method of bathing.*

### CHAPTER CIII.

Nandikeśvara said :—Nārada! I shall now relate to you what the sage Mārkaṇḍeya narrated to Yudhiṣṭhira about Prayāga, in the days gone by.—1.

Yudhiṣṭhira, the son of Kuntī became the Lord of the world after the great Mahābhārata war. He was very much depressed by the grief of the death of his kinsmen. He said to himself:—"King Duryodhana, the master of armies of eleven *akṣauhīnī*, and the other kings who were his allies, are slain, causing me much pain and anguish; and we, five brothers, sons of Pāṇḍu, are alive under the shelter of Lord Kṛṣṇa.—2-4.

"I have killed Bhīṣma, Drona, the mighty Karna, the King Duryodhana, our kinsmen and other kings, who considered themselves brave soldiers and heroes. "O Govinda! what is now the good of my life, and how and why should I rule the empire?—5-6.

"Fie to me!" Thus oppressed with his thoughts, the mighty King Yudhiṣṭhira became very much despondent, and his head bending downwards he fainted. When he came back to his senses, he fell into thought, "Which could be the best religious act that would wash off all my sins, and which could be the sacred place of pilgrimage that would purify me and enable me to go and reside in the world of Viṣṇu.—8-9.

"How possibly can I make enquiries on such points from Śrī Kṛṣṇa, because he has been so much instrumental in the great war. How can I ask Dhṛitarāṣṭra about these things. I have slain all his sons to the number of one hundred."—10.

Being thus overpowered with grief, Yudhiṣṭhira began to weep bitterly

and the good men that were there also fell down on the ground, along with Draupadi and Kuntī, and began to weep.—11-12.

At that time, the great sage Mārkaṇḍeya was in Kāśī and he knew how much the king was upset with grief. He therefore instantly went to Hastināpura and appeared at the gate of the palace of Yudhiṣṭhira.—13-14.

The gate keeper, on seeing the great sage Mārkaṇḍeya, immediately reported his arrival to the king, who, without the least delay, repaired to the door to accord him a fitting reception, and said "O Sage! you are most welcome. By your having so kindly graced me with your presence, I feel that the mission of my life has been fulfilled and that my family has been liberated from all sins. O Sage! the manes of my deceased ancestors have also become gratified by your presence, and I feel myself purified in your presence."—15.

Nandikeśvara said :—"O Nārada! After thus according him a welcome, the king washed his feet and seating him on his throne, he worshipped the great sage.—18.

Mārkaṇḍeya said :—"King! what ails your mind so much. Pray tell me at once without the least reserve the cause of your mental agony.—19.

Yudhiṣṭhira said :—"O great sage! my thoughts over my doings for the gaining of this kingdom haunt me and choke me with intense grief."—20

Mārkaṇḍeya said :—"King! hear the duties of an ideal Kṣatriya. It is no sin for a wise man to fight; and for a king there is absolutely no sin to wage war to acquire his kingdom. Do not therefore allow yourself to be carried away by any such feeling that you have committed a sin."—21-22.

On hearing these words of the sage Mārkaṇḍeya, Yudhiṣṭhira fell prostrate at his feet and begged him to tell something that would wash off all his sins.—23-24.

Mārkaṇḍeya said :—"King! I tell you the way how to destroy all your sins. Hear it with attention. It is very great merit for pious people to go to Prayāga.—25.

*Here ends the hundred and third chapter describing the greatness of Prayāga.*

## CHAPTER CIV.

Yudhiṣṭhira said :—"Brāhmaṇa! I am desirous of hearing what Lord Brahmā had said in the days gone by.—1.

How should people go to the sacred place of Prayāga? Pray also tell me what benefits do they reap who die, bathe and live there?—2.

Mārkaṇḍeya said :—Son ! I shall tell you the chief benefits from a pilgrimage to Prayāga, as I have heard them from the good sages in the past.—3.

From the site of the sacred Prayāga, in the town of Pratiśṭhāna up to the deep pool of Vāsuki, the Kambala, Aśvatara and Bahu Mālaka, consecrated to the Nāgas, form the Prajāpati-kṣetra, which is renowned in the three worlds.—4.

People who bathe there go to heaven. People who die there are liberated from the cycle of birth. Those who live there are guarded by the Devas, Brahmā, &c. O King ! there are several other sacred tīrthas that drive away sins which I would not be able to enumerate even in the course of centuries ; consequently, I shall briefly confine myself to the narration of the virtues of Prayāga.—5-6.

The Ganges is guarded by 60,000 bows, the Yamuna (Jumna) by the Sun drawn by his seven horses, the sacred place Prayāga by Indra, and the circumference of it by Lord Viṣṇu, along with other Devas.—7-8.

The Ākṣayaavaṭa tree is guarded by Śiva, and the Devas protect the sacred places that dispel sins.—9.

O King ! the sinners cannot go to that sacred place. All minor sins are washed off merely by the remembrance of that sacred place.—10.

All the sins of a man disappear by the sight, remembrance, or the rubbing on the body of the clay of that place.—11.

O King ! there are five deep channels in Prayāga. The Ganges flows in the middle of them. The sins disappear the moment one enters the boundary of Prayāga.—12.

The mere remembrance of the Ganges, from the distance of a thousand yojanas, melts away all the sins. The doers of the evil deeds even attain emancipation by the mere mention of the sacred name of the Ganges.—13.

The sins disappear by the utterance of the name of the Ganges, the sight of Her leads to prosperity, and the bathing in and drinking of Her sacred waters purifies one's soul along with those of his ancestors, for 7 generations.—14.

Those who speak the truth, keep themselves free from anger and the vice of killing or causing pain to living beings, are wise and learned, are the lovers of the cow and Brāhmaṇa are liberated from their sins and attain the fruits of their desire by bathing at the confluence of the Ganges and the Yamunā.—15-16.

Those who maintain their sexual purity for a month in that sacred

place, protected by the Devas, and offer libations of water to the manes of the deceased ancestors and to the Gods, always attain what they desire, wherever they are born.—17.

The Goddess Yamunā—the daughter of the Sun, renowned in all the three worlds—is present in Prayāga, and the place where she meets is the abode of Śiva.—18.

The merit of a pilgrimage to the Ganges at the sacred place of Prayāga, does not fall to the lot of every one, O King! The Devas, the Dānavas, the Ṛṣis, the Siddhas and the Chāraṇas—they all go to heaven by bathing at Prayāga.—19.

*Here ends the one hundred and fourth chapter describing the greatness of Prayāga*

## CHAPTER CV.

Mārkaṇḍeya said :—King ' Besides this, I shall now tell you about the great virtues of Prayāga; by the mere hearing of it one is rescued from all sins.—1.

The sacred place of Prayaga is highly beneficial to the distressed, the poor whose faith is firmly fixed. No one should raise any controversy about it.—2.

The good sages say that the diseased, the meek and the old who give up their lives at the confluence of the Ganges and the Yamunā go in a vimāna, of the lustre of the gold, or that of the Sun surrounded by the celestial nymphs, and all his desires are fulfilled. The departed spirit till it thinks of re-birth, is honored in the heaven wearing precious stones and seated in a vimāna, streaming with myriads of bunting and flags, surrounded by the celestial nymphs singing beautiful songs melodiously.—3-6.

On consuming his store of virtue he is re-born in the house of a wealthy man where, too, he recollects the greatness of Prayāga and goes there.—7.

One who thinks of Prayāga in his own country, in the forests, in some foreign land, or even in his own house, on the point of one's death, goes to the world of Brahmā. This is the saying of the good sages.—8.

He goes to such regions where the earth is full of gold, where he would obtain all the fruits of his desire, where reside the Ṛṣis and the sages. There, in their company, he enjoys on the banks of the Ganges, surrounded by thousands of beautiful women, sages, pilgrims and the Gandharvas. Leaving the heaven, he is born as a King of Jambudvīpa.—9-11.

Those who go to Prayāga, in accordance with the rules laid down, are freed from their sins as the Moon liberates Himself from Rāhu.—26.

He who bathes in and drinks the water of the Yamunā, at the high banks presided by the Nagās, Kambala and Aśvatara, is freed of all his sins.—27.

The man by going to the shrine where resides Lord Śiva, liberates from bondage his ancestors and posterity for ten generations.—28.

By the sprinkling of the holy waters over his body on that spot, he gets the merits of an Aśvamedha sacrifice, and resides in the heaven till the end of the world cycle.—29.

On the eastern bank of the Ganges, there is a well, by the name of Samudra-Kūpa, and the place Pratiṣṭhāna (modern Jhusi) which is renowned in the three worlds. If one resides there for three nights, observing sexual purity and keeping himself dispassionate, he is freed from all his sins and gets the merit of the performance of Aśvamedha sacrifice.—30-31.

*Note.*—The mention of Samudra-Kūpa in modern Jhusi fixes the date of this portion of the Pūrāṇa. The well called Samudra-Kūpa was sunk by Samudra-Gupta, and so this Mahātmya must have been written after the Gupta.

The Hamsaprapatana tīrtha (the shrine where swans alight), that lies on the north of Pratiṣṭhāna and on the east bank of the Ganges, is renowned in all the three worlds. By bathing there the devotee gets the benefit of Aśvamedha sacrifice and resides in heaven, as long as the sun and the moon shine in the firmament.—32-33.

One who dies at the sacred Urvaśramāṇa, whose high bank becomes white by the swans that dwell there, goes to heaven and enjoys with the Pitṛis for a period of sixty thousand and six centuries.—34-35.

And O King! he is always in company of that famous celestial nymph, Urvaśī, and is venerated by the Rīṣis, Gandharvas, and the Kin-naras, &c.—36.

After consuming his store of virtue, he becomes the lord of ten thousand towns and of hundreds of maids, like Urvaśī, in whose midst he revels as their husband.—37-38.

He wakes from his bed by the music of the sweet jingling of the waist chains and anklets of the ladies, and, after enjoying fully all his luxuries retires to that shrine again.—39.

One who wears white raiments and has his meals only once a day and preserves his sexual purity, becomes a king and gets hundreds of beautiful wives, adorned with fine ornaments. He rules over a vast territory, whose boundary reaches to the seas.—40-41.

And, after enjoying the result of his wealth and of the practising of his charities, he again retires to that spot.—42.

One who, preserving his sexual purity, observes a fast till the evening, at the Sandhyā Vata , attains Brahmālōka.—43.

One who dies at Koṭi-tīrtha, remains in Svarga for crores of years.—44.

And, on coming back to the world after exhausting his virtues, is born a very handsome person in a most wealthy family.—45.

One who goes and sprinkles water over him at the Daśāśvamedha tīrtha in the Bhôgavati puri, to the north of the abode of Vāsuki, attains the benefit of Aśvamedha sacrifice, and, in his next birth, is born as a very rich, pious, handsome, wise and generous man.—46-47.

The merits accruing from truth speaking and abstention from inflicting injury to another, are obtained by a pilgrimage to Prayāga—48.

The place where the Ganges alone flows, is as sacred as Kurukṣetra, and the place where she flows touching the Vindhya range, is tenfold more sacred.—49.

The spot where the Ganges flows touching many tīrthas is undoubtedly a most holy place.—50.

The Ganges exercises Her elevating influence over mankind on earth, over the serpents in the lower regions, and over the Devas in Svarga ; consequently, she is also known as Tripathagāmini.—51.

Those whose bones are deposited in the Ganges, remain in Svarga for as many thousand years as there are bones deposited.—52.

The Ganges is the most sacred of all the Tīrthas, the best of all the rivers, and is the giver of emancipation to the vilest sinners.—53.

The Ganges is easily accessible everywhere, excepting at Gangā-dvāra, Prayāga and Gangā Sāgara. Those who bathe at the above mentioned 3 places, go to heaven and are never re-born.—54.

There is no other source of bliss to the sinner as the Ganges.—55.

The Ganges has fallen from the head of Lord Śiva, who is the sacred of the most sacred and propitious of the most propitious.—56.

*Here ends the one hundred and sixth chapter dealing with the greatness of Prayāga.*

## CHAPTER CVII.

Mārkaṇḍeya said : O King ! I shall now relate to you further the greatness of the holy Prayāga by listening to which a man undoubtedly gets liberated from all sins.—1.



On the banks of the Ganges, towards the west, lies the sacred *Mānasa-tīrtha*, where by keeping up a three days' fast, the man gets freed from sins and attains all his desires.—2.

The merits acquired by the giving away of cows, land and gold are attained by the mere remembrance of this *tīrtha*.—3.

One who resides on the banks of the Ganges, with or without any object in view, and dies there, goes to heaven and remains far away out of the sight of hell.—4.

Such a man sits in a *vimāna*, adorned by decent birds, like swans and flamingoes, where celestial nymphs sing lovely songs. Thus he enjoys long life in heaven.—5.

On coming back from heaven, he is born in the house of a very wealthy man.—6.

During the month of *Māgha*, sixtythousand *tīrthas* and sixty crores of sacred streams are to be found at the confluence of the Ganges and the *Yamunā*.—7.

The merits of giving away a lac of cows are attained by bathing at *Prayāga* for 3 days. — 8.

One who, at the confluence of the Ganges and the *Yamunā*, lights cowdung fires all round and sits in the midst of them, enjoys healthy body, with all his limbs in the best condition.—9.

He remains in heaven for as many years as there are hair on his body.—10.

And when he is re-incarnated on earth, he becomes the emperor of the world. After enjoying these, he again remembers the very same *tīrtha*.—11.

One who immerses into the sacred waters at the junction of the Ganges and the *Yamunā*, during the time of the lunar eclipse, goes to the world of the Moon where he enjoys in His (Moon's) company and remains in heaven for sixtythousand years, and is freed from all his sins —12-13.

At the end, he leaves the world of *Indra* where he was venerated by the *Ṛṣis* and *Gandharvas*, etc., and is born in a rich family. —14.

One who uplifts his legs and balances himself on his head, swings over the flames of fire, resides in heaven for a hundredthousand years.—15.

And, on being born again, he becomes *Agnihotri* when, after various enjoyments, attains the same *tīrtha* again.—16.

One who cuts and offers his flesh to the birds, goes and resides in the domain of *Chandra* (Moon), and, on being born again, becomes a very pious king, —17-18.

Full of wisdom, knowledge, beauty and sweetness of speech. After enjoying life, he again goes to that Tirtha.—19.

On the northern bank of the Yamunâ, to the south of Prayâga, there is the most sacred Rînamochana tirtha,—2.

Where, by residing for a night and by bathing there, one remains no more liable to pay any debts, and goes to heaven and never runs into debts.—21.

*Here ends the one hundred and seventh chapter dealing with the greatness of the Prayâga tirtha.*

## CHAPTER CVIII.

Yudhiṣṭhira said :—“Bhagavân ! my mind has become purified by hearing the greatness of Prayâga narrated by you.—1.

O, Rîṣi ! now be good enough to tell me that great virtue that may lead one to some higher world and be the source of everlasting bliss after washing off all his sins.—2.

Mârkaṇḍeya said :—King ! Now hear how one can attain everlasting bliss by going to Prayâga.—3.

He enjoys the full bloom of his health and attains the benefit of Aśvamedha sacrifice at every step in his pilgrimage to Prayâga.—4.

Such a man gets emancipation from bondage for his manes and posterity for ten generations.—5.

Yudhiṣṭhira said :—The way of getting everlasting happiness just explained by you, is very simple. It is the source of so many blessings.—6.

“The merits of an Aśvamedha sacrifice are acquired with very great difficulties. How can one attain similar merits in such a simple way ? Pray remove my doubts, O blessed one.—7.

Mârkaṇḍeya said :—King ! I have heard what Bramhâ first said to the sages.—8.

The circumference of Prayâga is five yojanas in extent, and by the treading on its ground one acquires the merits of Aśvamedha sacrifice at every step.—9.

One who passes away at Prayâga, liberates seven generations of his ancestors and fourteen of his coming generations from bondage.—10.

King ! Knowing this greatness of Prayâga, you should devote yourself unflinchingly to that sacred Tirtha, because those devoid of devotion and leading a life of sin cannot attain the benefits of this holy tirtha which is guarded by the Devâs.”—11.

Yudhiṣṭhira.—“O Sire ! how do they get the benefits of the sacred tirtha who yield to their desires, whether such be feelings of affection or greed of worldly objects.—12.

And what is the fate of the man who not knowing the difference between proper and improper, carries on a trade ? Pray explain all this to me.—13.

Mārkaṇḍeya said :—King ! hear the rare greatness of the holy place. The man who has restrained all his passions, attains emancipation by bathing for a month at Prayāga.—14

Hear what Prayāga does to a man who treacherously kills another. He undoubtedly frees himself from his sins by living on alms and bathing 3 times a day, for a period of three months.—15.

One who repairs to a holy place unintentionally, goes to heaven, and, after spending all his store of virtue there, is born in a well-to-do family.—16.

One who goes to a sacred place intentionally, always remains happy and rescues all his ancestors from hell.—17.

O incarnation of Dharma and knower of all, in compliance with your repeated enquiries, I have unfolded to you the ancient virtue for your benefit.—18.

Yudhiṣṭhira said :—O Sage ! I was not born in vain, my family has been redeemed, I have become delighted by meeting you. Indeed, you have shown me very great kindness.—19.

O Pious one ! I have been liberated from my sins by meeting you ; and I now feel myself sinless.—20.

Mārkaṇḍeya said :—By your own destiny your soul has become elevated, and your family has been redeemed. By the narration of the greatness of Prayāga one's store of virtue is increased, and his sins are decreased by listening to it.—21.

Yudhiṣṭhira said :—O, Great Sage ! Pray tell me, as seen or heard by you, the greatness of the Yamunā.—22.

Mārkaṇḍeya said :—The Yamunā, the daughter of the Sun, renowned in all the three worlds is known as the great river of that name.—23.

The Yamunā has come from the same source as the Ganges, and She also dispels all sins by the mere utterance of Her name, from a distance of 1,000 yojanas.—24.

The virtue is attained by bathing in, drinking the waters and relating the greatness of the Yamunā. The sight of Her gives happiness.—25.

His seven generations are purified by once plunging into and sipping the holy waters ; and emancipation is obtained by dying there.—26.

On the south of the Yamunâ lies the Agni tirtha and Dharmarâja tirtha. Naraka is situate on Her western bank —27.

One goes to heaven by bathing there ; by dying there he is not born again. Similarly, there are thousands of tirthas on the southern bank of the Yamunâ. I am now describing the Tirtha on the northern bank known as the Niranjana tirtha of Âditya, where the Devas, along with Indra, perform sandhyâ three times a day and worship the tirtha ; other-wise men do the same.—28-30.

You should also get yourself devoutfully sprinkled with its holy water. There are many other tirthas, by bathing into which a man goes to heaven. Those who die there are not re-born. The Yamunâ, too, has been described to be sacred like the Ganges, but the latter is held more in veneration as the older of the two, by all classes everywhere.—31-32.

Yudhiṣṭhira ! you should sprinkle yourself with the holy waters of each tirtha, by doing which all the sins of life will be consumed.—33.

One who reads or hears this Mahâtmya, in the morning, is freed from all his sins and goes to heaven.—34.

*Here end the one hundred and eighth chapter describing the greatness of Prayâga tirtha.*

## CHAPTER CIX.

Mârkanḍeya said :—The thousands of tirthas that I have heard described in the Brahma Purâṇa by Brahmâ, are sacred, purifying and givers of emancipation. There is one Somatirtha which is the most sacred and the dispeller of all sins, where by mere bathing one gets the deliverance of hundreds of his ancestors ; one should, therefore, unavoidably bathe in it.—1-2.

Yudhiṣṭhira said :—Naimiṣâranya tirtha on earth, Puṣkara in Âkāśa, and Kurukṣetra in the three worlds are the most famous. How do you then extol the greatness of Prayâga only and leave the rest. I feel it difficult to put my faith in your words, which seem to me to be not good without any proof. How does one attain emancipation, virtues and various kinds of happiness by residing there for a few days only ? Pray do remove my doubts, from what you have seen and heard.—3-5.

Mârkanḍeya said :—Anything in which faith cannot be put, should not be uttered, even if it is based on the direct perception of a person without faith and whose mind is vitiated by sin.—6.

Those who are faithless, unchaste, evil minded and wicked, are great sinners. (You must have some sin) that is why you have said so. Now hear the greatness of Prayāga, which I shall tell you as I have heard and seen it directly or indirectly. Whatever else is seen, heard or not seen should be clear to you, if you meditate on them with concentration, taking the Śāstras as your ground of evidence.—7-9.

Therefore, a man inclined to doubt gets pain and not Yoga. The latter is attained in thousands of lives.—10.

A man attains (true) Yoga after performing thousands of Yogas, and not by giving away thousands of gems to the Brāhmanas, but one dying at Prayāga undoubtedly gets all the benefits.—11-12

King! Now hear this main reason in good faith. Though Brahma is omnipresent in every being, He is deemed to be particularly present in Brāhmaṇa, other things being called *abrahma*. He is, however, worshipped in all the beings.—13-14.

Therefore, O, Yudhiṣṭhira! the learned adore the holy Prayāga among all other tīrthas. This Prayāga is indeed to be worshipped as the King of all tīrthas.—15

Because Brahmā also thinks of the same holy place everyday, that is why wise men after attaining the sacred Prayāga do not feel inclined for anything else.—16

O, Yudhiṣṭhira! whoever wishes to be classed among the mortals after becoming one with the Devās? You will surely understand by these examples why I have described Prayāga to you as the most sacred and a ready dispeller of sins among the various tīrthas.—17.

Yudhiṣṭhira said :—I have heard the greatness of Prayāga and am wondering, by what virtue the holy tīrtha is obtained and how one goes to reside in heaven?—18.

I venture to enquire from you the means by which the giver of charity enjoys the world, with a store of happiness, by constantly being born in it—19.

Mārkaṇḍeya said :—King! Brahmā has said that the wicked who despise the earth, the cow, the fire, the Brāhmanas, the Śāstras, the gold, the water, the women, the mother and the father, do not reach to the higher regions.—20-21.

Similarly the attainment of Yoga has been said to be very difficult. Those who follow a sinful life go to the worst region in hell.—22.

The one who steals elephants, horses, cows, bullocks, jewels, pearl and gold, and then gives them in charity, never goes to heaven where the giver in good faith enjoys himself. They become addicted to many a (sinful) act and go to hell.—23-24.

Similarly I am telling you about Yoga, Dharma, chief traits of a donor, the truth and the untruth and good and evil fruits ; as enunciated by the Lord Sun in ancient times.—25.

*Here ends the one hundred and ninth chapter describing the greatness of the Prayāga tīrtha.*

## CHAPTER CX.

Mārkaṇḍeya said :—King ! Hear from me something further about the greatness of Prayāga. The sages have said that Naimiṣa, Puṣkara, Goṭtīrtha, Sindhusāgara, Gayā, Chaitrakatīrtha, Gangasāgara and other sacred hills &c., along with 30 crores of other tīrthas are present there.—1-3.

In their midst are the three Agnikuṇḍas and the Ganges runs in the middle of them. The daughter of the Sun, the Yamunā—venerated by all the tīrthas, has appeared in Prayāga and meets the Ganges at the confluence.—4-5.

The middle of the waist of the earth is said to be between the Ganges and the Yamunā and no other tīrthas are even equal to  $\frac{1}{16}$ th of its greatness. It is said by Vāyu (or in Vāyu purāṇa ?) that the  $3\frac{1}{2}$  crores of tīrthas of Heaven, Ākāśa and the earth are to be found in the Ganges.—6-7.

Prayāga is the place where both Kambala and Aśvatara reside. This place of enjoyment is described as the altar of Prajāpati.—8.

There the incarnate Vedas and yajñas (sacrifices), O, Yudhiṣṭhira !, adore Brahmā, as do ascetics, the sages. The Devas, and the kings adore Prayāga by performing sacrifices. There is nothing more sacred than Prayāga in all the three worlds.—9-10.

The tīrtha of Prayāga is by its own virtue sacred of all the tīrthas. The place having the Ganges along with 3 crores and 10,000 tīrthas is the holiest of all. The whole of Prayāga is sacred owing to its being situated on the banks of the Ganges.—11-12.

Know this to be the truth. The good should din it into the ears of their friends, pupils and the servants, that Prayāga is blessed, is the giver

of heaven, is the very personification of bliss and truth ; is sacred, and is the giver of Dharma, the dispeller of all sins, and is not (fully) known even to the great sages. The twice born by reading this Mahātyma become purified and go to heaven.—13-15. .

One who, with a pure heart, listens everyday to the greatness of this tīrtha, remembers his past lives and enjoys heaven.—16.

The good only attain this tīrtha, therefore, O, Yudhiṣṭhira, you should also bathe in these tīrthas after discarding all misgiving. O, King ! I have explained all this as asked by you, you have saved your ancestors by putting all these questions to me.—17-18.

O, Yudhiṣṭhira ! The tīrthas enumerated before do not reach even the Sanctity of Prayāga.—19-20.

*Here ends the one hundred and tenth chapter describing the greatness of Prayāga tīrtha.*

## CHAPTER CXI.

Yudhiṣṭhira said :—" O' Sage ! How is it that you have been telling me only all about Prayāga ? Pray explain it to me so that my family may get salvation.—1.

Mārkaṇḍeya said :—King ! You should bear in mind what has just been told you about Prayāga, for Brahmā, Viṣṇu and Śiva, the Lord of Devas are eternal.—2.

Brahmā creates the universe, Viṣṇu fosters it and at the end of the kalpa, Śiva destroys it. At the time of the destruction of the universe, Prayāga is saved. One who looks upon the sacred Prayāga as the Lord of all creatures, becomes omniscient and blessed.

Yudhiṣṭhira said :—Seer ! Pray tell me why is it that Brahmā, Viṣṇu and Śiva are present in Prayāga ?—6.

Mārkaṇḍeya said :—Yudhiṣṭhira ! I shall tell you the reason of Brahmā, Viṣṇu and Śiva's residing there."—7.

The circumference of Prayāga is five yoyanas ; owing to the absence of sin, Brahmā resides towards the northern portion of the tīrtha to guard it, Viṣṇu stands personified in Venīmadhava, and Śiva has fixed Himself in the form of the sacred banyan tree. Besides them, the Devas, the Gandharvās, the ascetics and the seers guard the boundary of the holy place after driving away sin from there. It is the place where a man after getting rid of his sins does not see hell at all.—8-11.

Brahmā, Viṣṇu, Śiva, the seven Dvīpas, the ocean and the mountains, safely there dwell, and besides them other Devas also dwell there till the end of the world.—12-13.

King ! Brahmā and other Devas have created the universe by placing themselves under the protection of Prayāga. Prajāpati Indrakṣetra is known as Prayāga.—14.

O Yudhiṣṭhira ! this Prayāga is most sacred. Now you should rule over your empire, along with your brothers, after being cleansed of all your sins.—15.

*Here ends the one hundred and eleventh chapter describing the greatness of Prayāga.*

## CHAPTER CXII.

Nandikeśvara said :—Nārada ! Having placed full belief in the words of the Sage Mārkaṇḍeya, Yudhiṣṭhira along with the other Pāṇḍavas went to Prayāga where after saluting the Brāhmanas they offered libations of water to the Pitṛis and the Devas &c.—1.

There in a few moments, Śrīkṛiṣṇa also turned up, when He and other Pāṇḍavas anointed Yudhiṣṭhira and proclaimed him Emperor.—2-3.

At the same hour, the Sage Mārkaṇḍeya also appeared there, and returned to his hermitage after pouring his blessings on Yudhiṣṭhira. After that the virtuous Yudhiṣṭhira, with an easy mind, began to rule over his empire after bestowing great charity.—4-5.

One who reads this Māhātmya in the morning, and remembers Prayāga every day attains bliss and goes to the world of Śiva, after being free from his sins.—6.

Vasudeva said : —O, King ! hear what I say. You will undoubtedly rise to heaven, if you will remember Prayāga every day.—7-8.

One who goes to, or resides in, Prayāga goes to the world of Rudra, after being freed from all his sins.—9.

The Brāhmana who is contented and does not accept gifts, and is hasty and devoid of conceit, attains the merits of a pilgrimage to this tba.—10.

One who is free from the feeling of anger, is truthful and regards all beings like himself, also attains the merits of a pilgrimage to this tba.—11.



O, King ! The Yajñas, defined by the Seers and the Devas, cannot be performed by a man of limited means. Consequently the benefits accruing from such sacrifices are attainable only to the well-to-do and not to the poor.—12-13.

Therefore, O, Yudhiṣṭhira ! also hear from me the means by which the poor attain the benefits of such sacrifices.—14.

The sages have said that it is highly beneficial to go to the sacred places.—15.

O, King ! ten thousand tīrthas and three crores of rivers go and dwell in the Ganges during the month of Māgha.—16.

O, King ! you will also repeat visiting Prayāga, after performing sacrifices and ruling over your dominions with a balanced disposition.—17

Nandikeśvara said :—After having described the glory of Prayāga, that great Seer Mārkaṇḍeya disappeared then and there ; then the King Yudhiṣṭhira attained great happiness by going to, and bathing at, Prayāga along with his retinue following the prescribed rules.—18-19.

O, Nārada ! you are also in Prayāga. Sanctify yourself by sprinkling the holy waters.—20.

Sūta said :—O Rishis ! After thus narrating the whole thing to Nārada, Nandikeśvara vanished at the spot, and the former instantly went to Prayāga.—21.

Thereafter, bathing and giving alms to the Brāhmanas, he returned to his abode.—22.

*Here ends the hundred and twelfth chapter describing the greatness of Prayāga.*

#### NOTE.

There is no better account of Prayāga in the English language than the handbook, named, *Prayāg or Allahabad*, published by the *Modern Review* office of Calcutta, in 1910. It is indispensable to visitors to that holy city. The following passages are reproduced from that brochure bearing on the antiquity of Prayāga.

The name by which modern Allahabad was known in ancient Hindu writings and which is usually in use among present day Pandits and pilgrims is Prayāg. It was so called because the god Brahmā of the Hindu Trinity had performed many sacrifices (*yaga*) here.

Prayâg bears the title of Tirtha-râj—the holiest of holy places.

**Why Prayâg is called Tirtharaj.** It acquired this title because, according to a legend, when all the holy shrines were placed on one scale of the balance and Prayâg on the other, the former kicked the beam.

The confluence of the Ganges and the Jumna finds appreciative mention in the Rig-Veda—the earliest sacred record of the Aryan race. In the Râmâyana and the Mahâbhârata, the two great epics of the Hindus, Prayâg has attained an established sanctity in the eyes of the saints and heroes whose deeds have been celebrated in those national encyclopædic chronicles.

Several of the Purâṇas—especially the Matsya and Padma Purâṇas, speak eulogistically of the merits of a pilgrimage to Prayâg.

The Prayâg Mâhâtmya—"the greatness of Prayâg"—a popular work which wholly dwells on the merits that the pilgrim gains by his pilgrimage to Prayâg, is a portion of the Matsya Purâṇa. It is in twelve chapters. Another and bigger work, bearing the same name, claims its origin to the Padma Purâṇa. It is in one hundred chapters. But the genuineness of this latter compilation is doubted.

The Prayâg Mâhâtmya of the Matsya Purâṇa, on the other hand, is accepted as authentic. It is the scriptural hand-book of the pious pilgrim to Prayâg. It is his guide on the occasion of his visit to Prayâg. If he can not read it himself in the original Sanskrit, it is read to him and explained in the vernacular, by a professional Paṇḍit, who has daily audiences of groups of men and women who listen to his *Kathas*—recitations with expositions—that he delivers from his platform. Most of the religious observances practised by the pilgrims have their authority in that book. And so long as the Prayâg Mâhâtmya will hold sway over the Hindu pilgrims, Prayâg will continue to be their Tirtha-râj.

The following from the Prayâg Mâhâtmya is a favourite verse descriptive of the paraphernalia that attends that august sovereign of the holy shrines:—

मिमांसिते यत्र तरङ्ग चामरे  
नदी विभाते मुनि-आडुकम्बके ।  
नीलाक्षपत्रं वट द्वा सारदार  
स तीर्थराजो जयति प्रयागः ॥

"Shines in his glory the King of shrines. Two noble-born maids—Gaṅgā and Yamunā—daughters of the ascetic Jahnu and of the Sun—wave their white and blue chauris (the woolly tail of the yak). The imperishable holy banyan tree serves as the azure-coloured royal umbrella over Prayāg's head."

To understand this conceit of the Paurāṇik bard, one has to bear in mind, that in the winter and summer months, the two streams are clearly distinguishable by their colours—the fair stream of the Ganges mingling with the blue waves of the Jumna.

In some fine stanzas (Canto XIII, stanzas 54-57) of the *Raghuvamśa*, the poet Kālidāsa dwells on this phenomenon. These stanzas may be translated as follows:

[Rāma addressing his spouse Sita says:] Lo! My darling of faultless limbs, how the Gaṅgā mingled in current with the waves of the Yamunā looks! At one place it looks like a string of pearls interspersed with sapphires besmearing neighboring things with their blue lustre; while at another place, it looks like a garland of white lotuses, the interstices of which are studded with blue ones. At one place it looks like a flight of the white swans, fond of the Mānasa lake, in company with the China geese of dark colours; while at another place it looks like a painting of the earth ornamented with white sandal-paste wherein the ornamental leaves of the fringes are made of black aloes. At one place, like the moonbeam variegated by darkness attached to shade, at another place like a white streak of autumnal clouds, with parts of the blue sky slightly visible through the chinks; and at yet another, like the body of the God Śiva anointed with cosmetics of ashes and adorned with the ornament of black snakes.

The antiquity of the religious practices observed at Prayāg, enjoined in the Prayāg Māhātmya, has been testified to by a foreign chronicler of a different faith. The Buddhist Chinese traveller Hiouen Tsang, who has left a record of his travels in India, visited Prayāg in the middle of the seventh century of the Christian era. His observations confirm the fact of the existence of the Akṣayavatī (Imperishable Banyan Tree; that was still standing and from the branches of which some pilgrims leaped down to die, it being the privilege of Prayāg to impart impunity from the sin of suicide. The victims of self-slaughter cherished the belief, that they would attain in their next mundane existence, the object they desired at the time of their voluntary ending of their lives. The bathing at the confluence of the rivers and the alms-giving to Brāhmaṇas were noted by him, thirteen hundred years ago, as it is by the modern tourist.

The Chinese traveller Hiouen Tsang's narrative of his visit to Prayāg in the 7th Century, A. C.

## CHAPTER CXIII.

The R̥ṣis said :—Sir, How many spheres (dvīpas) are there of the world, as well as how many oceans and mountains are there? How many zones (varṣas) are there, and what are the rivers mentioned as flowing in them?—1.

What is the extent of the Great Earth and of the Lokāloka mountains? What are the circumference and size of the moon and the sun, and what is their course?—2.

Pray be good enough, O knower of truth, to explain all this to us to full length, because we are always anxious to hear all this from you.—3.

S̥ūta said :—The Dvīpas are several thousands in number, and out of them seven are important ones. To describe them all, in this place, their entirety is not possible.—4.

I shall explain to you something about the moon, the sun, the planets, along with the seven only of the important Dvīpas, giving their dimensions as established by human calculation—5.

The things which are “inconceivable” should be established by reasoning. The definition of “inconceivable” is this, viz., “a thing not understood by common people (by their common sense)”.—6.

I shall now proceed to tell you something about the seven varṣas (zones) and about Jambudvīpa. Now listen to the entire extent of Jambudvīpa in terms of Yojanas.—7.

Its breadth (diameter) is 100,000 yojanas, and many countries and beautiful cities are to be found in it.—8.

It is full of Siddhas and Chāraṇas, and is adorned by mountains, full of ores of all metals streaming out (as lava) from the different sides of the rocks.—9.

Besides these, it is beautifully embellished by various rivers flowing in the mountains. There are these six ranges of mountains, running from east to west, demarcating the six varṣas.—10.

Stretching to the sea on both sides, east and west stand (1) the mālaya, full of snow (hīma) and (2) Hemakūṭa full of gold (hema).—11.

Then comes the great (3) Nīṣadha mountain, which is beautiful to look at on all sides. Then there is the golden mountain (4) Meru, with its four colours on its four sides, said to be bleak and barren. Its extent is 1000 yojanas on four sides.—12.

It has a circular form, divided into four quadrants. Its sides

(quadrants) are of various uniform colours, with properties conferred upon it by Brahmā (the Lord of creatures).—13.

On its navel peduncle (east quadrant) sprung from the self-born unmanifested) Brahmā there is white colour. Consequently, it is said to have Brâhmaṇical properties.—14.

On its southern quadrant, there is yellow colour, on account of which it is said to have the properties of the Vaisya caste. On its western quadrant, there is the colour of the wing of a black bee, owing to which it is said to possess the properties of Śûdras.—15.

Its northern quadrant is naturally of red colour, therefore it has the properties of Kṣatriyas. Thus the four colours and castes have been enumerated —16.

The mountain Nâla is studded with lapis-lazuli. The mountain Śveta is yellow and full of gold. The mountain Śringin is made of gold (satakumbha), and has the colour of the tail of a peacock.—17.

These mountains are the kings among their kind, and are the abode of Siddhas and Châranas. Their inner diameter is 9,000 yojanas.—18.

The varṇha Ilâvata stands in the middle and encircles the Mahâ-Meru on all sides. Its expanse is 24,000 yojanas.—19.\*

In the centre of this (Ilâvata) stands the Great Meru, shining in its majestic glory, like the fireblaze, devoid of smoke. Its southern portion is called the Dakṣiṇa Meru and the northern the Uttara Meru.--20.

Each of these seven varṇas (zones) has a boundary mountain of its own, which from north to south extends to 2,000 yojanas, and the southern ones are 2,000 yojanas in circumference.--21.

The sum of the breadths of these varṇas and mountain ranges is breadth of the Jambûdvîpa, as mentioned above. Of these Nîla, Niṣadha are the longest, and those that come after them diminish in length.—22.

So are Śveta, Hema Kûṭa, Himavân and Śringavân. Riṣabha (Meru) is said to have the same extent as Jambûdvîpa.—23.

Hema-Kûṭa is shorter (than Meru) by 12,000 yojanâs, and Himavân is shorter (than Meru) by 20,000 yojanas. The great Hema-Kûṭa is 88,000 yojanas.—24.

The Mount Hima-vân is 80,000 yojanas, from east to west. The dvîpa (Jambûdvîpa) being spherical, this difference in extent of the mountains has sprung up.—25.

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\* It should be 84,000 instead of 24,000 or chatrostrimsat, instead of chaturvimsat.

As there is a distribution of the mountains, so there is a distribution of the Varṣas (along with them) one after another. Many peopled districts are in them. These varṣas are seven in number.—26.

They (the varṣas) are surrounded by precipitous and insurmountable mountains. All the seven are mutually inaccessible by different rivers.—27.

In those regions, various species of animals are found everywhere. This varṣa of the Himavat is known as Bhārata.—28.

Beyond that, up to Hema-Kûṭa, is the land (varṣa) of the Kimpuruṣas, and from the borders of Hema Kûṭa up to Niṣadha is the Harivarṣa.—29.

*Note.*—Kimpuruṣa—Low man. A mythical being, with a human head and the form of a horse.

Niṣadha—Hard. Name of a mountain. Name of a country governed by Nala.

Harivarṣa—One of the nine divisions of Jambūdvīpa.

The other limit of Hari-varṣa is Meru, and further on is Ilāvṛata, beyond which extends Rāmyaka to the Nīla mountain.—30.

Next to Rāmyaka stands the Śveta mountain in whose region is Hiranyaka (varṣa) and next to it, is Śringasāka, which is also known as Kuru.—31.

On the north and south there are two bow-shaped continents, extending over 400 yojanas, and Ilāvṛata stands in the middle of them.—32.

Half of it is Dakṣiṇa Ilāvṛata and the rest of it is Uttara Ilāvṛata.—33.

Between them is Meru in Ilāvṛata, to the south of Nīla mountain and to the north of Niṣadha.—34.

The Mount Mālyavān, stretching north to south, which is 32,000 yojanas in length enters the sea on the west.—35.

Mālyavān is a thousand yojanas from Nīla to Niṣadha and Gandha Mādana, is 32 yojanas.—36.

Within their circumferences is the square and lofty golden Sumeru mountain, which is of fourfold colour, like the four castes.—37.

There are different colours on its sides: on the east it is white, on the south, it is yellow, on the west, it is like the wing of the black-bees, on the north, it is red. These are the different colours.—38.

*Note.*—Bhrīngī—A poisonous plant, a fig tree.

The Mount Meru shines out like the rising sun or the blaze of fire without smoke, in the heart of those Mountains, like a divine king.—39.

That Sumeru is 84,000 yojanas high, 16,000 yojanas deep underground and 28,000 yojanas broad.—40.

Its circumference is double its breadth. It is a great divine mountain, abounding in celestial medicines.—45.

It is surrounded on all sides by lands of golden effulgence. On this king of mountains, the Devas, the Gandharvas and the Rākṣasas enjoy and carry on their pastimes in the company of Apsāras.—42.

That Sumeru is adorned by the Bhūta and Bhāvana worlds, and has four realms on its sides, viz.—Bhadrāsava (in the east), Bhārata (in the south) and Ketumāla in the west and the sacred Kuru on the north.—43-44.

The subjacent hills are :—

Mandara, Gandhamādana, Vipula, and Śupārsa, all full of precious stones.—45.

And on these mountains there are four lakes and forests known as Aruṇoda, Mānasa, Sitoda and Bhadra —46

And there are big trees of turmeric, rose—apple, Aśvattha on the Gandhamādana and banyan on the Vipula.—47.

Amaragandaka is west of Gandhamādana which is 32,000 yojanas, equally on all sides.—48.

There reside the well-known Ketūmālas, the doers of blessed deeds :—there everybody is like the destructive Fire of high spirit and great strength.—49.

The ladies of that place are beautiful like the lotus and lovely. On that mountain there is a divine jackfruit tree, looking effulgent through its leaves.—50.

The people of that region live up to 10,000 years by drinking the juice of those fruits. To the east of Mālyavān flows the river Gandaki which is 32,000 yojanas in length.—51.

The inhabitants of Bhadrāsava (khanda) always remain happy and the Bhadramāla forest lies in the same clime, where there is a huge and black mango tree.—52.

The people of that place are white in complexion and very sturdy and strong. The womenfolk are the most beautiful, like white lily, and very agreeable to look at.—53.

\* They possess the radiance and colour of the moon, their faces are like the full moon, and their body cool, as the moon, smells like lotus.—54.

They live up to 10,000 years in good health. By drinking the kalamango juice, they always remain in full bloom of youth.—55.

Sûta said :—Riṣis! Brahmā has thus described the nature of the continents to the Riṣis, and the same Brahmā who had previously favoured me (with describing the same). Now, what am I to narrate to you next?—56.

All the self-restrained seers, hearing these words of Sûta, became curious, and said with great joy :—57.

“Sage! Be pleased to say all about the two countries, eastern and western, which have been already mentioned by you and of the northern varṣas and mountains, besides which, we are also desirous of hearing the account of the men living on those mountains.” On being thus urged by the seers, Sûta again resumed the string of his narration.—58-59.

Sûta said :—Listen to (the account of) the varṣas which have been already referred to by me to the south of the Nīla and to the north of Niṣadha.—60.

That is Ramanaka (varṣa), and the inhabitants of that place are very handsome and given to amicable delights, and of pure birth.—61.

There, too, is a huge banyan tree, and the people of that place, live by drinking the juice of the fruits of it—62.

These best of men of great parts live happy.—63.

To the north of Sveta Mountain and to the south of Śrīṅga (Śrīṅgin) is the Hiranyavat continent (varṣa) where flows the river Hiraṇvatī—64.

The people of Hiranyavat are very strong and of high spirit. They are of pure and noble birth and are a good-looking and happy lot.—65.

These first class men live up to the age of 11 thousand and 1,500 years.—66.

In that continent, there is a great bread-fruit tree of nice foliage, by drinking the juice of the fruits of which men live on.—67.

The Mount Śrīṅga (Śrīṅgin) has three lofty peaks. One of them is full of precious stones, the other one is studded with gold and the third one, full of all gems, is adorned with the worlds.—68.

The country situated to the north of this Śrīṅga, to the south of the sea, is the renowned Kuru varṣa where the saints (siddhas) have fixed their abode.—69.

It also has trees producing sweet fruits, and the water of the rivers



is like divine nectar. Those beautiful trees produce raiments and ornaments by their fruits.—70.

Some of those beautiful trees are the givers of all the fruits of one's desires, and the others are called Kṣirina, always beautiful to look at, produce milk (juice) with the six tastes and sweet as pañchâṃrita (the five best products of cow's milk), productive of nectarlike milk.—71.

The whole land of that place is full of gems and is inlaid with fine gold dust. There, the wind is most pleasant and salubrious and noiseless.—72.

The people falling down from Devaloka are born there. They are of pure and noble descent, having permanent youth.—73.

There, the daughter and the son are born as twins, and husband and wife like the manifestations of Gandharva and Apsarâ. There, they drink nectarlike milk of trees overflowing with them.—74.

The twins are born in a day. They grow together and are possessed of like beauty and character. They die together.—75.

They are attached to each other with the fondness of the ruddy geese. They are healthy, without bereavment, and happy.—76.

These great souls live for 11,000 years, and are ever devoted to their own wives.—77.

Sâta said :—O Ṛiṣis ! The nature of these continents of the Bhârata-varṣa has been brought to your notice O greatly pious ones ! what more do you wish to hear now ?—78.

The Ṛiṣis, being thus asked by the enlightened son of Sâta again questioned him, being desirous of hearing something more in answer.—79.

*Here ends the one hundred and thirteenth chapter dealing with Jambudvîpa and its mountains and varṣas.*

## CHAPTER CXIV.

The sages said :—We wish to hear from you an account of this Bhârata-varṣa, which was peopled by Svâyambhuva and the rest of the fourteen Manus. O Blessed one ! do tell us about their creation.—1-2.

On hearing these words of the seers, Sâta of the Purâṇas and son of Lomaharṣana after a deep consideration, began to answer the queries of the seers of thoughtful mind.—3-4.

Sâta said :—I shall tell you about the people of Bhârata-varṣa. Manu

came to be known as Bhārata by his creation and protection of the people (of Bhārata).—5.

According to Nirukta, that place is Bhāratavaraṣa where human beings can obtain heaven, emancipation and a middle course of the two.—6.

There is no field of action for mankind without Bhāratavaraṣa. Bhāratavaraṣa has nine divisions; *Viz.*—Indradvīpa, Kaśera, Tāmraparṇī, Gabhastimāna, Nāgadvīpa, Saumya, Gandharva, Vāruṇa; and the ninth is this place, surrounded on all sides by the ocean. The whole of the dvīpa is a thousand yōjanas in extent, from north to south. It is gradually broader from Kumārī (Cape Comorin) to the mouth of the Ganges, whence it has risen to a height of ten thousand yōjanas in an oblique direction.—7-10.

The Mlecchas live on its outskirts. The Kirātas and the Yavanas inhabit the east and the west of it.—11.

*Note.*—Kirāta=A degraded mountain tribe.

Yavana=Foreigner, especially the Greeks.

The Brāhmaṇas, the Kṣatriyas, the Vaiśyas, and the Śudras inhabit in its centre and carry on (*i.e.*, inside this boundary) their occupations of rituals (sacrifice, &c.) trade, commerce, &c.—12.

They all pursue their respective duties by adhering to the varṇa-dharma, Artha and Kāma.—13

Here exist the āśrāmas in their due order in which the five fold desires of men are fulfilled (*viz.*, niṣkāma dharma as well as the four ordinary desires, consisting of *dharma*, *artha*, *kāma* and *mokṣa*). Here, men engage in activities for the sake of obtaining Heaven and emancipation.—14.

The Mānavadvīpa is also called Tiryag-yāma (*i.e.*, obliquely situate). One who conquers it entirely, is called Samrāṭa.—15.

This lōka is known as the conqueror of Antariṣa which in its turn is known as Svarāṭ. I shall explain this at full-length.—16.

There are seven principal mountains in this continent, *viz.*, Mahendra, Malaya, Sahya, Śaktimān, Rikṣavān, Vindhya and Pāriyātra; and there are thousands of smaller ones adjacent to each of these.—17-18.

Some of these are known to have fine peaks and tablelands, covered with many kinds of trees, &c. The smaller ones are less productive, and are distinguished from the bigger ones by contrast.—19.

The Mlecchas and the Aryan reside there mingling with each other without distinction, and they drink the waters of many rivers, such as

the Ganges, the Sindhu, the Sarasvatī, the Sutlej, the Chandrabhāgā, the Yamunā, the Sarayu, the Airāvati, the Vitātsā, the Devikā, the Kuhu, the Gomati, the Dhautapāpā, the Vāhudā, the Driṣadvati, the Kauṣiki, the Trittyā, the Nīśchalā, the Gandakī, the Ikṣu, the Lauhitā (all these having their source in the snow-clad mountains of the *Himālayas*).

The Vedasmṛiti, the Vetravati, the Vritraghni, the Sindhu, the Parṇasā, the Narmadā, the Kāveri, the Māhi, the Parā, the Dhanvati, the Rupā, the Vidusā, the Veṇumatī, the Siprā, the Avantī, the Kuntī (all these rivers having their source in the *Pāriyātra* mountain).

The Mandākinī, the Daśārnā, the Chitrakūtā, the Tamasā, the Pippalī, the Śyenī, the Chitrotpalā, the Vimalā, the Chañchalā, the Dhutavāhini, the Śaktimanti, the Sunī, the Lajjā, the Mukutā, the Hradikā (these having their source in the *Riṣyavan* mountain).

The Tāptī, the Payōṣṇī, the Nirvindhyā, the Kshiprā, the Risabhā, the Veṇā, the Vaitarani, the Viśvamālā, the Kumudvati, the Toyā, the Mahāgaurī, the Durgamā, the Silā (these rivers of cool water having their source in the *Vindhyā* mountains).

The Godāvarī, the Bhīmarathī, the Kriṣṇavenī, the Banjulā, the Tungabhadra, the Suprayōgā, the Vāhyā, the Kaverī (these rivers in the south having their source in the *Sahya* mountains).

The Kṛitamālā, the Tāmraparṇī, the Puṣpajā, the Utpalāvati (these rivers of the cool water having their source in the Malayāchala mountain).

The Tribhāgā, the Rīṣikulyā, the Ikṣudā, the Tridivā, the Chālā-tāmraparṇī, the Mūltī, the Śarvā, the Vimalā (these having come from the *Mahendra* mountain), the Kāsikā, the Sukumārī, the Madangā, the Mandavāhini, the Kripā, the Pāsini (these having come from *Śaktimanta*).—20-32.

All the rivers named above are sacred, and fall into the sea, and their waters are pure and sacred; and every one drinks from them. They are the mothers of the universe and purge the sin of the world.—33.

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall.

On their banks are situated the following (janapadas) places: Pāñchāla, Kuru, Śālva, Jāngala, Śurasena, Bhadrakāśa, Vāhyā, Paṭṭachara, Matsya, Kirāta, Kulya, Kuntala, Kāśī, Kośala, Avanti, Kalinga, Muka and Andhaka. Thus I have described almost all the countries of Madhyadeśa.

*Note.*—Madhyadeśa the central region, the country lying between the Himālaya and the Vindhyā. The Gangetic doab. Śurasena=Name of country about Mathura.

**Matya**—Another name for Virāta—the country lying to the west of Dholpur. **Kuntala**—S. W. portion of Hyderabad, Deccan. **Avanta** Country to the N. of Narmada. **Kalinga**—Northern Sircars. **Andhaka**—Telangana.

Now the following are between the Sahya mountain and the Godāvari, most charming lands in the whole world, where there are (the mountains) Gobardhana, Mandara and Gandhamādana as well as the celestial trees and herbs, for Rāma's benefit.—37-38.

These were brought down by Bharadvāja Muni, for Rāma's good, and by him was created a pleasant country decorated with flowers.—39.

Bāhlika, Vāṭadhāna, Ābhira, Kālatoyaka, Purandhra Śudra, Pallava, Ātta Khaṇḍika, Gāndhāra, Yavanas, Sindhu, Sauvira, Madraka, Śaka, Druhya, Pulinda, Pārada, Hārmurtika, Rāmaṭha, Kaṇṭakāra, Kaikeya, Daśanāmaka, Prasthala, Daseraka, Lampaka, Talagāna, Sainika, Jāngala, and other places peopled by the Bhāradvāja Brāhmaṇas, Kṣatriyas, Vaidyas, and Śūdras :—These places (janapadas) are on the north. Now hear of those on the east.—40-43.

*Note.*—Bāhlika=Balkha. Sindhu=The country of the Upper Indus. Śaka=The countries on the N.-W. Frontier. Kaikeya=Bordering on the Sindhu Deśa.

**आमीर श्रीकांक्यादधोभागे तापीतः पश्चिमेतटे ।**

**आमीर देशो देवेशि विंच्यशैले व्यवस्थितः ॥**

**Ābhira** :—South of Śrī Koṅkana and on the Western bank of the Tāptī is the land of the Ābhīras on the Vindhya hills.

Āṅga, Vaṅga, Madguraka, Antaragiri, Vahirgiri, Plavaṅga, Mātāṅga, Yamaka, Mallavarṇaka, Suhma, Uttara Pravijaya, Mārga, Vāgeya, Mālava, Prāgyjyotiṣa, Puṇḍra, Videha, Tāmraliptaka, Śālva, Magadha and Gonardla.—44-45.

*Note.*—Āṅga=Near Bhagalpur. Vanga=Also called Samatala; Eastern Bengal. Vidha=Country lying to the N.=E. of Magadha. Magadha=Bihar.

Those lying to the south (or in the Dakṣiṇāpatha) are :—Pāndya, Kerala, Chola, Kulya, Setuka, Sutika, Kupatha, Vājivāsika, Navarāstra, Māhiṣika, Kāliṅga, Kāruṣa, Aṣṭika, Ātavya, Śavara, Pulinda, Vindhya, Puṣika, Vidarbha, Dandaka, Kūliya, Śirāla, Rupasa, Tāpasa, Taitirika, Kāraskara, Vāsiaka and the countries on the banks of the Narmadā.

*Note.*—Kerala=Modern Malabar. The strip of land between Western Ghats and the sea north of the Kāveri. Chola=Tanjore. Pāndya=Tinnevely. Vidarbha=Berar. A district in the Deccan between the Narmadā and the Godāvari.

The following countries lie on the west :—Bhārūkachha, Samāheya, Śārasvata, Kāchlika, Saurāṣṭra, Ānarta and Arbuda.—46-51.

*Note.*—Saurāṣṭra or Anarta=Kathiawar. Arbuda=Abu.

The following countries are on the western extremity of the Vindhya-chala :—Málava, Karuṣa, Mekala, Utkala, Auṇḍra, Māṣa, Daśárṇa, Bhoja, Kiṣkindhaka, Tośala, Kosala, Traipura, Vaidisa, Tumura, Tumvara Padgama, Naiśadha, Arupa, Śaundikera, Vitihotra, Avanti.—52-55.

*Note.*—Málava=Malwa. Utkala=Orissa. Kiṣkindhā=A city in the Deccan. Daśárṇa=The country through which the Daśan flows. Kośala=The country along the banks of the Sarayu. Tripura=Tejur. Avanti=Country to the north of the Narmadā.

The following countries are situated on the mountains :—Nirāhāra, Sarvaga, Kupatha, Apatha, Kuthuprāvaraṇa, Urṇa, Darva, Samudgaka, Trigarta, Maṇḍala, Kirāta and Amara.—56.

There are four ages of the world, viz.—Satya, Tretā, Dwāpara and Kaliyuga. I am now going to give you an account of each.—57.

*Note.*—The duration of each age respectively is 1,728,000 ; 1,296,000, 864,000 and 432,000 years of men, the four together comprising 4,320,000 years which is equal to a Mahāyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age, the present age being Kaliyuga—the Iron Age.

The Lord said :—King ! Hearing this, the sages, desirous of hearing the narration, began to enquire from Sūta, the son of Lāmahaṛṣaṇa.—58.

The seers said :—Sūta ! You have told us about Bhāratavarṣa, now be pleased to tell us something about Kimpuruṣa Varṣa and Hari Varṣa ; besides this, be good enough to tell us about the Jambūdvīpa, &c., as well as about their people and the trees that grow there.—59-60.

Thus exhorted by the Brāhmaṇas, Sūta began to relate to them what was in accordance with the Purāṇas and approved by the Ṛṣis.—61.

Sūta said :—Rṣis ! As you desire to hear these things, listen to me attentively. The Kimpuruṣa of Jambūdvīpa is as great in magnitude as the Nandana-Vana.—62.

*Note.*—Nandana-Vana=The garden of Indra.

*Kimpuruṣa* :—The people of Kimpuruṣa-Khanda have a complexion like that of heated gold, and they live up to 10,000 years.—63.

A stream of honey flows from a Plakṣa tree, in that sacred Khaṇḍa, which the Kinnaras residing there drink.—64.

On account of which they remain so healthy, without any grief and happy, and cheerful in their minds. The people have a yellow complexion like shining gold, and the womenfolk are known as Apsarās.—65.

*Hari Varṣa* :—Beyond Kimpuruṣa is Harivarṣa, the inhabitants of which are silvery white in complexion. They are the fallen people of Devaloka. They all drink the juice of the sugarcane.—66-67.

They do not get old, and consequently they live for a very long time. Their average age is 11,000 years.—68.

*Ilāvrita-Khanda* is in the middle, where there is no strong sunshine and of which men have little knowledge—69.

The sun, the moon, as well as the stars are seldom seen in *Ilāvrita*. The people of that place are handsome like the lotus and their eyes are like the same, and their body, too, emits a scent like that of the lotus. They seldom get excited and drink the juice of the roseapple, (*jambuphala*). They, too, are the fallen people of *Svarga* and wear silvery white garments, and live up to 13,000 years.—70-73.

To the south of *Meru* and north of *Niśadha* stands the roseapple tree (*jambuvrikṣa*), which is called *Sudarśana*. It is a huge tree, and always abounds in flowers and fruits, and is frequented by the *Siddhas* and *Chārapās*.—74.

*Jambūdvīpa* is so called after this huge tree. It rises to a height of thousands of *yojanas*.—75.

The tree is so high and big that it seems to cover all the heavens, and the juice of its fruits flows in the form of a river.—76.

It flows round *Sumeru*, and then waters the root of the tree, and people of *Ilāvrita* drink it with great pleasure.—77.

By drinking it, they neither get infirm, nor do they ever feel hungry, tired or miserable.—78.

There is to be found a kind of gold, called the *Jāmbunada*, which is the ornament of the *Devas*. It is red like the *Indragopa* (insect). The fruits of this tree produce the best juice of all the fruits of trees of other *Varṣas*. This tree exudes a gummy sap, like gold, which is also the ornament of the *Devas*.—79-80.

By the grace of God, the soil of that place swallows the excreta of the people and the dead.—81.

The *Rākṣasas*, and the *Pitāchas* live (in the dales) of *Himavata*. The *Gandharvas* and the *Apsarās* are the inhabitants of *Hemakūṭa*.—82.

*Śeṣa*, *Vāsuki*, *Takṣakas* and the *Nāgas*, all haunt the *Niśadha* mountain, and the 33 blessed *Yājñiyas* (*Devas*) sport on *Mahāmeru*. On the *Nīla* mountain, where sapphires abound, live the *Siddhas*, *Maharṣis* and *Dānavas*. The *Śveta* range is said to be the resort of *Daiṭyas*.—83-84.

*avān*, the best of the mountains, is the haunt of the *Pitṛis*. These are the nine continents in the world. The changeable (plains) and

the fixed (mountains) are inhabited by various creatures. Men and Devas see numerous increase in them. They cannot be counted, but should be taken on trust, by one who wishes his own good.—85-86.

*Here ends the one hundred and fourteenth chapter in Bhuvanakoṣa describing the Koṣa Varṇas.*

## CHAPTER CXV.

Manu said :—Janārdana ! I have heard the doings of the son of Budha and have also heard the ways of performing sacred Śrāddha that dispels all sins. I have heard the benefits of giving away a milch cow, a black deer skin, and the ways of letting loose a bull (at the end of funeral rites); but O Keśava ! my curiosity is awakened on hearing about the beauty of the son of Budha. Pray now tell me what I ask. By virtue of what acts did he become so handsome and prosperous? How is it that Urvaśī became so much attached to him in preference to all the Devas of the three worlds as well as the beautiful Gandharvas ?—1-5.

Hearing those words of Manu, the Lord said :—King ! Hear the actions, in virtue of which the King Purūravā became so handsome and happy. In his previous life, the King Pururavā was the lord of Madra, known as Purūravā.—6-7.

At the close of the Chākṣusa Manvantara, the king was in the Chākṣuṣa dynasty, endowed with all the royal qualities, except beauty alone.—8.

The Ṛṣis asked Sūta how the Madra King, Purūravā, became Lord of the Earth, and what act of his deprived him of his beauty.—9.

Sūta said.—Seers ! In the village of Dvija, on the bank of a river, there was a Brāhmaṇa named Purūravā, who in his after life became the King of Madra, named Purūravā; because in his former life of a Brāhmaṇa, he always observed the Dwadaśī fast and worshipped Janārdana, with the desire of getting a kingdom. But though he kept the fast, he bathed, with his body rubbed with oil.—10-12.

He obtained the kingdom of Madra by the virtue of his fast, but became, ugly on account of his rubbing his body with oil, before bathing on fast days.—13.

Hence, one, who observes a fast, should not rub his body with oil on that day before bathing, and if he bathes after rubbing his body with unguent, he becomes ugly in his next life.—14.

This is about the previous life of the King Purûravâ of Madra. Now I shall tell you something about him, after he became the lord of Madra.—15.

In spite of his royal qualities, he was not loved by his subjects, on account of his ugliness.—16.

He then decided to go and practise penances for the attainment of personal beauty, in the Himâlayas, after making over charge of his realm to his ministers.—17.

That far-famed king, with his own enterprising spirit as the only companion, went on foot to that home of all the tîrthas (i.e., Himâlayas), and at the end saw the renowned and beautiful river Airâvati.—18.

The king, whose fame was like that vast icy region, saw that river of the mighty Himâlayan torrent, whose waters are cold like the rays of the moon and white like snow.—19.

*Here ends the one hundred and fifteenth chapter describing the Hermitage (Tapôvana).*

## CHAPTER CXVI.

Sûta said :—O Rîsis! The King saw the glorious, blessed and sacred river of Haimavati where the Gandharvas abound and which Indra worshipped.—1.

The King Purûravâ was greatly charmed to see that beautiful river, the waters of which were intermingled with the rut of the celestial elephants. the middle of which was shaped like the bow of Indra. It was the home of many ascetics, was worshipped by a multitude of Brâhmanas, and was of golden colours. Its surface is covered with a row of snow-white flamingoes, and seemed to be fanned by kâsa châmaras. Many a pious one sprinkled its water on his head. It appeared to the king to be beautiful, and subject to waxing and waning like the moon, and the giver of great joy.—2-5

The rapid running stream of cold water, the best of daughters of the Himâlayas, full of ripples and tasteful like nectar, full of birds, honoured by the Tâpasas and Brâhmapas, the sacred river destroys all sins and raises men to heaven.—6-7.

She is the senior consort of the ocean, adored by the seers, the producer of ardent zeal in all, the most beautiful, the giver of universal happiness and relief, the guide to heaven, the waters of which flow up



to Gokula, most pleasing, devoid of moss and reeds, and decorated with lotuses, the geese and the cranes throwing out their melodious notes at rapid succession, having deep whirlpools as her navelpit, having little islands hither and thither looking as her thighs, the blue lotus flowers looking like her eyes, the blooming lotuses supplying her mouth, the crystal waters her dress, the cranes her beautiful lips, the train of Balākās (cranes) her row of teeth, the restive shoals of fish her eyebrows, the elephants of her waters (water spouts) her breasts, and adorned with the singing geese and the lotus flowers that looked her jingling anklets and bracelets respectively.—8-12.

Charmed with the beauty, the Gandharvas sport every noon in her with their Apsarās. Her waters are highly perfumed by the mixing of the sandal and other scents (kunkuma), used by the Apsarās, and also with the various aroma of the trees on its bank, they are so constantly rippled with the wind that the reflection of the sun is difficult to be seen; while her banks are broken here and there as the elephants of the Devas strike them with their tusks —13-15.

Such a magnificent stream, in which flows the ichor of the Airāvata, the elephant of Indra, and the sandal perfume of the consorts of the Devas, is swarmed by a train of sweetly buzzing bees.—16.

The ascetics, the seers and the Devas, in company of the Apsarās, derive happiness on her banks, where the humming bees were attracted by the aroma of sweet flowers of the trees on her banks and where the intoxicated deer gratify their passions.—17-18.

The celestial women, with their face like the lotus, and the moon, become sanctified by a bath in her water and are honoured by the Devas.—19.

The water of this river is not disturbed by the Devas, Pulindas, (kings) and tigers, &c., is decked with lotus flowers, illumined by the reflection of the moon and stars. The king continued his journey while seeing this river, which satisfies the desire of the sages. On her banks, the groups of Devas and Brāhmanas were sitting under the branches of trees, whose kāsa flowers look like the rays of the moon.—20-22.

The king, who is famous like the moon, saw that the river was inundated with many rivulets and was the dispeller of sins of the devotees and worshipped by many sages, which gives nourishment to the people, as a mother does to her sons, and which is surrounded by the Devas, and by other people, seeking their own benefit, which

is sported by the lions and the elephants, whose waters are full of Pārijāta trees, and which is never increased or decreased by the heat of the sun.—25.

*Here ends the one hundred and sixteenth chapter describing the celestial river Airāvati.*

## CHAPTER CXVII.

Sûta said :—Riṣiḥ ! when the king's fatigue was removed at the sight of the holy water of that river and by the contact of its wind, he trudged along, and sometime after had a view of the majestic Himālayas.—1.

That mountain touching the skies with many of its gray (white ?) peaks was accesible to the sages, although not accesible to birds.—2.

Besides this the Himālayas resounded with the thundering sound of the rivers falling down in cascades and which rendered all other sounds inaudible. They, the Himālayas, looked charming with their reservoirs of cold water.—3.

The blue forests of Devadāru trees looked like its lower garment, clouds formed its upper garment, the white cloud the turban ; while the moon and the sun the diadem. Its body was covered with snow, (which served the purpose of an unguent), while the presence of minerals here and there seemed to paint it with sandal. It gave out coolness even during the hot weather. It was decorated with massive rocks, at places imprinted red with the foot-prints of the nymphs (Apsarās), with places lit up by the sun, enveloped in darkness at others, drinking water somewhere through its deep chasms, adorned elsewhere by the multitude of playful Vidyā-dharas, and the chief Kinnaras at places looking beautiful with the flowers of Heaven (Santāna, &c.) fallen from the Gandharvas and the nymphs (Apsarās), while they were busy in drinking, and elsewhere covered with the beds of flowers pressed down by the Gandharvas rising from their slumber, and thus looked beautiful.—4-10.

At places it was covered with blue grass, without a breath of wind, and spots abounded with pretty flowers. This mountain is the refuge of the ascetics and most inaccessible to lovers. Herds of deer graze at the foot of rocks, whose trees are broken down by the tusks of elephants who, bewildered by the roars of the lion, were making noisy uproar, and could not be seen to be at rest.—11-13

In whose valleys and bowers were enshrined meditating seers, and precious stones from whose stores adorn the three worlds.—14

It is the refuge of the great, and always served by the great. The great see this mountain great in jewels and precious stones.—15.

The hermits accomplish their course of asceticism in short duration. All the sins vanish merely by the sight of this mountain. The wind makes the landscape pleasant by blowing the sprays of water of its waterfalls.—16-17

(It is) decorated somewhere with summits bristling with waterfalls; at other places, with peaks, which, owing to hot sun shining are inaccessible, except by the wind.—18.

At places it looked beautiful, with clusters of the great overshadowing Deyadārus which, owing to their thickness, looked like clusters of bamboos. At other places were huge icicles, hundreds of thundering waterfalls and fountains, as well as caves, with their mouths sealed with snow.—19-20.

The great King of Madra roamed about, seeing that beautiful valley, and (after a time) sat down for a time at a certain place.—21.

*Here ends the one hundred and seventeenth chapter dealing with the description of the Himālayas in Bhuvana Kōṣa.*

## CHAPTER CXVIII.

Sūta said :—Sages! King Purūravā suddenly came to one of the beautiful places in that mountain inaccessible to ordinary human beings.—1.

The country where the Airāvati river has its source, is also sombre in appearance, like the clouds, on account of its plentiful trees and thickets.—2.

It abounds with the following varieties of trees, flowers, grass, creepers and plants :—

Śāla, Tāla, Tamāla, Karpikāra, Śamala, Nyagrodha, Aśvattha, Śirīṣa, Śindāpa, Śleṣmātaka, Āmalaka, Haritaka, Bibhitaka, Bhārja, Muñjaka, Bāpa, Saptachhada, Mahānimba, Nimba, Nirguṇḍī, Hari, Devadāru, Kāleyaka, Kadmaka, Chandana, Vilva, Kapittha, Raktachandana, Māta, Āmra, Āriṣṭa, Akṣota, Abdaka, Arjuna, Hastikarpa, Sumanasa, Kovidāra, Prāchināmlaka, Dhanaka, Samarātaka, Kharjura, Nārikela, Priyāla, Amrātaka, Inguda, Tantumāla, Dhava, Bhavya, Kāśmīraparpi, Jātīphal, Pāga-phala, Katphala, Lavallphala, Mandāra, Kimsuka, Kusumāmsuka, Yavāsa, Śamiparqāsa, Vetasa, Ambuvetasa, Nārāṅgi (of deep red color), Hingu,

Priyaṅgu, Aśoka, and (Red-flowered)- Aśoka, Akalla, Avichāra, Muohu-kunda, Kunda, Ātarūṣa, Parūṣaka, Kirāta, Kiṅkirata, Ketaka, Svetaketaka, Sobhāñjana, Añjana, Sukaliṭga, Nikotaka, Asana, Sahakāra, Yuthikā (yellow and white), Jāti, Champakajāti, Tumlāra, Atumbāra (?), Mocha, Looḥa, Lakucha, Tila, Kuśeśaya, Chavyaka, Bakula, Pāribhadra, Harid-raka, Dhāra-Kadamba, Kutaja, Kadamba, Ādityamustaka, Kumbha, Kumkuma, Katphala, Badara, Nīpa, Pālivata, Daḍima, Champaka, Bandhuka, Subandhuka, Kuñjakajāti, Pātālā, Mallikā, Karavīra, Kurabaka, Jambu, Nīpajambu, Bījapūra, Karpura, Aguru, Bimba, Pratibimba, Santānaka, Vitānaka, Guggula, Hintāla, Iksu (of white color), Karavīra (without thorns), Chakramarda (relieving pain), Pīlu, Dhātaki, Chiribilva, Tintidīka, Lodha, Viḍaṅga, Kṣīrikā, Aśmantaka, Jambīra, Śvetaka, Bhal-lātaka, Indrayava, Valguja, Nāgakesara, Karamarda, Kāsamarda, Ariṣṭaka, Variṣṭaka, Rudrākṣa, Putrajīvaka (having seven synonyms), Kamkolaka, Lavaṅga, Pārijātaka, Pippali, Nāgavalli, Maricha, Navamallikā, Mṛdivikā, Atimuktaka, Trapusa, Nartikapratāna (Creepers), Kuṣmaṇḍa, Alābu, Chirbhīṭa, Patolikāra, Karkotaki, Vārtaka, Brihati, Kaṭṭaka, Mūlaka, and various kinds of edible roots. Kallāras, Vidāri, Rurūṣa, (having tasteful thorns), Bhāṇḍīra, Vidūśāra, Rājajambuka, Bāluka, Suvarchala, Saṛṣapa, Kātkoli, Kṣīrakākoli, Chhattra, Atichhattra, Kāsamardī, Kṣīraśaka, Kāla-śaka, Simbīdhanya and various other kinds of grain, and medicinal herbs which prolong life, procure fame, give strength, and remove the fear of old age, death and hunger; and give every kind of happiness. There are also Venulātā, Kīchaka Venu, Kāśa, Śāra clusters, Kuśa, Iksu, Kārpāsa of various species, Kadali groves, as well as grassy plots (lawns) known as Marakata. There are also flowers of Irā, Kumkuma, Tagara, Ativīṣa, Māṃsagranthi, Suragada, Suvarṇa, Bhūmipuṣpa. There are also Jambīra, Bhustriṣa and Saśuka, Śrīṅgavera, Ajamoda, Kuvera, Priyālaka, as well as sweet smelling lotuses of various colors.—3-39.

Some of the blooming lotuses looked like the rising sun, some like the moon and the sun. Some looked like bright gold, and some resembled the San [hemp, or *Crotalaria juncea*] flower.—40.

The place was full of growing lotuses, of which some looked like the leaf of a Sirtā (Suka), some having five colours, others many.—41.

There were Kumuda flowers, too, pleasing to the sight of the observer and looking like the moon lotuses, resembling the glow of fire, and like mouth of an elephant were there also.—42.

The species of blue lotus, Kahlāras, the Gunjātaka berry, Kaserū, Śrīṅgatakā, Mriṣāla (a species of lotus), Rājotpala (a kind of lotus),

various kinds of fruits, flowers and roots thriving in water as well as on land, various species of rice fit for the use of the R̥iṣis, abounded on that mountain.—43-44.

King! There is no such grain, grass, pot-herb, fruit, berry, and herb that did not thrive on that mountain.—45.

The varieties of berries and fruits, grown in the world of the serpents, in the world of men, and the products of water and of forest, all flourished on that mountain.—46.

The King of Madra, Pururavā, by virtue of his asceticism, thus saw all those fruits and flowers of the season there.—47.

He also saw the following birds and animals living there:—The peacock, the wood-pecker, the sparrow, the cuckoo, the goose, the swan, the lapwing, the wagtail, the osprey, the Kālakūta, the civet cat, the gokṣa-vaidaka, the kumbha, the parrot, the crane, the Dhātuka, the ruddy-goose, the Katuka, the Titibha, the Bhata, the Putra-priya, the heron, the Gocharma, the Girivartaka, the pigeon, the Kamala, the Sārikā, the Chikora, the quail, the duck, the Raktavartma, the Prabhadraka, the cock, the blue jay, the fowl, the Kuṅkumchuraka, the large bee, the porpoise, the Bhulinga, the Dindima, the crow, the gallinule, the Dātyāha, the sky lark, the bees, and several other birds, etc.—48-54.

The king also beheld the following wild beasts:—The dog, the deer, the leopard, the lion, the tiger, the elephant, the rhinoceros, the wolf, the bear, the ape, the monkey, the rabbit, the agile cat, the buffalo, the cow, the bull, the Chamara, the Sriwara (a species of deer), the white mule, the Urabhra, the ram, the antelope, the blue ox, the doe, the śāmbara, the wild boar, the horse, the ass, the donkey. Besides them, he also saw the beasts, which are naturally hostile to one another, living in mutual friendship. He was very much amazed to see this. Sometime ago, the sage Atri had his hermitage there.—55-61.

On account of the glory of that sage, the place was full of plants, and animals which, though naturally hostile, did not exercise hostility to one another—men and Rakṣasas.—62.

There all carnivorous beasts lived on fruits and milk. In such ways their character was built up by the influence of the Great sage Atri.—63.

King Pāturavā himself passed several days on the slopes of those mountains, where cow-buffaloes and she-goats gave out milk, and where even the thorns had the flavour of ambrosia. Everywhere, O king, the rocks are full of streams of milk and curds.—64-65.

The King Pururavâ was charmed to see that mountain. There also he saw the beautiful rivers and streams.—66.

There were hot and cold water springs and cosy caves at every turn, worth being made use of.—67.

Snow did not fall within a radius of (five yojanas). and valleys were not visible near the peaks, for the thick clouds incessantly pour forth perpetual snows there.—68-69.

Close to it, on a different peak, thick clouds pour out diurnal showers of rain. Its rocks are extremely beautiful. The land of this enchanting hermitage (of Atri), was the giver of all desires and the trees of which place bore fruits successfully, for they were worthy of being eaten by the Devas.—70-71.

That mount is, indeed, the dispeller of all sins, and is adorned by the Devânganâs and the buzzing bees.—72.

The spot shines white, like the rays of the moon, on account of heaps of ungathered ice ; while, here and there, the frolicsome herd of the white monkeys played about.—73.

The hermitage of Atri is almost impassable to a human being, owing to the pile of snows and inaccessible mountains surrounding it.—74.

The King Pururavâ, by virtue of his devotion and by the grace of God, reached the sacred hermitage.—75.

That Lord of Madra saw that exquisitely enchanting, blessed hermitage, which is beautified with hundreds of flowers, and which removes all fatigue, and which was built by Maharâi Atri himself.—76

*Here ends the one hundred and eighteenth chapter describing the  
Hermitage (of Atri).*

## CHAPTER CXIX.

Śûta said :—There were two great snowclad peaks, shining with variegated colours, and in their midst was a huge summit, covered with perpetual snows, never warmed (by the sun's rays) and where there is no cloud. Below on the west are trees also.—1-2.

The king entered the hermitage, his curiosity awakened on seeing a picturesque cave encoiroid by creepers.—3.

About 400 cubits (palva) of that cave was enveloped in darkness, and further off, it was full of light of its own, where there was a dome-like round place, very high and sombre. The sun and the moon did not shine there.—4-5.

It was bright like the day time, all night and day (probably owing to the presence of radium there) and there was a beautiful lake, more than 2 miles in length.—6.

On all the four sides of the lake, there were charming rock beds, full of trees of gold and silver and coral (colour).—7.

The flowers and leaves were glowing gems, and it was full of lotuses whose petals were of ruby, whose anthers were diamond, and endowed with sweet scents, whose leaves were of emeralds, sapphires and lapis-lazuli, and whose pericarps were of gold. Not only was the bed of the lake of diamond, but it was full of various gems. There were to be found shells (cowries, oysters and conches), terrible crocodiles, fishes and tortoises. There were to be found pieces of emerald slabs, thousands of diamonds, rubies, sapphires, topazes, karkotakas, pieces of Tuthaka stone (copper sulphate), pieces of ivory, diamonds of the first water as well as of inferior kind, yellow stone, Sâryakântimani, Chandrakântimani, Syamantaka, Surora golaksha, crystal, Gomeda, Dhûlinarakata, Pittaka, lapis lazuli, Saugandhika (a kind of ruby), Râjamañi, Brahmamañi, Mukhyamañi, and starry pearls of various kinds.—8-18.

Its water is also lukewarm, and removes all feelings of cold. The site of the lake, in the midst of lapis lazuli stone (Vaidûryamañi), looked beautiful indeed.—19.

It is a beautiful square piece of land, measuring 800 cubits (200 Dhava), and has been formed by the asceticism of the sage Atri.—20.

King! The entire locality was full of gold (or looked like gold), as the entrance cave was. There was a certain place in that beautiful region, where, below the rock, flows a lovely pond of cool water adorned with lotus flowers.—21-22.

This pond, O King, was in shape a beautiful square and resembling the sky in clearness, the water of which is most delicious, cold and perfumed.—23.

Without injuring the throat and without overfilling the stomach (or belly), it gives pleasure to mind and body.—24.

In the centre of the pond, the sage Atri, by virtue of his austerities, has built a palace, which can be reached by a golden bridge, studded with precious stones.—25.

The palace was of silver, white like the rays of the moon; its stairs are of beautiful Vaidûryamañi (lapis lazuli); its pillars of the coral and sapphire, its altars (or quadrangles) are studded with emeralds Markatamañi. The reflection of the diamonds made it very beautiful and pleasant to the sight. In this (enchanted) palace, the Lord of all, the serene

Janārdana, decorated with every ornament, reposed in the midst, all the luxuries of the luxurious, with one of his knees drawn up and the foot placed on the King of Serpents, the other (foot) resting on the lap of Lakṣmi (the Goddess of wealth). While thus sleeping on the coils of Śeṣa, the Lord had one of His hands, adorned with bracelets, on the hood of the Snake, another, stretched out, supported His sacred head (laid) on the back of his fingers, the third one resting on the knee-cap of the half raised leg, touched his navel. Now hear how the fourth hand was placed. It held a celestial (santāna) flower and was raising to the nose.—26-33.

(The graceful Deity of happiness—) Lakṣmi—is devotedly shampooing Her Lord of the Universe in His Serene repose with Her lotus hands. He was adorned with the garland of santāna (kalpa) flowers, and with necklace, bracelets, rings, &c. (Hara, Keyura, Angada, Angulaka) ; while His head, glittering with the decorations of precious stones, rested on the hood of Śeṣa.—34-35.

King Pururavā went in front of the God, and made his salutation to the One, who was of mysterious character, consecrated there by Atri, worshipped by the seers, adored by the ascetics, always offered the Kalpa santāna flowers, covered with divine sandals, offered the incense, his right side covered with the best sappy fruits, offered by the anchorites (Siddhas) and having a bed of lotus flowers for His pillow.—36-38.

The king saluted the Sacred One with his knees and head touching the ground, and pleased the Lord by his recitations of the hymns in His praises, containing his thousand names, and repeatedly circumambulated Him. He rested a little in that hermitage. Then, taking his residence in a beautiful cavern, outside the entrance to the cave, commenced his austerities and worship of Madhusūdana.—39-41.

The king, in process of time, gave up every kind of food, engaging himself only in the worship of Fire to whom he offered various kinds of fruits, flowers, incense, roots and cow's milk, after bathing thrice a day and sustaining himself on the water of the pond.—42-43.

He slept, without any bedding, on the bare floor in the cavern, and lived only on water, having discarded all the eatables.—44.

The king did not experience any ailment in course of that period of life and most marvellously carried on his devotion of Viṣṇu by residing in that hermitage for sometime.—45.

*Here ends the One hundred and nineteenth chapter describing the  
Himālaya cave (Āvātana.)*



## CHAPTER CXX.

Sûta said:--Then that king, giving up all food and the use of raiments, saw the pastimes of the Gandharvas and the nymphs (apsarās).—1.

He, after offering the garlands made of various flowers to Viṣṇu, presented them to the Gandharvas; and he saw, but did not take any notice of the pastimes of, the nymphs (apsarās), while gathering flowers in the gladness of the heart.—3-4.

Some of the nymphs, while gathering flowers, became entangled in the creepers and were forsaken and left behind by their companions and lords.—4.

Some of them, exhaling lotus-scent, had their faces surrounded by the buzzing black bees and were freed of them by their lovers; while others had their eyes moistened with the juice of flowers which was removed by the breath of their lords.—5-6.

Some offered the heap of flowers collected by them to their husbands, and some decorated their hair with the garlands of flowers woven by their lords.—7.

Some apsarās (the very sight of whom produces love in men) collected the flowers and wove garlands of them, and then by their lords had their tresses of hair decorated with them; and considered themselves very fortunate.—8.

Some were called away by their lords to dabble into amorous pastimes with them, to a solitary bower, full of beautiful flowers.—9.

Some culled the flowers out of the branch bent by their lords and looked upon themselves exceedingly fortunate and happy.—10.

Some, while enjoying the company of their lords, undisturbed in the grove of lotuses, cast sidelong glances towards the King Pururavā.—11.

Some of the nymphs overpowered their lords by sprinkling water on them, and then became pleased when they, in their turn, were overcome by their lords.—12.

When the maidens ran down, their lords became sad, and it was seen that as they heaved sighs, their breasts rose and fell.—13.

Some looked as handsome as the lotus surrounded by black bees, as their tresses of long hair streamed on their faces after being loosened by their lords in course of the pastime.—14.

Some of them became concealed in the lotus groves that resembled their eyes, and were found out by their lords after a long search.—15.

Some kept their lords in a close embrace for a long time, on the pretext of feeling cold after their bath.—16.

Some, of an enchanting smile, thrilled the observer (lord) with amorous feeling by wearing the finest wet garment on her person.—17.

Some apsara was laughing at her lord, who fell down into the water as the garland was torn which he was pulling.—18

With their knees having been scratched by their companions, some bent low and modestly took shelter for a long time in the company of their lords.—19.

Some began to dry her wet hair by turning her back on the sun and was seen from a rock by her lord with eyes full of love and desire.—20.

At that time the lake with its water full of garlands of the nymphs fallen in it and mixed with the saffron washed out of their breasts, looked beautiful like a maiden after amorous enjoyment with her lover.—21.

Pururavâ saw the group of Devas, Gandharvas and the consorts of the Devas worshipping Viṣṇu after their bath.—22.

He also saw some of the nymphs sitting in the bowers of the creepers and dressing and decorating themselves, their minds being engrossed with (the thoughts of) their lords.—23.

Some while looking at the mirror heard the news of their lords through their maids with rapt attention.—24.

Some at the hint of the maid began to put on their ornaments hurriedly without being conscious that they put them wrongly, their mind was so engrossed with passionate desire.—25.

Pururavâ also saw some of the nymphs sitting on the blue grass amidst nicely smelling flowers and drinking wine there; some of these beautiful nymphs made their lovers drink from their own hands, while others drank the wine offered by their lords.—26-27.

Some whilst drinking water saw the reflection of her lotus eyes in it and afterwards began to enquire from her lord where her two lotuses disappeared, and on being told by him that they were undoubtedly drunk by herself became bashful as she realised with pleasure his meaning.—28-29.

Some of them (with beautiful eyebrows) drank with great relish the desire producing wine offered by their lords after they had drank of them.—30.

The king also heard in that drinking place the songs of the nymphs with stringed accompaniments.—31.

Those nymphs, O King, dance on music before Lord Viṣṇu in the evenings.—32.

And as the night advanced they coming out of that cave began to retire into their beautiful caverns where they pass the night in the pleasant company of their husbands, reclining on the plushy mattresses strewn with various kinds of sweet flowers and decorated with lovely sweet scented creepers.—33-34.

King Pururavā thus saw all the pastimes of those nymphs on that mountain, went on with his devotion, his mind firmly fixed on Viṣṇu.—35.

The train of the Gandharvas in company of their consorts went to the king, and said :—" King ! You have come to this region resembling the heaven, we shall grant you the boons of your desire after which it would be left to your pleasure either to stay here or to go back to your country."—36-37.

The King Pururavā said :—" All of you have superhuman powers, your presence is never in vain. I therefore beseech you to give me the boon that I may please Viṣṇu."—38.

They all unanimously gave the desired boon and the king stayed there for another month, worshipping Janārdana in a happy mind.—39.

He became a great favourite of the Gandharvas and their consorts, who were pleased with his firm devotion (to Viṣṇu).—40.

After a month, that king entered a lovely hermitage, decorated with innumerable gems, where he lived on water alone till the end of the bright fortnight in the month of Phālguna, when he heard the following words of Viṣṇu in a dream :—" At the close of the night you will find the Sage Attri, in whose company you will get your desire."—41-43.

That king, powerful as Indra, having thus dreamt, got up early in the morning and with his senses under control, had his bath, and having performed daily duties worshipped Janārdana, after which he came across the great sage Attri.—44-45.

He then told him of his dream and heard the following words of the Devas.—46.

" King ! It is just what it should be ; there is not the least doubt about it." Thus getting the boons of his desire from Lord Viṣṇu, he worshipped the Lord and poured his oblations in the Fire and attained his object.—47-48.

*Here ends the One hundred and twentieth chapter dealing with the description of Aila hermitage.*

## CHAPTER CXXI.

Sîta said :—To the north of that hermitage, on the back of the Himâlaya, in the centre, stands the Mount Kailâs the residence of Śiva which is full of Kalpa trees and the peaks of which are studded with gems. Kuvera also resides there with his Guhyakas.—1-2.

*Note*—Guhyaka=A class of demigods who are the attendants of Kuvera and the guardians of his untold treasures.

Kuvera the Lord of Alakâpuri enjoys the company of the nymphs there. Here is a lake shining like the Devas and is covered with the aroma of Mandâra flowers, and watered by the cold and sweet springs of Kailâsa. From this source runs the sacred Mandâkinî. On it stands the picturesque Nandana forest of vast dimensions. To the N. E. of Kailâsa is the Chandraprabhâ Mountain shining like gems and full of metal ores and thickets of sweet smelling flowers.—3-6.

The famous Achhoda lake is situated near it from which flows the sacred river Achchhodâ on whose banks is the Chaitraratha forest. Mapibhadra resides on that mountain with his attendants.—7-8.

Mapibhadra is the formidable general of the army of the Yaksas and is always followed by his retinue of Guhyakas. The sacred Mandâkinî as well as the Achchhoda flowing through the earthly plains enters the sea. Towards the S. E. of the Kailâsa is the Sarvausadhi (full of every kind of herbs) Mount of red arsenic (manahsilâ) facing the Chandraprabhâ Mountain. The Mountain Hemasînga (near it) shines red like the sun, below which there is a large lake of red water out of which comes a big river called the Lauhitya on the banks of which is the great heavenly forest known as Viṣoka. Mapidhara Yakṣa resides there.—9-13.

*Note*.—Lauhitya=The Brahmaputra.

He remains with his well-behaved and pious attendants. To the N. W. of Kailâsa is the Mount Kakudmân where the herbs are plentiful (so called) because of the birth of the great bull of Rudra there. In front of this Triakuda Mount is the mount of Añjana of three peaks.—14-15.

There is the Mount Vaidyuta, full of all kinds of ores, below which is the most lovely Mânasarovara lake which is resorted to by the siddhas. The sacred Sarayû runs from that lake and purifies the people. On its bank is the Vaibhrâja forest.—16-17.

In that forest resides the most valiant demon (Rakṣas), Brahmadhâtâ, the attendant of Kuvera and the son of Prehita.—18.

The Aruna Mountain to the West of Kailāsa is the most important one. It is full of efficacious herbs and gold and shines red.—19.

Mount Śrīmān, of golden colour, is the favourite of Śiva and is covered with lines of gold quartz.—20.

Next comes the great inaccessible Śringavān (full of peaks) Mount. Hundreds of its lofty golden peaks touch the sky. It is the abode of Dhūmrālochana lord of the mountain and below it is the lake Śailoda.—21-22.

Out of which flows the sacred river Śailodakā which is also known as Chakṣuṣī and flowing between these two mountains falls into the Western Sea.—23.

To the North of Kailāsa is the blessed Mount Sarvaśadha near which is a majestic snow clad mountain full of yellow orpiment (Haritāla).—24.

There is a mountain with golden peaks teeming with herbs below which is the lake of golden (coloured) sand and known as beautiful Vindu lake. Here King Bhagīratha remained for a long time for the advent of the Ganges.—25-26.

He said :—"May my ancestors attain heaven, their bones being drenched with the Ganges water." The Ganges which goes three ways made her first appearance on that very spot —27.

The Ganges coming out of Somapāda divided Herself into seven streams. There are sacrificial posts (yūpa) of precious stones and vimānas (heavenly cars) of gold.—28.

Indra attained bliss by performing sacrifices on that spot along with the Devas. Here is the milky way of heaven, the centre of the starry nebulae. The Ganges appears to shed splendid lustre there at night. She has descended on the earth, having purified the Heaven and sky (Antarikṣa).—29-30.

She first descended on the head of the mighty Lord Śiva, Who curbed Her force by His glory. Her waters falling on the Earth, owing to Śiva's anger, formed the Bīndu lake. When she was thus suddenly stopped by Śiva, she became angry as she understood his unkind motive and made an attempt to force Herself into the lower regions, having engulfed Śiva in her tumultuous current.—31-33.

Realising this proud attitude of the Ganges, the Lord thought of absorbing Her within Himself.—34.

But, at the same moment, He perceived King Bhagīratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry.—35.

'The Lord then remembered that the king had first pleased Him by his austerities to get the sacred river—Ganges—which boon He had already granted to him. He therefore suppressed His wrath.—36.

Moreover, as He was absorbing the sacred stream, He heard the entreaties of Brahmā. He, therefore, freed the current from His hold.—37.

Being pleased with the devotion of Bhagiratha, the Lord, for his sake, let the river loose into seven branches, three of which went to the East, three to the West (and one near Himself), thus the three-ayed Ganges become flowed in seven streams.—38-39.

Nalini, Hlādinī and Pāvani flow in the East, Sitā, Sindhu and Chakṣu in the West, and the seventh followed the King Bhagiratha to the South. Hence the name Bhāgirathī which falls into the Dakṣiṇa Samudra (southern waters) washing the Himavaraṣa. Seven holy rivers trace their origin from the Bindu Sarovara.—40-42.

Those seven rivers having pierced through the Himālayas fall into the Dakṣiṇa Samudra (southern waters) after flowing through the Mlecchha countries of the mountains, viz., Kukur, Randhra, Barbara, Yavana, Khasa Pulika, Kulattha and Angalokya.—43-44.

*Note.*—Kukur=Darśāha.

Khasa or Khasa=A mountainous country in the North of India.

The Chakṣu stream of the Ganges before entering the sea waters the following countries:—Vira (China?), Maru, Kalika, Śulika, (Chulaka?), Tuṣāra, Barbara, Pahlava, Pārada, and Śaka, while Darada, Urja, Guḍa, Gāndhāra, Aṭṛasa, Kuhū, Śivapaura, Indramaru, Vasati, Samtaijā, Sindha, Urvāsa, Barva, Kulattha, Bhīmaramaka, Śunāmukha, and Urdhamaru form the basin of the Sindhu stream. The abodes of the Gandharvas, Kinnaras, Yakṣas, the Rākṣasas, Vidyādhara, Sarpas, the countries of Kimpuruṣa Naras, Kirātas, and Pulindas, Kuru, (Bhāraba), Pāñchālas, Kaudikas, Matsya, Māgadha, Anga, Brahmottara, Banga (Bengal) and Tāmralipta, these Aryan janapadas are watered by the sacred Ganges, which striking against the Vindya Hills falls in the Southern Waters.—45-51.

The Hlādinī Ganges runs eastward into the sea after passing through the following countries:—the countries of Upaka, Niṣadha, Dhīvara, Rīṣika, Nīlamukha, Kekara, Ekakara, Kirāta, Kālanjara, Vikarna, Kuśika and Svargabhaumaka.—52-54.

The Nalini stream, too, runs to the east to the sea through the following countries:—Kupatha, Indradyumna Sarovara, Kharpatha. Ketra Saukupatha, Ujjānaka, Maru, Kutha, Prāvāraṇa.—55-57.

The swift running Pāvani Ganges passes eastward through Tomara, Hansamārga, Samūhaka, various mountains and other eastern countries;

and then through Karna, Pravâraṇa, Aśvamukha, Sumeru Mountain, the land of the Vydyādharaś; whence the mighty stream has entered the Saimimaṇḍala Koṣṭha a big lake.—58-59.

Thousands of tributaries and rivulets spring from the main streams. The God of rain—Indra—draws out His store of rainwater from there.—60.

The Surabhī forest stands on the banks of the river Vansantakāśā. There resides Hiranyaśiṅga the most powerful and learned follower of Kuvera who has been forbidden to take any part in the sacrifices. Surrounded by the learned (progeny of Attri) and the Brāhmarakṣasas, the four attendants of Kuvera reside there. The residents of the hills and the mountains attain double powers (by practice, as compared to other folks.—6-164.

At the back of the Hemakūta is the lake of the snakes (sarpa) out of which flow the two rivers, Sarasinatī and Jyotiṣmatī falling to the eastern and western seas respectively.—65.

A little further on is the lake Viṣṇupada on the Nisadha Mount. Both these lakes (Nāya and Viṣṇupada) are the favourite resorts of the Gandharvas.—66.

The lake Chandraprabha and the sacred Jambū river,—the bed of Jamvanada gold, have their source in the Sumeru Mount. The two blue water lakes, the Payōda and the sacred Pundarika, are the mothers of two sister lakes one of which is called the Uttara Mīnasa from which the rivers Mrigya and Mrigakānta trace their origin. In the Kuru country there are twelve lakes under the name of Vaijaya that are full of lotus beds and fish, &c. They are all like the ocean (in extent (?). The rivers Śānti and Mādhvī spring from them. There is no rainfall in the eight lakes Kimpuruṣa, &c. They are full of water and (aquatic) vegetables.—67-72.

The Mounts Valāhaka, Rīṣabha, Chakra, Maināka pervading in all directions merge into the sea.—73.

The Mounts Chandrakānta, Droṇa and Sumahān are spreading in the North till they have merged into the Great Northern ocean.—74.

The Mounts Chakra, Vadhiraṇa and Nārada spread in the West till they have also merged into the Great Western Ocean.—75.

The Mounts Jīmūta, Drāvaṇa, Maināka and Chandra are spreading towards the South till they have submerged in the Dakṣiṇa Samudra.—76.

Between the Mounts Chakra and Maināka in the southern portion of the heaven is the Samvartaka Agni (volcanic mountain) which drinks the water of the seas. The Agni (volcanic) mountains Anṛva, Baravā mukha too are submerged into the Lavana Samudra. These four mountains merged into the ocean (for safety) when Indra began to destroy their wings

(by His thunderbolt) and they are still visible on particular days in the bright and dark fortnights.—77-79.

The divisions of the Bhārathavarṣa are thus described. Those named within the limits of Bhārathavarṣa are visible there and the rest are described elsewhere.—80.

The more northern (one of those mountains) the region, the better it is. The people residing there are healthy, pious, longlived and possessed of the sterling qualities (Dharma, Artha, Kāma, &c.). Various classes of people live in those khaṇḍas. The universe thus holding the various regions on her is known as Prithvī or Jagat (Earth).—81-82.

*Here ends the one hundred and twenty-first chapter describing the Jambūdvīpa.*

## CHAPTER CXXII.

Sūta Said.—Now hear from me, O, holy twice born! the description of Śākadvīpa. Its width is twice that of the Jambūdvīpa, while its perimeter is thrice its breadth. The Kṣāra Samudra is surrounded by this Dvīpa. It has many sacred janapadas and the people live for a long number of years. The people are full of power and forbearance. How can there be any famine then. There are seven white mountains full of precious stones. Other three Dvīpas have each seven mountains. These Ratnākara mounts are broad, extend in all directions and have most lofty peaks. All the mountains maintain a sort of uniform length in each direction. Śākadvīpa has Kṣāra Samudra and Khīra Samudra on its either sides respectively. Now I shall tell you something about the seven mountains of Śākadvīpa.—1-7.

The first of them is the Mount Meru inhabited by the Devaṛṣas and the Gandharvas. It stretches out long in the East and has a mine of gold and is called the Udaya Mountain there. Clouds gather there to give rain and then disappear. Parallel to it stands the Mount Jaladhāra which is described like the moon and is full of various kinds of herb and the God of rain draws out his store of rain from it in plenty.—8-10.

Further to it is the inaccessible Nārada Mountain where were in ancient times the two hills of Nārada and Parvata.—11.

Beyond it is the Mount Śyāma the inhabitants of which were dark in complexion.—12.

(Not far from it) is the Dundubhī Mountain similar to Śyāma Mountain and here the Devas first placed a Dundubhī (drum), whose sound brought about death.—13.



The mighty Mount Śāhnala is full of precious stones and near it is the big mountain of silver which is known as Somaka, on account of the Devas first drinking the draught of ambrosia there. It was there where Garuḍa stole the nectar for his mother. — 14-15.

Adjacent to it stands the Mount Āmbikeya, also known as Sumanā, where the demon Hiranyākṣa was killed by the Lord Varāha. Near it stands the Crystal Mountain, Vibhrāja, which is full of herbs and gems. It is a volcano, that is why it is called Vibhrāja (fire agitator); it is also called Keśava. The wind there is very strong.—16-18.

I shall now name the mountains with the divisions, O, holy twice borns! and hear it attentively.—19.

Those khaṇḍas have double names like the mountains. The mountain as well as Varṣa of Udaya is known as Udaya and Jaladhāra.—20.

Udayakhaṇḍa is called the Gatabhavakhaṇḍa and the Jaladhara khaṇḍa is known as the Sukumāra.—21.

That is called the (Śaisira) Sītala khaṇḍa, and Kaumārakhaṇḍa is in the Nārada Mountain which is also known as Sukhodaya.—22.

Anichaka is the name of the khaṇḍa on which is the Śyāma Mountain which has also been called the Ānandaka by the sages.—23.

Kusumotakara is the khaṇḍa on which lies the Somaka Mountain which is also known as Asita.—24.

Maināka is the khaṇḍa of the Mount Āmbikeya. It is also called Kṣemaka. The khaṇḍa of the Vibhrāja Mountain is called Dhruva as well as Vibhrāja.—25.

Of the same dimensions as Jambudvīpa is the huge Śāka tree in the centre of the Dvīpa itself, frequented by the people. Those regions were frequented by the Devas, the Gandharvas, the Bards (chāranas), and the Siddhas (anchorites), who freely enjoy the beauty of the place. It contains many janapadas peopled by the four varṇas.—26-28.

There are seven rivers in each one of these mountains which fall into the sea and each one has a duplicate name; of which the Ganges is an exception, being sevenfold.—29.

First one is the Sukumāri Ganges whose waters are clear and blessed. It is also called the Munitaptā.—30.

The second one is called the Sukumāri-Tapsidhā and Satt, the third one is the Nandā which is also known as Pāvani.—31.

The fourth one is called the Śibika and Dvididhā, the fifth one is known as Ikṣu and Kuhū.—32.

The sixth one is known as Veṇukā and Amritā and the seventh one is called the Sukritā and Gabhastī.—33.

Of the above-mentioned seven rivers one flows in each sub-division of the Śākadvīpa, and they all purify the people of those regions with their sacred waters.—34.

There are myriads of other rivers, and rivulets as well as lakes, formed by copious supply of rain water let fall by Vāsaba (Indra) into these.—35.

It is very difficult to enumerate and give proper measurements of all those rivers and rivulets. They are all sacred. The people of the janapadas who drink their waters get happiness. Śāntabhāya, Pramāda, Śiva, Ānanda, Sukha, Kṣemaka, and Nava; such are the seven janapadas situated there, where all the rules and customs (Āchāra) of Varna and Āśrama are observed.—36-38.

The people are healthy, robust, and free from the clutches of death; neither are they prone to growth and decay. There the four ages do not prevail in succession. The age of Tretā is eternal there.—39-40.

Almost similar is the condition of age in the other five Dvīpas, regard being had to the superiority and otherwise of the khaṇḍas. There is no confusion in the varṇas there, and the people of that place are happy, as they seldom deviate from the path of virtue. There are no such things as fraud, greed, jealousy, fear and malicious fault finding. The country is free from vices and is truly natural. There is none to inflict punishment there, nor on whom punishment should be inflicted. The people being virtuous, get mutual protection from their own virtuous deeds.—41-44.

### *Kuśa Dvīpa.*

The Kuśadvīpa is very great in circumference. It is full of rivers, lakes, and snowclad mountains, in which are to be found various kinds of minerals, gems, trees and countries (janapadas).—45-46.

The flowers, fruits, various varieties of trees, grains and wealth are in plenty there. The trees are always full of flowers and fruits: gems of every kind are there.—47.

It is also full of domestic and wild animals. Now, hear, by degrees, a brief description of the Kuśa Dvīpa. I am going to give you an entire description of the third Varṇa,—Kuśa Dvīpa. It is surrounded on all sides by the Kṣītrasamudra.—49.

It is double, in its dimensions, of Śākadvīpa and there are seven mountains containing various kinds of precious stones.—50.

The number of rivers—the home of innumerable gems,—is also seven and the mountains have double names as in Śākadvīpa, viz.—51.

The first is the Mount Kumuda, shining like the Sun and is also called the Vidrumochchaya.—52.

The second mountain, containing all the metals and rocky peaks, is known as the Unnata or Hema and is covered with the yellow orpiment. The third is the Valāhaka or the Dyutimān, full of black pigment or antimony.—53-55.

The fourth is the Droṇa Mountain, also known as the Puṣpavān, on the summit of which there are medicinal herbs efficacious in curing the wounds caused by the arrows Viśalyakaraṇi), as well as the herbs that give new life (Mritasanjivani). The fifth one is the Kanka or the Kuśaisaya Mountain. It is also full of choice herbs, fruits, flowers and creepers.—56-58.

The sixth one is the Mahiṣa or the Hari. It is black like the clouds; and Mahiṣa Agni (volcano?) begotten from the water (rising from the sea?) lives there (in the form of fire). And the seventh one is the Kukudmāna also known as the Mandāra. It is full of all kinds of minerals and precious stones, guarded by Indra Himself. The root 'manda' means water and since it scatters water, it is called Mandāra, in company of Brahma, for the good of the people. The internal dimensions of these mountains are double.—60-63.

These are the seven mountains of Kuśadvīpa and now their subdivisions will be enumerated.—64.

Svetadvīpa is the name of the region where lies the Kumuda Mountain. It is also known as Unnata. The second one is the Lohitakhaṇḍa also called the Vepunaṇḍala, where lies the Unnata Mountain. Jimūta or Svairathākāra is the khaṇḍa of the Valāhaka Mountain. Harika or Lavāna is the khaṇḍa of the Droṇa Mountain. Kakuda or Dhritimat is the khaṇḍa of the Kanka Mountain.—65-67.

Mahiṣa or Prabhākara is the khaṇḍa of the Mahiṣa Mountain and Kukudmāna or Kapila is the khaṇḍa of the Mountain Kakudmān.—68.

Thus in every dvīpa there are seven khaṇḍas with an equal number of rivers and mountains.—69.

There are seven rivers in each khaṇḍa. Their waters are pure and sacred and each one has a duplicate name. The first one is Dhātupāpā which is also known as Yoni. Sitā or Nidā is the second. The third one is Pavitrā also called Vitriṣṇā. The fourth one is Hlādiṇī or Chandramā. The fifth one is Vidyuta or Śuklā, the sixth one is Pundrā or Vibhavast. The seventh one is Mahatī also called Dhriti. There are thousands of their branches that run where Indra pours down rains. Thus I have described the Kuśa Dvīpa. Its measurement has been described while

describing the measurement of Śākadvīpa. It is surrounded by the Ghrīta Maṇḍa Samudra.—70-76.

This huge dvīpa, thus surrounded, looks like the moon and is twice as great as the Kṣīra Samudra in its magnitude.—77.

*Krauñcha Dvīpa.*

Now I shall speak of the Krauñchadvīpa which is double the size of Kuśadvīpa.—78.

It surrounds the Ghrītoda sea like the tyre of a wheel.—79

The people of this Dvīpa are of a superior class. Devana is the first mountain beyond which stands the Govinda.—80.

Further on, from Govinda is the beautiful Krauncha Mountain, after which is the Pāvanaka and beyond it is the Andhakāraka.—81.

Next to Andhakāraka is the Devāvrita Mountain, after which comes the mighty Puṇḍarikā. All these seven mountains of the Krauñcha Dvīpa are full of gems, each being twice the size of that preceding it.—82-83.

The sub-divisions of that dvīpa are, viz.—Kuśāla, Manonuga Vāmana, Uṣṇa, Pāvanaka, Andhakāraka, Munideśa and Dundubhisvana.—84-86.

Dundubhisvana Khaṇḍa is full of fair complexioned men, and peopled by holy persons, and siddhas and chāraṇas. There is a sacred river in each khaṇḍa.—87.

They are :—Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Khyātī, Puṇḍarikā. They are known as the seven Ganges.—88.

Thousands of rivers arising out of them flow close by. All of them are very deep. Nobody, even in course of centuries, would be able to describe fully all the countries through which these rivers pass, with the rise, growth and decay of the people inhabiting them.—89-90.

I shall now describe to you the Śālmaladvīpa, which is double the size of Krauñcha, and is surrounded by the Dadhi Ocean.—91-92.

*Śālmala Dvīpa.*

The people residing in the sacred janapadas of that region are very long-lived. There are no visitations of famine there, and the inhabitants of that place are very forbearing, merciful, and illustrious.—93.

The following are the mountains of that region :—The Sumanā, shining like the sun, and of yellow colour. Kumbhamaya, the central one is also called Sarvasukha. It is full of herbs. The third is the great Rohita, of red hue (like that of Bhrīṅga patra) and full of gold. The Kuśāla is the Varṣa of the Sumanā Mountain, while Sukhōdya is that of Kumbhamaya

and Rôhina of the Rôhita Mountain, the precious stones of which are under the direct watch and ward of Indra, who, with Prajâpati, gladly performs his duty there. Clouds do not rain there, there is neither summer nor winter. There is no prevalence of the Varṇa or Âsrama in those regions. No stars, planets or the moon shine there, nor is there any such thing as jealousy, hatred or fear.—93-99.

There are fountains in the mountains, other sources of water, as well as the vegetable world. The people of this region obtain the best victuals of all the six flavours, without making any efforts on their part.—100.

The people there are all of equal rank, neither high nor low ; they are not greedy ; nor do they store things. They are all healthy, powerful and happy, attaining all siddhis of the mind, for a period of 30,000 years. The next three Dvîpas enjoy the same happiness, life, beauty, virtue and prosperity. Thus I have described all the sacred Dvîpas up to Sâlmala (i.e., five). The Sâlmaladvîpa is encircled by the Surâ Ocean, which is twice its size.—101-104.

*Here ends the one hundred and twenty second chapter describing the Dvîpas (of Sâka, Kusa, Krauñcha and Sâlmala.)*

## CHAPTER CXXIII.

### *Gômeda Dvîpa.*

Sâta said :—Riṣiṣ ! Now hear about the sixth dvîpa, known as the *Gômeda*. It surrounds the Surodaka Ocean. Its size is double that of the Sâlmaladvîpa. It has two beautiful mountains.—1-2.

The first one is Samanâ, full of antimony (Añjana), and the second one is the Kamada, full of all kinds of herbs. It is very lofty and full of gold. The Gomedadvîpa is surrounded by the sixth ocean, Ikṣurasoda, which is double the size of the Suroda Ocean. The Mountains Dhâtaki (or Sumanâ) and Kumuda are the sons of Havya. They are of vast dimensions. The first sub-division is Saumana, also known as Dhâtaki Khaṇḍa, after Dhâtaki, the first mountain. Gomeda Khaṇḍa is also called Sarvasukha. The Khaṇḍa of the Kumuda Mountain is called under the same name—Kumuda.—3-7.

Both the mountains are round in shape, spreading from one end to the other, and are very lofty. To the east of the dvîpa, stands the Mount Sumanâ, while Mount Kumuda is on the west ; both extending to the sea by means of offshoots, stretching from the east to the west.—8-9.

That region is divided into two parts by the feet of these mountains. Half of the southern portion is known as the Dhātaki Khaṇḍa, while the northern half is called the Kumuda Khaṇḍa. Both these countries (janapadas) belong to the Gomedadvīpa, and they are of gigantic dimensions.—10-11.

*Puṣkara Dvīpa.*

I shall now speak of the seventh dvīpa, the Great Puṣkara, which surrounds the Ikṣurasoda Sea, which is double of Gomeda. It is itself surrounded by the Puṣkaras (lakes or lotuses?). Chitrasānu is the chief mountain, and it is full of lotuses and adorned with the rocks of wonderful gems. The Mount Chitrasānu stands on the eastern half. Its circumference is 27,000 yōjanas, and height is 24,000 yōjanas. The western half is covered by the Mānasa Mountain, which looks like a full moon rising near the sea coast. Its height is 5,500 yojanas. The Mount Mahāvīta is its son which guards the western portion of this region. The half of the region lying east of this mountain is divided into two parts. The Puṣkaradvīpa is surrounded by the sea, the water of which is tasteful. Its dimensions are double of the Gomedadvīpa. The people of this dvīpa live up to 30,000 years. There are no exceptional changes there to this natural rule and the people are healthy, happy and have attained perfection in all the qualities of the mind. The people of the three superior dvīpas are all equal in happiness, life, beauty and bravery. There is no air of superiority or inferiority in them. Besides this, there is none to kill or be killed there, and there is a total absence of hatred, envy, fear, greed, pride, hypocrisy, enmity, &c. They are free from the differentiation of truth and untruth, virtue and vice. The order of Varna and Āsrama, the practice of rearing up domestic animals, trade, husbandry are also not in existence there.—12-23

The three kinds of knowledge, criminal laws and punishments are also not known there. It does not rain there, neither there are rivers in that region. The climate is also not influenced by heat or cold. The water supply and plant life of the country depends on the hill waterfalls. The seasons are the same as in Uttara Kuru. Happiness pervades all round. The troubles of old age are also unknown there. Such is the life in the Dhātaki and Mahāvīta Khaṇḍas.—24-26.

Thus the seven dvīpas are surrounded by the seven oceans. The dimensions of a dvīpa tally with the dimensions of the sea preceding it (i.e., surrounded by it). Both the dvīpas and the oceans have thus gradually grown in magnitude, a vast store of waters being called the ocean.—27-28.

The root 'Riṣi' means to wander about in happiness ; hence in these Varṇas all the four classes of people live happily.—29.

### *The Tides.*

When the moon rises in the East, the sea begins to swell. The sea becomes less when the moon wanes. When the sea swells, it does so with its own waters (and not with additional water), and when it subsides, its swelling is lost in its own water (and does not actually lose any water). On the rising of the moon, the sea increases as if its waters have really increased. During the bright and dark fortnights, the sea heaves at the waxing of the moon and becomes placid at the wane of it, but the store of the water remains the same. The sea rises and falls, according to the phases of the moon, and 150 angulis (three-fourths of inches, or  $112\frac{1}{2}$  inches) is the measure of its rise and fall, on the two parva days (i.e., full moon and new moon days respectively). The place between two seas is called a dvīpa. The sea is called Udadhi, on account of its containing water.—30-34.

The mountains are called Giri because they swallow (i.e., hide everything Nigirṇa); and because they fill up (space), therefore they are called Parvata.—35.

The Mount Sāka is in Śākadvīpa, and is named as such.—36.

Thus is Kuśastamba in the midst of the janapada in Kuśadvīpa. The Mount Krauñcha stands in Krauñchadvīpa, and is named after it.—37.

A gigantic Sālmali tree stands in Sālmalidvīpa and there is the Mount Gomeda in the dvīpa of that name —38.

There is a banyan tree in the shape of a lotus in Puṣkaradvīpa. The banyan tree has sprung up from the potency of Brahmā, and is adored by all the Devas; but really its origin is hidden in mystery. Prajāpati Brahmā resides in Puṣkaradvīpa in company of the Sādhyas. He is adored by the 33 Devas, along with the Brahmarṣis.—39-40.

Thus all the great Rṣis and the Devas worship Brahmā there. Various kinds of jewels are produced in Jambūdvīpa, and circulated therefrom to other dvīpas. The people of these dvīpas, in order of their precedence, excel one another twofold in simplicity, chastity, truthfulness, self-control, health, and long life. In all the sub-divisions of these dvīpas the inhabitants are protected by their own natural learning. They all get their food without any care to obtain it.—41-44.

They eat the wholepome food, of the six flavours. Beyond Puṣkaradvīpa is the sea of sweet water surrounding it, behind which is the

Mount Lokāloka, both dark and bright, and at some part it is lighted up, while the other part beyond it is full of darkness. It takes up the outer half of the populated land and is surrounded on all sides by the sea.—45-48.

The water is ten times land and it protects the earth from all directions. The fire is ten times water which is upheld by the former everywhere.—49.

The air is ten times fire which it holds. It spreads itself at an angle in the space where it encircles and holds the beings.—50.

The Ākāśa which is ten times the air, holds all beings; and ten times greater is Bhutādi (Ahaṅkāra) which surrounds the Ākāśa, and ten times the Bhutādi is Mahākāśa which stands holding them in turn, while it is itself held by the Unmanifested eternal. The mahatattva, &c., are called vikāra and vikāri (producer of change and that in which the change is produced) in turn in relation to the support each gives and takes from the other.—51-53.

The Vikāras, such as earth, &c., are circumscribed and limited, and each is greater than one preceding it which it permeates: each is produced from the other and is upheld by it. They are held together by their mutual attraction. They are really separate (molecules), but by mutual contact look welded into one homogenous whole.—54-55.

Of these, the elements, earth, water, fire and air, are well defined and limited. The higher elements are only seen as lights.—56.

These lights, i.e., Ākāśa and other elements, too, are well defined. But, like smaller leaves which, though separate are not separately seen, being concealed in a larger vessel, these higher light-like elements, though separate and each supporting the other, are not visualized as such. They too excel each other, in the order of their precedence. The creation of the universe depends on their existence. The origin of life is in these Tattvas; hence without them there can be no life and action.—57-60.

Thus we understand that these elements, Mahat, &c., partake of two-fold characters, viz., cause and effect.—61.

The position of the Earth and its circumference, with seven Dvīpas and their extent, circumference and other measurements have thus been described. Such is the situation of only one part of the universal Pradhāna Tattva, O King! this much is to be heard of the position, &c., of the Earth. I shall next tell you about the movements of the Sun and the Moon.—62-65.

*Here ends the one hundred and twenty third chapter dealing with the position of the seven Dvīpas in Bhuvanakopa.*



## CHAPTER CXXIV.

Sûta said :—I shall now tell you, O Rîṣis ! something about the movements of the sun and the moon and the area illumined by these two moving bodies, viz. (the sun and the moon). This includes the space occupied by the seven dvîpas and the seven oceans, comprising (at a time) the half of the Earth, as well as many parts of the universe outside the Earth.—1-2.

The sun and the moon shed their lights on the circumference of the Earth. The learned believe the heaven to have a similar circumference. The sun ordinarily lits up the three worlds in a moment. He is called Ravi, for giving instantaneous (ṛ=at once) light and thereby protecting (ṛ=protect) the creation.—3-4.

I shall again and again impress on you the vast magnitude of the sun and the moon. On account of the vastness of their magnitude, the expression mahat (Great) has been used in their connection. The circumference of the sun is equal to the diameter of the Bhâratavarṣa (?). It is 9,000 yojnas in diameter and three times as much in circumference.—5-7.

The moon is twice as much bigger in circumference and diameter than the sun (?). I shall now repeat the measurements in yôjanas of the terrestrial globe, comprising the seven dvîpas and the seven oceans, as enumerated in the Purāṇas. I shall now speak of the Sâmpratas and the Abhimants (?). The abhimant Devas of past ages are equal (in number ?) to the Sampratas, in form and name. Therefore I shall describe the surface of the Earth and the Samprata (present ?) Devas.—8-11.

The Divyas are similar to the Sâmpratas in their entire distribution. The complete magnitude of the earth is 50 crore (yôjanas).—12.

The half of the terrestrial globe lies north of the Mount Meru, while inside the Meru every direction extends to a crore of yôjanas. The extent of the half terrestrial orb is 89,50,000 (yôjanas). The extent of the world is 3,79,00,000 yôjanas. This is the length of the seven dvîpas and the seven oceans.—13-16.

The magnitude of the interior orb is thrice of its whole extent, and is 11 crores and 37 lacs (yôjanas ?). This is the internal magnitude.—17-18.

The space in the firmament studded with the stars is equal in circumference to the magnitude of the entire earth below. In other words, the Earth has the same measurement as the Heaven. To the east of Meru, on the Mânasottara Mountain, is Sâstveka-Sârâ, the city of Mahendra. It is full of gold. To the south of Meru is the city of Dharmarâja, called the Samyama, on the back of the Mânasa Mountain. Vaivasvata Dharmarâja

resides there. To the west of Sumeru, on the top of the Mānasa Mountain, is the fair city of Varuṇa named Suśā. North of the Meru, on the top of the Mānasa Mountain, is the Vibhavari city of Moon (Sīrnea). It is like the city of Mahendra. To the north of the Mānasa Mountain, are the Lokapālas in the four directions, for the propagation of virtue and the protection of the universe. At the time of the Dakṣiṇāyana, the sun travels over the Lokapālas. Now hear about it. This sun, with the Jyotiśchakra (circle of light?) travels south-wards, at the speed of a swift arrow let loose from the bow.—19-26.

*Note.*—Dakṣiṇāyana=The sun's progress south of the equator.

When He reaches the centre of Amarāvati then He is seen to be rising in the Dharmarāja's Saṃyammapuri, to be setting in Vibhābari. That is the midnight time in Suśāpuri —27-28.

When it is midday in Dharmarāja's city of Saṃyaminā, it is dawn in the Suśāpuri of Varuṇa. When there is midnight in Vibhābari, it is sunset in the city of Indra. When it is midday in the Suśāpuri of Varuṇa, the sun rises in Vibhābari. When the sun rises in the Amravati of Indra, it is midnight in the Saṃyamana of Dharmarāja and sunset in the city of Varuṇa. Thus, like a fiery wheel, the sun moves with great rapidity and even visits the pleiades (the Great Bear). He thus goes round the (Mānasa) on four sides.—29-33.

The sun goes regularly to his two abodes, Udayā (rising) and Astamaya (setting), and his rays fall on three cities of the Devas, in the morning, at noon, and in the afternoon respectively. The rays of the rising sun grow stronger and stronger until at noon they reach their greatest intensity. After noon time He trudges along with subdued rays until He sets down. The sunrise and the sunset create east and west respectively.—34-36.

The sun gives out heat equally in all directions, in the front, sideways and backward. He is said to rise at a place where He is first seen and set where He (finally) disappears. The Mount Meru is northernmost place, though south of the Lokāloka Mountain. He is at a vast distance from the Earth and His rays too in their passage here (are obstructed by) go to other things; consequently, He is not visible at night.—37-39.

The sun appears high (on the horizon) when He reaches the centre of Puṣkaradvīpa. He travels over the  $\frac{1}{60}$ th of the world in one muhūrta (a period of 48 minutes). That is to say, the speed of the sun in one muhūrta (48 minutes) is 31,50,000 yojanas ( $\frac{1}{60}$  of 9,45,00,000). Thus gradually He marches to the south. In His southward course (Dakṣiṇāyana), He

travels in the space between Mānasōtara and Meru thrice as much as in the centre of Puṣkara. Now hear of his southward course. He covers the whole circumference of the earth, 9,45,00,000 yōjanas, in course of a day and night. After finishing his southward course when he comes at the equator (Viṣava rekḥā), he travels over lights up) the north of the Kṣira-sāgara, as well as the Viṣuvamaṇḍala, whose extent all of you now hear. It is 3,21,00,000 yōjanas. In the month of Srāvaṇa the sun in his northern course travels over Puṣkaradvīpa, which is beyond the Gōmedadvīpa. The extent of the northern, southern and the middle of this journey should be noted as below. Jaradgava is in the middle, Airāvata in the north and Vaiśvānara in the south. Nāgavīthī is the Uttarāvīthī (i.e., northern course begins with Nāgavīthī?). Ajavīthī is the Dakṣiṇāvīthī, with Ajavīthī begins the southward course? The asterisms P. Āṣāḍha and U. Āṣāḍha, as well as the Mūlā, Aśvinī, Bharanī, and Kṛttikā form the Nāgavīthī. Rohiṇī, Ārdrā and Mrigāśira are also Nāgavīthī (or Gajavīthī).

In the text quoted by Mr. Wilson, this should read Gajavīthī instead of Nāgavīthī.

The two Āṣāḍhās and the Mūlā (constituting the vīthī called Vaiśvānara, along with the two vīthīs west of it, namely,) beginning with Ajavīthī (that is, Ajavīthī and Mrigavīthī) or the two vīthīs, East of Abhijit and ending with Svāti are the three vīthīs north of the Nāgavīthī.

*Note.*—In other words, the three vīthīs of which Abhijit is the East, namely, Ajavīthī, Mrigavīthī and Vaiśvānaravīthī form the southern course. While the three vīthīs beginning with Nāgavīthī form the Northern course. This is repeated later on. The present verses 53 and 54a are evidently corrupt readings. The translation of the above two verses is tentative only.

And when the sun passes on to the asterisms Puṣya, Aśleṣā and Punarvasu, then He is said to be on the Airāvativīthī. These three Vīthīs comprise the Uttaramārga (northern course). When the sun is in Pūrva and Uttaraphālguna and Maghā, the Vīthī is called Āṣābhī. Pūrva and Uttarāprōṣṭhapada and Revatī are the Govīthī; while Śravaṇa, Dhaniṣṭhā and Vāruṇī are the Jaradgavavīthī. These three Vīthīs form the middle course of the sun. Hastā, Svāti and Chitrā are the Ajavīthī; Jyēṣṭhā, Viśākhā and Maitrā are the Mrigavīthī; Mūlā, Pūrva and Uttara Āṣāḍha are the Vaiśvānaravīthī. These three Vīthīs form the southern route of the sun; now the (chordal) distance between the extreme points of these (Vīthīs), each should be noted.—40-60.

This is 31,03,300 yōjanas. Now hear of this distance along the course, south and north of the equator. Such distance between the ecliptics and the equators in the centre is 1,025 yōjanas (i.e., between the solstices and the equator). The sun travelling north and south of the (equatorial) line

has a course of 8,000 maṇḍalas during Uttarāyana ; but its southern course, called also the outerward course, is similarly traversed by the sun.—61-66.

Now hear of the magnitude of these maṇḍalas. Each maṇḍala is 18,058 yōjanas in extent, being obliquely inclined to the equator.—67-68.

In the nave (or centre) of the maṇḍala, the sun completes one rotation in a day, like the potter's wheel ; such is the case with the moon also.—69.

In His Dakṣiṇāyana march, the sun travels very fast, like a wheel, and that is why he traverses over a vast area within such a short duration.—70.

In other words, the sun in his southward course rapidly goes over thirteen and a half asterisms in 12 muhūrtas (in day time ? , and in 18 muhūrtas at night, in travelling comparatively at a slower speed, like the lump of clay in the centre of the potter's wheel.—71-72.

In His Uttarāyana course, the sun moves on slowly, and consequently, He is only able to cover a short distance during a long time.—73.

Then He goes over only 13 (and a half ?) asterisms in 18 muhūrtas in day time, and at night He goes over the same number of asterisms in 12 muhūrtas —74.

*Note.*—In other words, the total length of the day and night being 30 muhūrtas, a muhūrta is equal to  $\frac{1}{2}$  of an hour. The longest day, i.e., 21st June, is said to be of 18 muhūrtas, or 14 hours, 24 minutes, when the shortest night will be of 12 muhūrtas, or, 9 hours, and 36 minutes. The longest night will be 14 hours, 24 minutes on 21st December, and when the day will be the shortest, i.e., of 9 hours and 36 minutes. This is true for the latitude of 35°N. Looking to the map of India, it is, somewhere in Kāśmīr. This portion, or the original from which this was copied, must have been composed near the region of modern Gilgit or Chitral, where the longest day and night is of 18 muhūrtas.

Like the mound of clay on potter's wheel, the pole star moves more slowly than either of them.—75.

The pole star completes one day and night of 30 muhūrtas in revolving on the orbit between the two extremes.—76.

When the sun is on His Uttarāyana course, His movement in the day is slower and in the night it is faster.—77.

And in His Dakṣiṇāyana course, His movement in the day is faster and in the night it is slower.—78.

With this different speed, the sun creates day and night (of different length) in Ajavithi in the south and on the north the Lokāloka mountain.—79.

Outside the Vaiśvānara path (the Solstice of Cancer), the light comes on the world from the Loka mountain. It is day time when the light of the sun spreads from the Puṣkara.—80.

The Mount Lokāloka is 10,000 yôjanas high and extends sideways and outwards. The Mountain is partly illumined and partly dark, and is round in shape; the inner portions of the Lokāloka Mountain are illumined by the sun, the moon and the stars. This is the Āloka Mountain, and the Mount Nirāloka is beyond it.—81-83.

The verb (लोक्) lōka means to see; alōka (अलोक्) is opposite of lōka. The sun in his journey creates this lōka (light) and alōka (darkness); hence this time is called sandhyâ (joining light and darkness), i.e., twilight. Uṣâ is the night and Vyūṣti is the day according to the wise.—84-85.

One muhūrta consists of 30 kalās, and a day has 15 muhūrtas. The day increases or decreases as the twilight muhūrtas increase or decrease, owing to difference of three muhūrtas in the course of sun's journey through the line (equatorial), etc. (The day is divided into five parts, each of three muhūrtas). The first three muhūrtas is Prātaḥ (morning), the next three muhūrtas, is known as Saṃgava. Three muhūrtas after that is called the Madhyāhna (noon) and a similar number of muhūrtas after it bring about the afternoon called aparā by the sages; this is followed by evening (Sāyam) of the last three muhūrtas. The day is of fifteen muhūrtas on the equator.—84-91.

The days vary in duration when the sun is travelling south or north of the equator. When the days are long the nights are short (i.e., in Dakṣiṇāyana), and when the nights are long the days are short (in Uttaráyana).—92

The equinoxes (Viṣuva) come in the autumn and spring, i.e., the days and nights are of equal duration at the autumn and vernal equinoxes. Beyond darkness is light, and beyond light is darkness.—93.

The Lokapālas are located in the centre of the Lokāloka Mountain. Of these Mahātmās, four are there till the annihilation of the world.—94.

The first is Vairāja Sudhāmā; the second one is the Prajāpati Kardama; the third one is the Hiraṇyārômā Parjanya, the fourth one is Rajasa Ketumāna. These four are free from the feeling of opposites (e.g., pleasure and pain, etc.), of conceit, sloth, of grasping. Each one of the four quarters is occupied by each of them on the Mount Lokāloka.—95-96.

The Northern peak of the Agastya Mountain which is inhabited by the Devarṣis and which lies outside the Vaiśvānara path, is the way of the Pitṛis.—97.

On this pitriyāna reside the Agnihotrī Rṣis, desirous of progeny and procreators of the people of the universe.—98.

O King, these Rṣis, who originate progeny, begin the works of creation and uplift humanity. They move about in Dakṣiṇāpatha.—99.

They establish the order of duty in each yuga (Dharma), when it is disturbed, with their learning, piety and asceticism.—100.

The previous Lokapālas are born in the house of their late compeers. In their absence, the latter take their place in this way ; by mutual succession they continue till the destruction of the world. 88000 of these Ṛiṣis, who live the life of a householder, remain on the Dakṣina (south) path of the sun till the end of the world. I have thus enumerated those Ṛiṣis whose funeral ceremonies have been performed. According to the usages of the world (to stand as examples) these Ṛiṣis (Siddhas) have passed through the experience of birth, feelings of like and dislike, lustful passions, sexual and other worldly enjoyment, and death.—101-105.

The seven Ṛiṣis desiring progeny took birth in the age of Dwāpara and conquered death, as they despised the work of propagating children. 88000 Ṛiṣis have gone into the path of those seven Ṛiṣis by becoming Ūrdhareta (perpetual celibates). They will live till the destruction of the world on the northern path of the sun. They became immortal as by their example they taught the people the sacrifice of lust, passion, likes and dislikes, abstaining from procreation, and other worldly enjoyment, by showing their worthlessness. Those who remain till the end of the universe are called immortals. They exist so long as the three worlds exist. Not so the mortals who follow the path of the Māra, such as lust, great sins like the slaying of embryonic cells and great virtues like the performance of Aśwamedha yajña (Horse sacrifice). The immortals or the Ūrdharetas go into unconsciousness at the time of the dissolution of the universe, and not before.—106-110.

*Note.*—The three lights of the world are first, the light of the Fathers (Pitris), second, the light of the ūrdharetas (solitaries) and third, the light of Viṣṇu or the Bhaktas, who perform duties for the sake of duty.

Dhruva (pole-star) is north of, or, above the region of the seven Ṛiṣis. It is the illustrious foot of Viṣṇu. It is third Lightgiver of the world.—111.

Those who reach that highest seat of Viṣṇu, transcend all sorrows, so, all those who desire to reach the world of Dhruva, remain in the path of virtue.—112.

*Here ends the one hundred and twenty fourth chapter dealing with extension of sun, moon and the world in Bhuvanakoṣa.*

## NOTE.

The following extracts from Colebrooke's essays will show that the Hindus knew the true dimensions, etc., of the earth and so the description in the above chapter must be taken in allegorical sense in several places.

It appears also from a passage of Brahmagupta's refutation of the supposed errors of that author, and from his commentator's quotation of Āryabhaṭṭa's text, that this ancient astronomer maintained the doctrine of the earth's diurnal revolution round its axis. 'The sphere of the stars,' he affirms, 'is stationary; and the earth, making a revolution, produces the daily rising and setting of stars and planets.' Brahmagupta answers, 'If the earth move a minute in a *prāṇa*, then whence and what route does it proceed? If it revolve, why do not lofty objects fall?'<sup>1</sup> But his commentator, Prithūdaka-swāmī, replies, 'Āryabhaṭṭa's opinion appears nevertheless satisfactory; since planets cannot have two motions at once: and the objection, that lofty things would fall, is contradicted; for, every way, the under part of the earth is also the upper; since, wherever the spectator stands on the earth's surface, even that spot is the uppermost point.'

We here find both an ancient astronomer and a later commentator<sup>2</sup> maintaining, against the sense of their countrymen, the rational doctrine which Heraclides of Pontus, the Pythagorean Euphrastus, and a few others among the Greeks, had affirmed of old, but which was abandoned by the astronomers both of the east and of the west, until revived and demonstrated in comparatively modern times.<sup>3</sup>

Brahmagupta is more fortunate in his reasoning where he refutes another theory of the alternation of day and night imagined by the Jainas, who account for the diurnal change by the passage of two suns, and as many moons, and a double set of stars and minor planets, round a pyramidal mountain, at the foot of which is this habitable earth. His confutation of that absurdity is copied by Bhāskara, who has added to it from Prithūdaka's gloss on a different passage of Brahmagupta, a refutation of another notion ascribed by him to the same sect, respecting the translation of the earth in space.

This idea has no other origin than the notion, that the earth, being heavy and without support, must perpetually descend: and has, therefore, no relation whatever to the modern opinion of a proper motion of the sun and stars.

Part of the passage of Bhāskara has been quoted in a former essay.<sup>4</sup> What regards the further subject now noticed is here subjoined.

'The earth stands firm, by its own power, without other support in space.

'If there be a material support to the earth, and another upholder of that, and again another of this, and so on, there is no limit. If finally self-support must be assumed, why not assume it in the first instance? Why not recognize it in this multiform earth?

<sup>1</sup> Āryabhaṭṭa cited by Prithūdaka.

अपञ्जरः स्थिरो भूरेवावृत्त्यावृत्त्य मातिदैवसिकौ उदयास्तमयौ संपादयति नक्षत्र महात्मम् ।

<sup>2</sup> माक्षिमेति कदा भूर्यदि तत्कुतो मजेत्कमञ्जानम् । आचर्तनमर्षाचक्षेय एतन्नि कस्य कृत्वायाः कस्मात् । *Brāhma-sphuṭa-siddhānta*.

<sup>3</sup> The commentator wrote at least seven centuries ago; for he is quoted by Bhāskara in the text and notes of the *Śiromaṇi*.

<sup>4</sup> For an outline of Āryabhaṭṭa's system of astronomy, see a note at the close of this Essay.

'As heat is in the sun and fire, coldness in the moon, fluidity in water, hardness in iron ; so mobility is in air ; and immobility in the earth, by nature. How wonderful are the implanted faculties !

'The earth, possessing an attractive force,' draws towards itself any heavy substance situated in the surrounding atmosphere, and that substance appears as if it fell. But whither can the earth fall in ethereal space which is equal and alike on every side ?

'Observing the revolution of the stars, the Bauddhas' acknowledge, that the earth has no support ; but as nothing heavy is seen to remain in the atmosphere, they thence conclude that it falls in ethereal space.

'Whence dost thou deduce, O Bauddha, this idle notion, that, because any heavy substance thrown into the air, falls to the earth, therefore the earth itself descends ?'

He adds this further explanation in his notes : 'For, if the earth were falling, an arrow shot into the air would not return to it when the projectile force was expended, since both would descend. Nor can it be said that it moves slower, and is overtaken by the arrow ; for heaviest bodies fall quickest, and the earth is heaviest.'

From the quotations of writers on astronomy, and particularly of Brahmagupta, who, in many instances, cites Āryabhaṭṭa to controvert his positions (and is in general contradicted in his censure by his own scholiast Prithūdaka, either correcting his quotations, or vindicating the doctrine of the earlier author), it appears that Āryabhaṭṭa affirmed the diurnal revolution of the earth on its axis, and that he accounted for it by a wind or current of aerial fluid, the extent of which, according to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth : that he possessed the true theory of the causes of lunar and solar eclipses, and disregarded the imaginary dark planets of the mythologists and astrologers, affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sun : that he noticed the motion of the solstitial and equinoctial points, but restricted it to a regular oscillation, of which he assigned the limit and the period : that he ascribed to the epicycles, by which the motion of a planet is represented, a form varying from the circle and nearly elliptic : that he recognized a motion of the nodes and apsides of all the primary planets, as well as of the moon ; though in this instance, as in some others, his censurer imputes to him variance of doctrine.

The magnitude of the earth, and extent of the encompassing wind, is among the instances wherein he is reproached by Brahmagupta with versatility, as not having adhered to the same position throughout his writings ; but he is vindicated on this, as on most occasions, by the scholiast of his censurer. Particulars of this question, leading to rather curious matter, deserve notice.

Āryabhaṭṭa's text specifies the earth's diameter, 1050 *yojanas* ; and the orbit or circumference of the earth's wind [*spiritus vector*] 3808 *yojanas* ; which, as the scholiast rightly argues, is no discrepancy. The diameter of this orbit, according to the remark of Brahmagupta, is 1080.

<sup>1</sup> *As. Res.*, vol. ix. p. 322.

<sup>2</sup> Like the attraction of the loadstone for iron. *Mārīchi* on Bhāskara.

<sup>3</sup> Meaning the Jains ; as appears from the author's own annotation on this passage.

<sup>4</sup> *Siromani, Golādhyāya*, c. i. v. 2, 4, 7 and 9.



## CHAPTER CXXV.

The Rishis after hearing such an interesting narration about the sun, moon and the planets asked the Sage Sîta. How do the planets move about in the Solar system? Are they connected with one another or do they move about independently? What causes them to move on? If they move about by themselves, how do they do so? We wish to hear all about these things. Pray explain these to us.—1-3.

Sîta said :—I shall tell you about these deceptive things. People are deceived about them even when they see them with their own eyes.—4.

Among the fourteen stars is the planetary porpoise (Sîśunâra). The son of Uttâmapâda has taken this shape of a sacrificial post (Medhi) in the sky and is known as Dhruva. It revolves and causes the sun, moon and planets to revolve also. The stars, too, follow it in its wheel—like motion. These luminaries revolve owing to the will force of Dhruva being tied to it by the aerial chord. Their separation and union period; rising and setting; disturbances; journey southwards, northward, and in the central region; and eclipse, are directed by Dhruva.—5-9.

The clouds Jîmûta beget life. Those clouds remain suspended on the air Abahana. They change shape (i.e. condensed), and on going up a Yojana from there form into rain hence they are called the source of rain. The clouds Puṣkarâbartaka have been born from the wings (of the mountains). These wings are named Puṣkara and hold a huge volume of water hence these clouds are known as Puṣkarâvarta. The valiant Indra cut down the wings of the mountains that used to fly at their will and cause ruin and destruction to the rising generation (of the universe). These clouds assume various forms, give out thundering noise, produce deluge of rains at the end of the kalpa and quench the destructive blaze of fire at the same time. They support the air, are full of immortality and causes the end of the Kalpa. The bursting of the Brahmâ's egg out of which came forth the four headed Brahmâ Himself, produced other clouds; they are the outer crust of egg, and, are called Megha (clouds). Without distinction their chief source of nourishment is smoke. The most important of them is Parjanya.—10-17.

There are four elephants too, (Diggaṇā). There are two divisions of elephants (Hasti), mountains (Parvata), clouds (Megha), and serpents

(Bhogt). They originally sprang from the same common stock. Their origin lies in water. The Parjanya clouds and Hasti wax during Hemanta season and pour out showers of snow born of cold, to promote the growth of grain.—18-19.

The sixth air Parivaha is their chief support. The same air holds the Ākaśa Ganges, whose waters are holy, nectarlike and pass in three directions. The elephants hold down (Diggajas) her sacred waters in their bulky trunks and throw them diffused by the air and the same is styled dew. The Mount Hemakūta is in the south (of Meru?); to the north and south of the snow clad Mounts (Himāvata) is the Pundra cloud which greatly increases the stock of rain. All the rain formed there converts itself into the snow. The wind on the Himavata draws by its own force these snow flakes and pours them on the great mountains. Beyond the Himāvata there is little rain.—20 25.

Next to it is another cloud named Ivā that helps the growth of beings. These two clouds enhance the amount of rains.—26.

Thus I have described to you the clouds and how they are fed. The Sun is said to be producer of rain.—27.

Rain, heat and cold; night, evening and day; prosperity and adversity, all originate from Dhruva.—28.

The sun from his position draws water of Dhruva in molecular form, remains in the bodies of various beings, and goes out in every direction in the form of smoke when they burn the Sthāvāra (immoveables) and the Jangamas (moveables).—29-30.

This (smoke) forms itself into clouds. The sun is the centre of clouds. He absorbs the water by His bright rays. His rays with the help of air draw out water from the ocean. But by means of white rays he obtains rain from the clouds in due seasons. The waters from the (vapours) of the clouds when brought into contact of the wind fall in the shape of rain. Such rain falls for six months for the good of the creation. Wind roars and electricity is produced. Fire is said to be the source of lightning.—31-34.

Meghas are called so on account of their sprinkling the landscape (with water.) This expression is formed from the root Miha (to sprinkle.) That which does not throw down water is called Abhra. Hence Abhra is stationary. The sun established by Dhruva is the creator of rain.—35.

The air from Dhruva drives away the rain. The circle of stars comes out of the sun and the planets and moves away from them; in

the end, it re-enters the sun established in Dhruva. Hence the chariot of the sun is seen near.—36-37.

It rests on a wheel with five spokes and three naves (or triple nave.) It has eight wheels under the same circumference. They have a common axle dotted with the particles of gold. The sun moves in such a glorious chariot. It extends to a lac of yojanas. The pole (Iṣāḍanda) of the chariot is double in its longitude\*.—38-39.

That chariot of the sun has been created by Brahmā for necessity. It is made of gold, pure and unmixed drawn by most handsome horses that run with the speed of wind. The vedic metres are the steed to whom the wheel is attached. The chariot resembles the vehicle of Varuṇa in all details.—40-41.

The sun moves about in the heaven every day on that chariot. Now the various parts of the sun as well as of his chariot denote the various parts of the year.—42.

Day is one of the naves of His chariot's wheel. Years are the spokes of the wheels. The six seasons are its peripheries.—43.

Night is its fender; Dharma is the high banner; the yugas of the axle and pins, the kalās (parts) which carry the ārtas (?) [This line seems to be a corrupt reading]. Kuṣṭhās are the nostrils of the horses; monients (kṣaṇās) are their row of teeth; Nimesa is the (anukarṣa) floor; Kāla, the pole (Iṣā). Artha and Kāma are the pins of the yoke and axle. The vedic metres are the seven horses that like the air swiftly glide with the chariot. Gāyatri, Triṣṭupa, Jagati, Anastupa, Pankti, Vrihatt, Usnik the seventh —44-47.

The wheel is attached to the axle and the axle to Dhruva. The axle revolves with the wheel and Dhruva revolves with the axle. The

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\* We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the polestar, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mānasottara mountain, on Pushkara-dwipa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mānasottara mountain is but 50,000 leagues high, and Meru, 84,000, whilst Dhruva is 1,500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car. Wilson's *Viṣṇu Purāṇa*. Vol. II. p. 289 (2nd Edition).

axle moves along with the wheel propelled by Dhruva. The chariot has been thus designed owing to some special reason —48-49.

The success of the sun's chariot is due to the conjunction (with Dhruva.) Thus this divine solar chariot moves about in the heaven. The pins of the yoke and axle are on its south. The pair of reins of the yoke and the wheel of this aerial chariot revolve round and round in all directions like the potter's wheel. The pins of the yoke and the axle traversing about the four quarters revolve round Dhruva by the force of the wind. The reins of that travelling chariot shorten on the Northern orbit and lengthened on the Southern. The pair of reins are fastened to the pins of the yoke and axle and are held by Dhruva, who thus attracts the sun. When the reins are drawn in by Dhruva the sun covers on either side of the line (diameter) 8000 yojanas. When the reins are released by Dhruva the sun begins to move on most swiftly the outer orbits. —50-58.

*Here ends the one hundred and twenty fifth chapter describing the motion of the sun and moon in Bhuvanakoṣa.*

## CHAPTER CXXVI.

Sâta said:—The chariot of the Sun is occupied by the several (1) Devas month after month, by turns, in regular succession; they carry Him on in His path together with a host of (2) Rîṣis, (3) Gandharbhas, (4) Apsarâs, (5) Nâgas, serpents, (6) charioteers and (7) Râkṣasas. These Rîṣis, etc., dwell there in the solar orb for a couple of months, turn by turn, and then make room for others.—1-2.

During the months of Chaitra and Vaiśākha, Brahmâ and Aryamâ, the two Devas; Pulastya and Pulaha, the two Prajâpatîs; Vâsuki and Sankirṇa, the two Nâgas; the chief singers—Tumvaru and Nârada,—the two Gandharvas; Kritasthâlâ and Paujikasthâlâ, the two nymphs; the two charioteers, Rathakrit and Rathaujâ; the two demons, Heti and Prabheti, resort to the solar region. During the two months Jyais̥ṭha and Âśâḍha, in the summer, Mitra and Varuṇa, the two Devas, go to live there.—3-8.

Besides them, the following others also go there during the two months in the summer:—Atri and Vasistha, the two Rîṣis; Takṣaka, Rambhaka, the two Nâgas; Menakâ and Sabadhanya, the two Apsarâs; Hâhâ and Hûhâ, the two singers; Rathantara and Rathakrit, the two charioteers; Puruṣâda and Vadha, the two Demons. Then the other Devas come in. During the months of Śrâvṇa and Bhâdrapada, the following

live there:—The Devas Indra, Vivasvân ; the Rîṣis Angirâ, Bhrigu ; the Nâgas Elâpattra, Sankhapâla ; the Gandharvas, Visvâvasu, Suṣeṇa ; the charioteers Prâta and Ratha ; the nymphs Pramlochâ, Nimlochâ and the demons Heti and Vyâghra.—7-12.

The Devas Parjanya and Pûṣâ ; the sages Bharadvâja and Gautama reside there for two months in autumn. The Gandharvas Chitrasena and Suruchi ; the beautiful nymphs Viṣvavâchî and Ghritâchî ; the serpents Airāvata and Dhananjaya ; the two charioteers Sēnajit and Suṣeṇa ; the demons Châra and Vâta reside in the sun during the months of Âṣvina and Kârtika. For the two months of the dewy season, Agrahâyaṇa and Pauṣa, the Devas Anûṣa and Bhaga ; the Rîṣis Kasyapa and Kratu, reside there. As well, the serpents Mahâpadma and Karkoṭaka ; the Gandharvas Chitrasena and Pârṇāyu ; the nymphs Pârvachitti and Urvasî, the charioteers Takṣâ and Ariṣṭanemi ; and the terrible demons Vidyut and Sûrya. During the two winter months of Mâgha and Phâlguna, the Devas Taṣaṭâ and Viṣṇu ; the Rîṣis Yamadagni and Viśvâmitra ; the two sons of the serpent Kadru, viz., Kamvala and Âṣvatara ; the Gandharvas Dhritarâṣṭra and Sûryavarchâ ; the nymphs Tilottamâ, and Rambhâ ; the charioteers Ritajita and Satyajita ; the demons Brahmopeta and Yajnopeta live there. In this way the Devas, etc., inhabit the solar realm for the two months in their respective turn.—13-24.

The groups of the seven couples (1) Devas, (2) Rîṣis, (3) Gandharvas, (4) Apsarâs, (5) Nâgas, (6) charioteers and (7) Râkshasas, that reside there for two months in their turn, are called the Sthânâbhimânîs (the occupants of the place for the time). Of these, the twelve Devas (six couples for six seasons) lend their fiery lustre to the Sun. The Rîṣis adore Him by reciting pleasant hymns of praise ; the Gandharvas and the Apsarâs show their devotion by their singing and dancing.—25-26.

The charioteers hold the reins of the horses ; the serpents move to and fro ; and the demons follow Him in His track.—27.

Besides these, the Vâḷakhilya Rîṣis salute the Sun and accompany Him from His rise till He sets. The Sun shines and sheds heat and lustre with increased brilliancy with the powerful blaze of the gigantic bonfire of the potency, asceticism, Yoga, Dharma, knowledge, power and valour of these Devas.—28-29.

*Note.*—The Vâḷakhilyas are a class of divine personages of the size of a thumb and produced from the Creator's body and said to precede the Sun's chariot (their number is said to be sixty thousand).

The Sun drives away all the troubles of the beings by His radiance. The sins of men are reduced to ashes by His fire. He also takes away the

sins of those whose conduct is good ; and they roam about in the heavens along with Him. Those Devas out of mercy, protect all the beings in their every walk of life, and make them perform asceticism, mutter japams and fill their hearts with joy. During the several manvantaras, the seats of the Abhimani Devas are thus changed. This order is always the same ; whether in the future, or in the past, or at present.—30-33.

Thus the seven sets of two dwell respectively in the fourteen manvantaras respectively. They all are fourteen in number and change their places thus in course of 14 manvantaras.—34.

The Sun in His diurnal course as He moves on, sheds His strong heating rays during the summer, causes cold during the winter and rains during the monsoon. He brings about night and day and spreads His rays far and wide as He travels. Thus by His rays, He brings in peace and satisfaction to all, the Devas, Pritis, and human beings alike. The days and nights, as they revolve, cause the bright and dark fortnights. The Sun sows up nectar every month in His rays. This nectar, pure and agreeable, the Devas drink in their appropriate fortnightly seasons. The Devas, the Pitris, the Saumyas and the Kavyas, after having drunk this nectar in the shape of the Sun's rays, and replenished themselves, cause thereby good rain on this earth and make the plants, ordinary and medicinal, grow and satisfy the hunger of all beings.—35-37.

The Devas are satisfied with ambrosia by the sacrificial oblations once offered into the Fire every fortnight and poured after the recitation of the prescribed formulæ suffixed by svâhâ. The Pitris are satisfied by the libations of water offered to them once every month (i. e., monthly oblations are offered and they get satisfied for one month.) The men live day and night on these grains and herbs. The Sun is the sustainer of all beings and He nourishes them by His rays.—38.

Thus the Sun moves on in His one-wheeled chariot swiftly drawn by His horses and at the end of a day returns to His abode. He always has (tawny) greenish yellow horses yoked to His chariot. He drinks water through thousands of His rays and censes to draw it when it passes the point of saturation. Then He discharges them again in the form of rain.—39-40.

The Sun in course of one single day and night goes swiftly over the world consisting of the seven oceans and the seven islands, seated in His one-wheeled chariot and drawn by seven horses. The seven horses yoked to the Sun's chariot are no other than the seven chhandas (metres); they can assume forms at their will ; they go as they like ; their speed is swift as wind ; their colour is tawny ; and being once yoked they go on

incessantly; they never get tired a bit. They are the gods declaring the glory of Brahma. Ascending on such a chariot the Sun travels the earth in course of one day (24 hours.) The horses were yoked at the beginning of Kalpa and carry on the Sun till the end of the Great Dissolution (Mahā Pralaya). Thus He goes on round and round, day and night surrounded by the Vālakhillya Munis. The great Rishis recite praises to Him in the chosen words composed by them; the Gandarbias and Apsarās sing and dance round Him. Thus the Sun is carried on by the horses flying like birds. Similarly, the Moon moves on in the several asterisms that are divided into several vithis.—41-46.

The Moon has also been described to wax and wane according to His positions with respect to the Sun. There are three wheels in the chariot of the Moon and the horses are yoked at both the ends.—47.

The Moon has been born from waters along with His chariot, horses and the charioteer. That chariot is decorated with fine garlands and yoked with excellent white horses, rests on three wheels.—48.

The swift running divine horses yoked to the Moon's chariot are ten in number; they run as swift as wind and they are without any attachment once yoked, they carry the car till the end of the Great Dissolution.—49.

The fair Chakṣaśravā is the charioteer; and the horses looking white like shells and of one colour, draw the chariot.—50.

Aja, Tripātha, Vṛiṣa, Vājt, Nara, Haya, Aṃśumāna, Saptadhātu, Hamsa, and Vyomamṛiga are the names of the ten horses attached to the chariot of the Moon. Thus He goes on surrounded by the Devas and the Pitṛis.—51-52.

In the bright fortnight the Moon gets ahead of the Sun and whatever of Him waned during the dark fortnight becomes filled up again, digit by digit, by the Solar ray, day after day. Thus He becomes nourished by the one seed-ray of the Sun named Suṣumnā when He becomes full and circular on the full-moon night. Similarly in the dark fortnight, the Moon wanes daily from the second day till the Chaturdaśī tithi (the fourteenth day after the full-Moon) when the Devas drink up the soft and excellent nectar of the Moon, sweet like honey and consisting of the essence of the watery juice. For half the month the nectar becomes stored up in the Moon by the Sun's ray, so that the Devas would be able to drink it; and the quantity of this nectar becomes maximum on the full-moon night when the Devas adore the Moon for another supply of the same, gathered from the Sun's radiance in course of a fortnight.—53-60.

\* Note. Suṣumnā = A principal ray of the Sun

For one night the Devas, the Pitṛis and the Rīṣis worship the Moon. From the beginning of the dark fortnight the Moon turns back, wanes and becomes dull ; His digits decline owing to His nectar being drunk up day by day. 33330 Devas drink the lunar ambrosia. The Moon thus declines during the dark fortnight and waxes until He becomes complete in the bright fortnight. Thus, drinking the nectar, the Devas, at the end of the fortnight, go away elsewhere on the Amāvasyā (dark) night when the Pitṛis come to Him. When the still small portion of the 15th part of the Moon is left, they drink that in the afternoon on the next day for a brief period of two kalās and go away after the completion of this dark fortnight. The Saumyās, Vahriṣadas, Agniṣvāttās and Kāvyaś, are the Pitṛis. Those who preside over the year are known also as Kāvyaś. So also the Dvijas performing good works can become Kāvyaś. The Saumya-pitṛas are rigid ascetics. Vahriṣada, Saumya and Agniṣvātas are the well-known threefold Pitri creation who are recognised as twice-born (Brahmanas).—61-70.

The 15th portion of the nectar of the moon is drunk by the Pitṛis. The sixteenth part of the Moon is recognised as the junction of the two (dark and bright) fortnights, when the final waning takes place and fresh waxing begins. Thus the waxing and waning of the Moon under the influence of the Sun have been described.—71-72.

*Note :—It is highly probable that the car festival of Sri Sri Jagannath in Puri, Orissa, might have its origin on the movements of the chariot of the Sun which are again the reflections of the Soul residing in the body.*

*Here ends the one hundred and twenty-sixth chapter on the courses of the Sun and the Moon.*

## CHAPTER CXXVII.

Sūta said :—I shall now relate to you about the chariots of the stars and planets and Rāhu (the ascending node). The chariot of Budha (Mercury, the son of Moon) is brilliant and white.—1.

It is drawn by ten horses as swift as wind. The horses are of the following colours, respectively, viz.—White, reddish brown, spotted, dark blue, black, purple, white, greenish, dark, and of variegated colours. The horses are noble and excellent and born of wind.—2-3.

The huge chariot of Mars is made of gold. It is eight wheeled. It is drawn by eight red horses born of fire, with flags and banners.—4.

Young Mars moves on in this car ; his motions are direct, and retrograde and very retrograde. Vrihaspati (Jupiter), the son of Angirā and the



learned preceptor of the Devas, moves in a golden chariot with flags on it. The chariot is drawn by 8 fair coloured horses born of fire. Jupiter remains for one year in each of the twelve signs of the zodiac; thus He moves on in his chariot and goes to his destination. The chariot of Venus (Sukra) is brilliant like fire and decorated with flags; He goes on in this swift-going chariot. Next comes Saturn. His chariot is made of iron. Ascending on this chariot drawn by horses as swift as wind, Saturn moves on.—5-8.

The dark coloured chariot of Rāhu is drawn by 8 swift horses of smoke-colour. The horses move as swift as wind, and they are well covered. He dwells close to the Sun, but He travels on in the dark fortnight towards the Moon; and returns to the Sun after that fortnight. The 8 horses of Ketu (the descending node) are slender and thin, of the colour of smoke; but they are hideous, very fiery and as swift as wind.—9-11.

Thus I have described to you about the chariots and horses of the planets. These are all attached to the Pole by ropes of wind (air). These cords are invisible and made of air. These moving duly make the several chariots move.—12-13.

All these stars are tied to Dhruva; and they move on propelled by the wind. The Moon and the Sun move on in the celestial firmament, prompted by currents of strong wind. They glide on tied to the Dhruva. Their motions round the pole are brought about by these ropes made of wind.—14.

These stars and luminous spheres, studded in the firmament, are the abodes of the Devas (Devagrihas): they float in the celestial atmosphere as boats float in rivers.—15.

The rays of the Pole star extend to the farthest limit where the stars are visible and they all move on tied to the Pole and thus cause others to move on.—16.

The stars and planets tied to the Dhruva (Pole) revolve and make others revolve as oil mill while revolving itself makes others revolve. The air that causes them to move and makes them look like a fiery circle (made by a fire-brand being waved round in the air) is known as Pravaha. In this way the stars move on, attached to the Pole. These stars are situated on the body of Śiśumāra, who lies (sleeps as it were) on the celestial firmament.—17-19.

*N.B.*—Śiśumāra is known as the zodiac personified and is no other than the child Viṣṇu.

The sins committed in the day are swept away by the sight of this Śiśumāra chakra in the night. The man who sees the stars fixed on the Śiśumāra chakra lives for as many number of years more than his proper life period as the stars he sees; and one should know therefore the form and the location of the different limbs of this Śiśumāra chakra fully.—20-21.

Thus is His form :—Uttāna-pada is the chin of Śiśumāra, Sacrifice is the lower lip, Dharma is the forehead. Nārāyaṇa and the Sādhyas are enshrined in the heart; the Asvins form the two feet on the eastern side (the right foot). Varuṇa and Āryamā form the two legs towards the west (the left foot).—22-23.

The Devas, Sam-varṣa and Mitra, form respectively the fore and hind private parts; and Agni, Indra, Marīchi, Kaśyapa, and Dhruva form His tail. There is no rising nor setting of these stars. They remain fixed at one place. The Moon, the Sun, and other stars and planets are situated in the form of a circle facing this Śiśumāra chakra in the firmament. All the stars are presided over by Dhruva and circumbulate Him. This Pole star is the support and sacrificial pillar of these stars. The Dhruva is the best amongst the Agnidhras and Kaśyapas. He moves singly above the summit of Sumeru with His head downwards round the summit of Sumeru, as if looking at it, dragging at the same time along with Him the zodiac and the cluster of stars.—24-29.

*Here ends the one hundred and twenty-seventh chapter on the praises of the Pole star.*

## CHAPTER CXXVIII.

The Rīṣis said :—We have heard what you have explained, O, Sūta. But what are those abodes of the Devas? Kindly explain more at length on the luminous spheres (the stars, etc.)—1.

Sūta spoke :—I shall now tell you about them; about the motions of the Sun and Moon, about the abodes of the Devas, the Sun and the Moon. In the beginning of the Kalpa, there was neither day nor night in this Universe; it was all covered over by darkness. Brahmā, born from Avyakta, the Unmanifested, did not, till then, manifest any elements. Four elements were left; and Brahmā presided over them. Then Bhagavān Svayambhu desired to create the different Lokas (worlds) and assumed Himself the form of a fire-fly and wandered about. He then thought within himself and came to know

that Agni (fire) had hidden himself, in the beginning of Kalpa, in waters and in the earth.—2-5.

He collected water and earth in the hope of getting fire out of them and He ultimately obtained three kinds of fires of equal amount, viz.—the Pāchakāgni, employed in cooking things, was begotten from the earth ; the Sucha Agni, or the heat dominant in the sun ; and the Jatharāgni or fire of the belly, in the shape of beautiful electricity and not produced by the combustion of any fuel, &c. Some electrical fire is increased by fire residing in itself ; whereas some others kindle even without any fuel. The fire produced by rubbing two pieces of wood together, is called Nirmathya Agni and is quenched by water.—6-8.

The electrical fire in the belly is resplendent, with no flames, and beautiful ; this is the light in the white disc of the sun ; it is devoid of heat and not manifest. When the sun sets, one-fourth of his lustre enters into fire. Therefore fire looks so bright in the night.—9-10.

When the sun rises, one-fourth of the heat of fire enters into Him therefore He imparts heat in the day. The mutual infusion of the heat and lustre of the Fire and Sun into each other causes the days and nights to have their above mentioned properties.—11-12.

When the sun rises on the northern half and south of the world, the night merges into the waters ; therefore water looks of a copper colour during the day.—13.

When the sun sets, the day merges in the waters ; hence the waters look bright in the night ; in this way owing to the rising and setting of the sun, the night and day merge in the waters respectively. The fire in the Sun is like a red-coloured jar and it has thousand legs. When the sun shines, He draws water by the rays of this fire. It is this fire that draws in waters of the rivers, wells, oceans, tanks, lakes, etc. through His thousand rays.—14-18.

These thousand rays cause heat, rains and cold ; of these, four hundred rays look like nādis (tubular veins and arteries) and are of variegated forms ; these cause rain. Chandana, Medhya, Ketana, Chetana. Amrita and Jivana are all rain-producing rays. Three hundred rays produce cold ; and they are drunk (absorbed) by the moon, stars and planets. These are the middle rays.—19-20.

The other rays are all white and gladden the hearts of beings. They cause heat. They are three hundred in number and known by the names Kukubh, Go, Visvasrit, Sukla and others. They sustain and protect the Devas, Petris, and human beings.—21-22.

The sun always satisfies men by producing herbs, the Pitris through the libations of water svadhâ and the Devas through the sacrificial offerings svâhâ.—23.

During spring and hot weather the sun imparts heat by his three hundred rays ; during the rainy season and autumn causes rain by his four hundred rays ; during the dewy and winter season imparts cold by his three hundred rays.—24-25.

He imparts strength in the herbs and plants, bestows nectar to svadhâ, and imbues immortality in the nectars of the Devas. Thus He benefits the three worlds by His this three-fold action. His thousand rays thus perform different functions in the different seasons, causing good to half the Lokas.—26.

Such is the white shining solar orb known in the worlds. From Him emanate the stars, planets and the moon, and they are preserved by Him.—27-28.

It is by the Susumnâ ray of the Sun that the Moon waxes again, day by day. The stars are born from the eastern ray of the Sun, named Hari-keśa.—29.

The Viśvakarmâ ray of the sun is in the south ; He is the sustainer of the planet Mercûry. The Viśvavasu ray of the Sun is in the west ; and He is the originator of the planet Venus.—30.

The Samvardhan ray is the originator of Mangala (Mars) ; the Âśvabhû ray, the sixth one, is the producer of Jupitar.—31.

The Surâṣṭa ray nourishes Saturn. Because these never fade, therefore they are called Nakṣatras (stars).—32.

These are the fields, the regions of the sun ; their rays fall incessantly unto Him ; and the Sun accepts them also as His ; hence they are named Nakṣatras. (The Sun pervades all these by His rays).—33.

Those persons who perform good and meritorious works in this world, go to these planets and stars (the Nakṣatras) after they leave their mortal coils and these are saved ; hence these Nakṣatras are called Târakâs. And as they are white in colour, they are named Sukli-kâs.—34.

The Sun is called Âditya on account of His having the lustre of the fire and asceticism of the holy kings of this earth as well as those of Heaven. The root 'Srav' means "to pour out, to ooze" and the Sun is called "Savitâ" because he sheds, pours out tejas, fire.—35-36.

The root 'chand' has various meanings ; it connotes whiteness, nectar, cold and pleasure. The word Chandramâ (the moon) has come out of this root.—37.

The shining mandalas of the sun and the moon in the divine firmament are luminous, white, full of water and fire. They look handsome like white pitchers.—38.

All those Rishis who attained Devahood by their karmas in the several Manvantaras have become the above luminous spheres. Their abodes in the firmament are termed "Devagrihas." The Sun has got his abode as the Sun ; so the Moon has got his "Saumya" abode ; the planet Venus has got his Saukra abode. This Saukra abode is shining and has sixteen spokes (16 petalled lotus.) Jupiter has attained his "Vrihat" (big) abode. Mars has got his red abode.—39-41.

Saturn enters into the "Saturn" mandala ; the Budha into the Budha and the Râhu (ascending node) into the solar abodes. All the stars enter into their mandalas respectively ; so these luminous spheres in the firmament are known as Devagrihas of those persons who performed highly meritorious works in this world.—42-43.

The Devagrihas, mentioned before, exist in every Manvantara till the time of dissolution.—44.

The Devas occupy these Devagrihas again and again by their "Abhimâna" (presiding) capacities ; the past Devas occupied their places along with others with their past presiding capacities ; the present ones with their present presiding capacities ; the future ones will reign with their future presiding capacities. (But all of them preserve their respective characteristic features of their different abodes). Vivasvân the Sun, is the eighth son of Aditi.—44-46.

The luminous Moon is known as Vasu ; He is qualified with Dharma. Śukra or Bhârgava is the priest of the demons.—47.

Vrihaspati, of great fiery asceticism, is the priest of the Devas and is the son of Angirâ ; the handsome Budha is the son of the Moon.—48.

The ugly Saturn was born of the womb of Samgyâ by the Sun. Mangala was born of the womb of Vikesi by Fire.—49.

All these stars are born from the womb (of the firmament and are the progeny of Daksha. Râhu, the destroyer of beings, is the demon born of Simhikâ.—50.

These are the Abhimani Devas (the Masters ; the presiding Deities)

in the spheres of the moon, the sun, the stars and the planets. Thus the above abodes of the Devas are described.—51.

The abode of the thousand-rayed Sun is divine, fiery and of white colour. The abode of the Moon is thousand-rayed, bright, energetic, and full of waters.—52.

Budha (Mercury) lives with the Sun. The abode of Śukra (Venus) is sixteen-rayed and watery.—53.

The abode of Mangala (Mars) consists of nine rays and is red in appearance; water is also there. Vrihaspati (Jupiter) has 12 rays and the colour is turmeric yellow; His abode is big.—54.

The abode of Saturn is eight-rayed, black, and is made of iron. Rādhū's abode is also made of iron and He causes pain to all beings.—55.

All the asterisms are the refuge of the virtuous. Their rays are silvery and as they are the redeemers of all the beings, they are called Tārakās; also called Śuklikās on account of their white colour.—56.

The diameter of the Sun is nine thousand yojanas and its circumference is three times that (27000 yojanas).—57.

*N.B.*—According to *Sūrya Siddhanta* the diameter of the Sun is 6500 yojanas and the diameter of the Moon is 480 yojanas.

The diameter of the Moon is twice the diameter of the Sun; its circumference is thrice its diameter.—58.

The stars are situated above all and their diameter is one-half yojana.—59.

The size of Rāhu is the same with the stars; He travels below them. His place is made up of the shadow of the earth by Brahmā; it is full of Tamas (darkness.) Rāhus enters into the Sun in the bright fortnight; in the dark fortnight it emerges from the Sun and enters into the Moon. It is named Svar-bhānu, because He urges forward by His own rays —60-62.

The diameter and the circumference of Venus are one-sixteenth ( $\frac{1}{16}$ ) of those of the Moon in yojanas (63).

Śukra is the 16th part of the Moon. The diameters and circumferences are measured all in Yojanas.—63.

The diameter and the circumference of Jupiter are one-fourth less than those of Venus; Mars and Ketu are one-fourth less than those of Jupiter. Rāhu and Mercury's dimensions are one-fourth less than those of Mars and Ketu (the descending node).—64-65.

The diameter and circumference of each of the stars are the same as those of Mercury. Some stars also have dimensions of five hundred,

four hundred, three hundred, two hundred, one hundred yojanas; there are some also having dimensions of one-half yojanas. No stars exist less than these. Now I will describe those mefelic and benefic planets that are situated above them.—66-68.

Saturn, Jupiter, and Mars are slow-going planets (superior planets.) Below them the Moon, Sun, Mercury, and Venus are the quick-moving planets (inferior planets.) There are as many crores of Tārakās as there Rikṣas (asterisms).—69-70.

The Sun moves lowest down of all the planets. Above Him the Moon travels.—71.

The stars travel above the Moon; above Moon, travels Mercury; above Mercury, travels Venus; above Venus, travels Mars; above Mars, travels Jupiter; above Jupiter, travels Saturn.—72-73.

The Saptarṣis (the great Bear) exist above Saturn; and above the great Bear exists the Pole (Dhruva.) The three worlds are tied on to this Dhruva.—74.

The stars in the firmament are two lakh (200,000) yojanas apart from each other. The planets above them are also placed similarly apart. The Sun, Moon, and the planets run towards the stars and get merged in them. They remain in their Uchcha and Nicha houses (aphelion and perihelion); and while entering into or coming out of them, they look on the beings. So these are situated with regard to each other.—75-78.

The learned should know exactly their various conjunctions. Thus have been described all about this earth, Dvīpas, oceans, mountains, years, rivers, and the inhabitants thereof.—79-80.

The several locations of the luminous spheres of the firmament are brought on by the influence of the Sun. In its central part, there exists the wind termed Āvarta. This pervades, in the form of a circle all the Nakṣatratra maṇḍalas. This has been so ordained by the Almighty God for the use of His several beings.—81-82.

The stars, the earth, etc., were located thus by Brahmā in their proper places at the beginning of the Kalpa.—83.

All these locations are assigned by the Supreme Being; no one can exactly describe the vastness of the infinite nature of this Universe. No human being with his fleshy eyes can know exactly its true nature.—84.

*Here ends the one-hundred and twenty-eighth chapter on the description of the Devagrīhas (the bright spheres of the firmament.)*

## **PART II**





# THE MATSYA PURANAM

## PART II.

### CHAPTER CXXIX.

The Risis said :—Tell us, O, Sûta ! how in ancient days did Lord Śiva attain the name of Tripurâri and how did He reduce the fort Tripura to ashes. Pray, be pleased to tell us all about it in detail. How the fortified town of Tripura was built by the mysterious power of Maya, and how was it reduced to ashes by one arrow of Śiva. Pray, tell us how all this happened. We all ask you, reverently, again and again.—1-2.

Sûta said :—O, Risis ! Hear from me how the fort Tripura was consumed by the mighty Lord Śiva. In ancient days, there lived a Dānava named Maya ; he was endowed with extraordinary powers and he was the originator of wonderful artifices and extraordinary devices generally known as Mâyâ. Once conquered by the Devas in a battle, Maya devoted himself to hard penances. Two other demons also joined him and began to practise severe austerities with the same object in view. The name of the one was the powerful Vidyunmālî ; and of the other was Ārakāśura. Both of them were very powerful and strong.—3-5.

These two began to perform their penances by the side of Maya and caught his fire and energy. They began to look like the three Fires like the three worlds personified. They remained engaged in their penances, burning, as it were, the three worlds. They lived in water during the winter, warmed themselves with a ring of fire lit up around them during the summer with fierce sun overhead, and stood on their toes in the open space during the rains and began to waste their dear bodies. They lived only on roots and fruits and water and they were supplied with flowers, etc. They used to take their simple fare after one day's interval and the bark of wood that they had on their bodies was smeared with mud. They practised austerities, half immersed in the mud of aquatic plants and thus their minds became freed from all attachment. Their bodies became devoid of all flesh ; they became lean and thin ; their veins became visible all over their bodies. Owing to their severe austerities, the whole universe became devoid of any lustre, powerless, and began to look dull.—6-11.

The three worlds were about to be consumed by the fire of their asceticism, when the Lord Brahmā appeared before them. The bold venturers, those Dānavas, then, chanted the praises of the Supreme-Being

Brahmā, who appeared there suddenly, and pleased Him with their devotion. Brahmā, then, pleased with those three ascetics who looked like Sun owing to their tapasyā, cast an affectionate glance on them, and said:—"O children! I am much pleased with your devotion and have come to grant boons unto you. Ask me what you wish." Hearing these words of Brahmā, who was thus pleased, Maya, capable to build anything, was rejoiced and said:—"In days gone by, in the great Tārakāmaya war that ensued between the Devas and the Daityas, the former were victorious and mercilessly killed the latter with their weapons. The Devas always oppress us on account of former enmity. We then fled away with terror. In our hour of trial and misfortune we could not rely on any one for help and protection. Finding no source of solace, we have now resorted to this practice of penances and now with the help of our asceticism and through Your Grace, we wish to erect a most solid and impregnable fort which would defy the Devas. The name of this would be Tripura. Now, O, Lord! grant me this boon that when the fort is completed it will be quite safe from the attacks of those residing on land and in water as well as from the curses of the sages and Munis and from attacks of the Devas." Hearing those words of Maya, capable to build another universe by his Mâyā, Lord Brahmā said smilingly:—"O, Maya, leader of the demons! It is impossible to become immortal, where everything is not everlasting; knowing this, you can build your fort with mud." Maya again addressed Brahmā with folded hands:—"If this fort be not quite impregnable, then let it be that it would be destroyed by one arrow only, shot once by Śiva, in the course of warfare." Brahmā said, "Be it so" and then went away.—11-25.

The Lord disappeared from the spot as vanishes the wealth obtained in dreams. Having obtained the boon, those powerful Daityas, then healthy and shining like Sun, began to look more brilliant with their power of asceticism.—26-27.

The highly intelligent and powerful Maya then began to prepare plans for building the Tripura fort.—28.

He said to himself:—"I, alone, should live in that Tripura fort. It ought to be built in such a way as no one amongst the Devas might be able to destroy it with a single arrow." He thought also "I should make each of the three fortresses, 100 yojanas in length and breadth. The building would be commenced and completed under the Yoga of the asterism Puṣyā, when the above three cities would rise and meet the celestial firmament and whoever would get hold of and attack the above cities under this Puṣyāyoga would be able to destroy them by means of only one arrow shot by him. The lowest fort, that on earth, is to be made of iron; the one in the celestial firmament is to be made of silver; and the topmost one is to be built of gold. These three combined would be known as the 'Tripura' fort. The length and breadth of this is to be one hundred yojanas each; and it will be impregnable to all. It will be decorated with many palatial buildings, various instruments, various weapons, sataghnis, chakras, spears, upalas, kampanas and various other arms. Hundreds of towers and turrets would

be built to make the cities look like the great Mandara and Meru. Who can destroy, save the three-eyed Bhagavân (Śiva), these three cities, touching the Heavens, and so well-guarded by myself, Tāraka and Vidyunmālî ?"—29-36.

*N.B.*—*Puṣyāyoga*=when the Moon, the star *Puṣyā*, and the forts come in one line in conjunction.

*Here ends the one hundred and twenty-ninth chapter on the anecdote of Tripurāsura.*

## CHAPTER CXXX.

Sāta said :—Thus thinking in his mind, Maya built the Tripura fort according to his designs with materials brought out by divine means. He located the fort where he had conceived and the principal entrance gates, the other ornamental gateways, the upper-storey with their doors, court-room, sitting-room, seraglios, broad pathways, high roads, lanes, bye-lanes, quadrangular-marts, temple of Śiva, the tank with banyan trees round it, another tank with steps, wells, fruit and flower gardens, assembly-rooms, pleasure gardens, resting-places, delightful pathways for Dānavas, etc., were all laid and built according to the pre-conceived plans. This is how the town of Tripura was built by Maya versed in all the sciences about building and town-planning, as I am told. The town, so built by Maya, is known by the name Tripura; so we have heard. The fortress of iron, built by Maya, was fixed as the abode of Tārkāśura and Vidyunmālî settled down in the beautiful fortress of silver shining like Moon. Maya resided in the fortress of gold built by himself. The width of both the cities of Tārkāśura and Vidyunmālî was 100 yojanas. The great city of Maya shone like the Mount Sumeru.—1-11.

It was built during the interval occupied by *Puṣyāyoga* (when the Moon, *Puṣyā* and the forts were in one line in combination). Maya built his Tripura, as Śiva had built his *Puṣpaka-Vimāna* (celestial car). The paths of Maya leading from one fortress to the other were lined with beautiful vases full of wine. The iron, gold and silver-plaited houses of the Daityas were also built in hundreds and thousands on either sides of the pathways. The three cities, then, of the Asuras, with hundreds of palatial buildings and decked with various gems rose high according to their will and transcending all the worlds, looked very beautiful, as apartments on the top of a house. The fort could be made to go anywhere where Maya would wish. It contained pleasure gardens, wells and tanks full of lotuses. It abounded with the groves of *Aśoka* trees with cuckoos and nightingales singing in them. There were many painters' studios, quadrangular spaces enclosed by buildings, rows of seventeen or eighteen-storeyed houses, with various flags, banners, and garlands, all built by Maya.—12-17.

The palatial buildings resounded with the sounds of hundreds of small tinkling bells; they were filled with the perfumes of various sweet-scented flowers. The houses were neatly plastered and looked beautiful with various flowers and offerings to the Deity. The white

houses of the fort Tripura were all covered with smoke arising from sacrificial offerings; jars full of water were arranged there in rows thus making them look like rows of swans. The rows of pendant garlands, pearls and jewels on the several buildings made them defy the splendour of the Moon.—18-20.

The houses decorated with flowers, Mallikā and Jāti, etc., and scented with nice perfumes and dhūpas made them look like good persons, endowed with five senses, and looking on all with equal sight. Round the three fortresses, were built three enclosure walls that looked like mountainous structures. These walls were built respectively of gold, silver and iron and ornamented with gems, jewels and collyrium. Hundreds of Gopuras (entrance gates) existed there in every fortress, decked with flags and banners and looking like mountain tops. The inner compartments for women resounded with the sounds of tinkling bells on their anklets; and these were more beautiful than the Heavens. In these compartments, there were many resting-places, Vihāras (places of enjoyments), tanks, banyan trees, quadrangular-marts, pools, lakes, gardens and forests. All sorts of excellent divine objects of enjoyment were there; and they were decorated with various gems and jewels. The outlets of the three fortresses were rendered beautiful with various flowers and they were surrounded by hundreds of deep ditches and moats. These moats were equipped with various weapons to defeat enemies' designs.—21-26.

When the sons of Diti, of unrivalled valour, and the great enemies of Indra heard that the Dānava Mayā, of wonderful valour and deeds, had built such a fortress, they came in hundreds and thousands and took refuge there. That Tripura fort, then became quite full of the Asuras, the tormentors of people and the destroyers of their enemies; and it looked gigantic like elephants and mountains as if the sky had been overcast with dark clouds about to shower rains.—27-28.

*Here ends the one hundred and thirtieth chapter on the laying  
of the fort Tripura.*

## CHAPTER CXXXI.

Sāta said :—Maya the great Asura architect designed the Tripura fortress so ingeniously that it was impervious to his enemies, both the Suras and the Asuras. Then, by the order of Maya, the Asuras who looked like Yama, the God of Death, gladly entered the houses within the fortress, with their wives and children, arms and weapons. It looked then, like lots of lions entering a forest; or a host of sharks and crocodiles entering the ocean and when the powerful enemies of the gods began to dwell there, it seemed that a body was occupied all over with intense rage. That Tripura fortress became quite full of those enemies of the Devas. Millions and millions of Asuras came to dwell there. They all flocked there in great multitudes, from the lower regions and mountains, like the banks of clouds gleaming with flashes of lightning.—1-5.

The residents of that fortress got whatever they desired, for their

Sovereign Maya ministered to their wants by his *Mâyâik* (supernatural) powers and produced then and there all these things. They, with their bodies covered with sandal-paste, perfumes and wearing beautiful garments, moved about freely like infuriated elephants to amuse themselves in the beautiful mango groves and on the banks of the lakes shining white with moonbeams falling on them and full of beautiful lotus flowers. They enjoyed themselves in the company of their enchanting consorts, and found every happiness in abundance at the spots designed and laid out so skilfully by Maya. Their ornaments, garments, garlands and scented pastes began to look exceedingly beautiful. Living there in the beautiful and secure fortress built by Maya they directed their attention to *Dharma*, *Artha* and *Kâma*. They passed their days in *Tripura* as happily as the *Devas* do in *Svarga*. They looked after their parents, and the wives paid every attention to their husbands. They all passed their days in perfect peace and harmony. No signs of quarrels were visible amongst them. Irreligion could not become so strong as to affect the residents there; they all were the worshippers of *Siva*. They loudly chanted the Vedic hymns and played on the *Vinâ* and flute in unison with the tinkling of the anklets. They always enjoyed in company of their consorts and their hearts were always gladdened by the pleasing peals of laughter of the ladies. In this way they passed their days in the worship of the *Devas* and *Brâhmaṇas* and in the enjoyment of *Artha*, *Dharma* and *Kâma*. Thus a very long time passed away. Sometime after befriended by evening, poverty, jealousy, greed, disunion and the *kali* simultaneously entered the fortress of *Tripura* and settled down in the bodies of the *Dânava*s like so many diseases. Maya saw all these very dreadful things in a dream.—6-19.

In the morning when the sun arose with all his glory, Maya came to his audience hall and in company of the two other *Dânava*s looked beautiful like the cloud between two suns and took his seat on the beautiful throne, bedecked with gold and looking like the peak of the Mount *Meru*. *Târaka* and *Vidyumnâli* took their seats on each of his sides as the two young elephants appear by the two sides of a big elephant.—20-22.

When the three *Asuras* took their respective seats, it seemed that the clouds rested on the top of the summit of the golden mountain. Then, one by one, all the *Asuras*, with their strong armours and military dress, very violent, came there to Maya's assembly. And when everyone sat down on his seat, Maya the maker of *Mâyâ* addressed them as follows :—23-24.

"Hear, O, sons of *Dâkṣyaṇi*! wanderers in the air! you, that roar in the celestial regions! the dreadful dream that I dreamt last night. I saw in my dream four women, three of them very terrible and belonging to this earth, raging like fire, enter the *Tripura* fortress. On entering this city, they began to torment the people thereof. Their valour is indomitable; they entered with rage into the city and divided themselves into many forms and entered into the bodies of the demons. This whole city, it seemed, was covered over with darkness. You all, with your houses and everything were drowned in the ocean. I saw one owl and a fan naked woman on a donkey; I saw also a man

with a mark of redpowder on his forehead; he was four-footed and three-eyed. The woman, seen before, was chased by this man. I awoke then. O, sons of Diti! Thus this dreadful woman appeared. Thus the dream was dreamt by me. I do not know whether this dream portends future disasters to the Asuras? Whatever this may be, if I be fit to be your Emperor and if you consider my words beneficial to you, then, I advise you not to be jealous of each other. Avoid lust, anger, jealousy, envy and hold fast to truth, self-restraint, Dharma and behave yourselves like Munis. Spread peace everywhere and worship Śiva. Who knows, that by observing these, all the forebodings of evils would be averted! From the dream, it appears that the three-eyed Rudra, the Deva of the Devas, is angry with us; for, O Asuras, I see clearly what will befall this Tripura castle. So you all should avoid quarrels, acquire sincerity, and see how this dream fares with us—29-36.

Hearing these words of Maya, they looked agitated with anger and hatred which predicted their downfall. Overcome by misfortune, they looked on one another with eyes reddened with anger, though they were thoroughly convinced of their impending ruin and destruction. Those demons, thus overcome by destiny, abandoned the path of truth and their course of virtue and started on the path of vice.—37-39

First, they began to hate the holy Brāhmaṇas; they gave up their daily course of worship; they ceased to pay their respects to their preceptors and began to be angry with one another. They became addicted to habits of quarrelling with one another; they mocked their religion; they abused one another; and every one of them played the master. They began to insult their elders, and despise the objects of their everyday adoration. They ceased to perform good deeds and were vexed at mere trifles and their eyes overflowed with tears. They ate at night curds, barley porridge, milk and woodapple; slept with their unclean bodies; they left off washing their feet and hands after answering calls of nature; they retired to bed without cleaning themselves. They began to fear cats like mice and never cleaned their persons after enjoying themselves in company of their consorts and never observed the rules of decency in dallying with their women folk. Thus, they became a corrupt lot, though they had led virtuous lives before; and they now began to trouble the Devas, sages and hermits.—40-46.

Though prohibited by Maya, they began to commit acts incurring the displeasure of the Brāhmaṇas and thus went on in their path of destruction. In their anger, they devastated, Vaibhrāja Nandanavana, Chitrarathavana, Aśokavana, Varāśokavana, which gave fruits and flowers in all the seasons, and they destroyed groves of hermits though they were masters of these places. They destroyed the abodes of the Devas, hermits and devotees. The whole universe looked devastated like a field infested with locusts.—47-50.

*Here ends the one hundred and thirty-first chapter on Maya's dreaming bad dreams in the anecdote of three castles.*

## CHAPTER CXXXII.

### CHAPTER CXXXII.

Sâta said :—When the vicious Dânavas began to destroy places full of habitation, and also the hermitages, the whole world was dismayed with horror. The Dânavas traversing the skies and roaring like lions, thus frightened living creatures, plunged the world into darkness and despair.—1-2.

Seeing the chaos thus created by them, the Âdityas, Vasus, Sâdhyas, Devas, Pitris, Maruts, shuddered with terror and went to Brahmâ for protection. They all saluted the Deity with four heads seated on His golden lotus throne and said :—“O Lord of Lords! O Sinless One! the Dânavas residing in Tripura castles protected by your blessings, are causing us great pain; pray, therefore, be pleased to give them good counsels. O Pitâmaha! we are flying from them like the geese at the approach of clouds and the deer at the approach of a lion. O, Pious One! we are so much confused by our troubles that we have forgotten even the names of our better halves and sons, etc. The Dânavas blinded by greed and delusion have broken the dwellings of the Devas and the hermitages of the anchorites and are travelling all over the world. If you do not come readily to the rescue of the distressed, all this universe will become devoid of habitation, as well as of men, Devas and Rîgis.”—3-9.

Hearing the above words of the Devas, Brahmâ addressed Indra and others as follows, while his face beamed with radiance of joy like the Moon. The boon granted to Maya by me, has now come to its end and now his destruction is not far distant. This famous Tripura fortress ought to be destroyed by only a single arrow. It cannot be annihilated by showers of arrows. O Devas! I do not find a single one amongst you who can destroy Tripura along with Maya and the Dânavas by a single arrow. That fortress of Tripura cannot be destroyed by one of small calibre. Śiva alone, the Lord of all beings can do so. If you all go and pray to Him who upset the sacrifice of Dakṣa, He will undoubtedly destroy Maya and his castle Tripura. Because, each of the three castles of Tripura are 100 yojanas in diameter and all three of them were constructed during the conjunction of the asterism Puṣyâ with the Moon, you should therefore, devise that plan which may lead Śiva to destroy them in one arrow.—10-16.

Then the Devas all proclaimed at once with sorrowful minds :—“We will all go to Him.” Brahmâ also accompanied them to get their object fulfilled and they all went to the abode of Śiva. They beheld the supreme and glorious Śiva, the lord of the past, present and future in company of His noble consort, Pârvatî, and the high-souled Nandikēśvara. In other words, the Devas were bedazzled with the sublime glory of the mighty Śiva. He was of a fiery colour, unborn, of three eyes resembling the three pits of fires, with the splendour of one thousand suns, decked with five-coloured ornaments, having the crescent Moon on His forehead and his face looking sweet like the Moon. The Devas considered themselves blessed by seeing the Lord, the Unborn One, the Nîlâhita (of blue and red colour), ready to grant boons, the Lord of Pârvatî, the Lord



of gods, the Deva Swayambhu Whom they now began to adore with their devotional hymns.—17-20.

They then said :—" O, Master of all ! O Bhava ! O Sarva ! O Rudra ! the Giver of all boons, O Lord of all creatures ! O Eternal One ! O Thou terrible ! O Thou, wearing braided and matted hair ! we bow down to Thee again and again. O, Great Deva ! Bhīma Triamvaka, the Image of Peace, Īśāna, the Destroyer of all ills, the Annihilator of Andhaka ! we salute Thee. O, blue-necked, O Penetrating One ! O Destroyer of the enemies of Kumār Kārtikeya ! O Begetter of Kumāra ! O Red One ! O Dhumra ! O Vara ! O Krathana ! O Eternal One ! O Nilasikhaṇḍa ! O Trident-holder ! O Divyāśāyi ! we bow down to Thee. We salute Thee ! O Uraga, Three-eyed, O Hiranya ! O Vasuretā ! O Unthinkable ! The Lord of the Mother of the Universe, adored by all the Devas. O, Vṛṣadhvaja ! O Muṇḍa ! Having long hair, O Brahmachārī ! O Ascetic ! O Brahmanya ! we all salute Thee. Our salutations to Thee, O Unconquered One ! O Thou, the Soul of the Universe ! the Creator of the Universe ! the Pervader of the Universe ! Who assumes Divine forms, the Supreme Lord ! the Divine Swayambhu, O Thou who art the worthy object to be approached ! the worthy object to be desired ! to be adored and worshipped. O Thou, who showest mercy to the devotees ! O Thou Eternal One, the Giver of one's desired objects ! we bow down to Thee again and again." —28-29.

*Here ends the one hundred and thirty-second chapter  
on adoring the Great*

### CHAPTER CXXXIII.

Sāta said :—Śiva, thus entreated by Brahmā and other Devas said :—" Where lies the cause of your great danger ? Welcome to you all ; tell me your object plainly and I will give you all that you desire ; I feel there is nothing that I cannot grant you. I always cherish in my mind the greatest good of you all ; the great asceticism that I practise is always for your welfare. I shall always protect you and my devotees. I shall destroy those who may be your and, therefore, my enemies and thus bring about your happiness. Who is so very powerful that has become your great enemy ?"—1-4.

Hearing the above words of Śiva, the Devas said, " Lord ! Your power is great, a few very strong and ferocious Asuras have practised severe austerities and are now causing us pain. We have, therefore, come to You for rescue. O, Three-eyed One ! Maya, the son of Diti, is always quarrelsome and is our great enemy. He has built the castle named Tripura with yellowish white ornamental entrance gates ; and other Dānavas being sheltered there and being fearless on account of boons granted to them, have become a source of great trouble to us. They treat us like menials as if we have no supporter. They have destroyed Nandanavana, etc., and other famous gardens in the Heavens ; and have forcibly carried away the Apsarās, Rambhā, etc., as well as the elephants Kumuda, Añjana, Vāmana, and Airāvata belonging to Indra. The chief

horses of Indra are stolen away and now yoked by the Asuras to their chariots. Our chariots, elephants, horses, women and riches have all been carried away by them and we do not know how we can win them back. Our lives are now in danger."—5-12.

The three-eyed Lord Śiva whose carrier is buffalo, thus appealed by the Devas said :—"O Devas ! Cast aside your great fears caused by the Dānavas ; I shall reduce the castle Tripura to ashes, but you should do now what I wish you to do. If you want me to destroy that fortified town along with the demons, you should fit out my war chariot."—13 15.

Accordingly, Brahmā and others in obedience to His orders equipped at once an excellent chariot. They fixed the earth as its basis, the two attendants of Śiva as the two poles of the chariot (to which the yoke is fixed), the Mount Meru the seat in the chariot ; the Mandara, the axle ; the Sun and the Moon as the two silvery and golden wheels, the dark and the lunar fortnights as the two felines of the wheels, all the Devas for the machinery of the chariot, the serpents Kamvala and Aśvatara as the tying rope of the chariot, Śukra, Vrihaspati, Budha, Mangala, and Saturn as the conveyors of the chariot and the firmament as the fender (with which a chariot is provided as a defence against collision). The eyes of serpents became the golden piping instruments (made of bamboos) of the chariot ; the cheerful Devas bedecked the chariot with gems, pearls and sapphires.—16-22.

The sacred rivers, the Ganges, the Indus, the Śatadru, the Chandra-bhāgā, the Irāvati, the Vitastā, the Vipāsā, the Yamunā, the Gaṇḍakī, the Sarasvatī, the Devikā, and the Sarayū, were utilized in place of the bamboos in the chariot. The Nāgas (women) of the Dhritarāṣṭra family became the prostitutes in the chariot ; and the descendants of Vāsuki, the various haughty serpents became the arrows of the bows and lodged themselves in the quivers. Surasā, Sarmā, Kadrū, Vinatā, Śuchi, Triśā, Vubhikṣā, Sarvogrā, Mrityu, Sarvasama, Brahmavadhyā, Gobadhyā, Vālabadhyā, Prajābhīti, etc., went to the chariot of Śiva in the form of darts and javelins. The four Yugas took the place of the yoke, the four Hotras and four Varnas became the golden ear-rings, capable to do great works. That yoke illustrious like the ages rested on the fore of the chariot and was tied to it by means of the serpent Dhritarāṣṭra that served the purpose of a rope.—23-30.

The four Vedas, viz., Rik, Sāma, Yajuh, Atharva became the four horses of the chariot. The various forms of charities were the ornaments of those horses and the serpents Padma, Mahāpadma, Takṣaka, Karkotaka, and Dhanañjaya were utilized in tying the hair of the horses.--31-33.

The sacred mantras originating from Om and the various sacrifices, viz., the remedying of evils, the tying of beasts, etc., became the jewels, pearls and corals, of the chariot. The most holy Om was the whip and Vāṣaṭa formed its tip-knot. Sinivālī, Kuhū, Amāvāsyā, Rākā and Anumatī were employed as the reins of the horses ; there were also the black, yellow, white, red, brown banners of the chariot. The year made up of six seasons became the bow and the deathless Ambikā formed its fast string.—34-39.

*Note.*—ॐ=An exclamation used on making an oblation to a Deity.

सिद्धन्ति=The day preceding that of the new moon, or on which the moon rises with scarcely visible crescent.

सु=The last day of the lunar month when the moon is invisible.

पु=The full moon day.

पुनः=The 15th day of the moon's age on which she rises one digit less than full when the gods and the manes receive oblations with favour.

Lord Rudra became the great Kāla (time) and this Kāla is the year; and His consort Umā, the Kālarātri became the deathless bowstring.—40.

*Note.*—पार्वती is same as Pārvatī.

यामा=A dark night. Yama's sister. The night of destruction.

अमर=Imperishable.

The arrow with which Śiva consumed the castle Tripura was forged with the potency of the three Devas :—(1) Mahā Viṣṇu, (2) Soma, and (3) Agni. Agni was the mouth of the arrow, and the Moon the dispeller of darkness, located Himself in the main portion of the shaft and Viṣṇu presented Himself in the form of its violence and strength. The snake Vāsuki discharged his terrible venom into that arrow to make it more mortal.—41-43.

The Devas, having thus prepared the chariot, went to Śiva and said :

“O, Conqueror of the demons and the enemies! we have got this chariot ready for Thee which will help to drive away the troubles of Indra and other Devas and thus preserve them.”—44-45.

The Lord Śiva then said :—Well done! and then began to examine that huge divine chariot looking like Mount Sūmeru and was highly pleased with it. He praised the skill of the Devas and said to them :

“O Devas! You should soon provide this chariot with a skilful driver as well.”—46-48.

The Devas were very much confused to hear those words of the Lord and looked as if they had been pierced by arrows. They began to think deeply on this point. They said to themselves :—“Who can be the worthy charioteer of Mahādeva save Viṣṇu? So let us go and take His refuge.”—49-50.

Thinking thus, they looked like buffaloes with yokes on their necks and obstructed by mountains on their way, and they heaved a deep sigh, saying : “Alas! how can we accomplish this?”—51.

Brahmā seeing the Devas overpowered with anxiety and ready to go and stand on the pole of the chariot said, “I shall be the charioteer,” and with these words He took the reins of the horses, when all the Devas, assembled there, expressed their unbounded delight in a loud chorus of exclamation. Brahmā started the chariot and Lord Śiva jumped into it saying : “Yes, He is the worthy charioteer of Mine.” When Śiva seated Himself in the chariot, the horses through His weight knelt down to the ground until their faces were covered with dust. At that time, Lord Śiva, finding those horses—the manifestations of the Vedas—falling down to the ground, lifted them up, as a dutiful son up-lifts his distressed manes.—52-56.

Again a loud exclamation arose and all the Devas shouted frequently, "Victory, victory to Hara," which seemed like the roaring sound of the billows of the ocean. Then Brahmā, the giver of boons, made the steeds go faster by smacking the whip of Oṃ. The horses with their heads lifted up into the air and their mouths open, galloped away, hissing like ferocious serpents as if they would devour the Heavens. The horses, goaded by Brahmā and directed by Śiva, flew like the wind blowing at the time of the destruction of the world.—57-60.

By the injunctions of the Lord Śiva, Nandikeśvara sat on the bull holding the stem of His illustrious banner. Śukra and Vṛihaspati, of the lustre of the sun, anxious to win the pleasure of Śiva, began to look after the chariot wheels. The serpent, Śeṣa, the destroyer of all evils, used to guard the chariot and Brahmā's bed on the chariot, with arrows in hand. Dharmarāja appeared on His fiery buffalo, Kuvera came on His serpents, and Indra came on His elephant Airāvata; and they all guarded the chariot. Swāmikārtikeya, the grantor of boons, came to guard His father's chariot, riding on His Kinnara-like-rescuing peacock, whose beauty defied that of hundred Moons.—61-65.

Nandīśvara held the bright trident and looked like Yama, the destroyer of all Lokas. He protected the back and the two sides of the chariot. Pramathas, the attendants of Śiva, like volcanic mountains, ablaze like fire and robust like the snow-clad peaks of the mountain, followed the chariot of the Lord. They all looked like formidable sharks in the deep. Bhrigu, Bharadvāja, Vasiṣṭha, Gautama, Pulastya, Pulaha, Kratu, Marichi, Atri, Angirā, Parāśara, Agastya, etc., pleased the Unborn and Indomitable Lord Śiva with their nicely composed devotional hymns. At that time the chariot of the unconquerable Lord began to march towards the castle Tripura, as the mountain with wings flies in the Heavens.—66-69.

The attendants of Śiva, the Pramathas, gallantly escorted the chariot protected by the Devas. They roared like lions and looked then like elephants, or like mountains or like Sun or like clouds. Like the ferocious ocean at the time of the destruction of the universe, full of crocodiles, Timis and Timingalas, the extremely brilliant chariot of the Lord glided onwards full of radiance, rumbling deep, like the sound of thunder-clouds and lightnings.—70-71.

*Here ends the one hundred and thirty-third chapter on the marching of the chariot towards the Tripura castle.*

## CHAPTER CXXXIV.

Sāta said:—When Lord Śiva took His seat in the universally venerated divine chariot, His attendants, the Pramathas, began to shout loudly and exclaimed, "Sādhu," "sādhu." The bull, the carrier of the Lord, also began to bellow on hearing the voice of his Master. The sages resounded all quarters with their shouts of "victory." The horses began to neigh loudly. At the same time the sage Nārada, illustrious like the Moon, hurriedly ushered himself into the presence of the Daityas at Tripurā.

Here, on the other hand, various ominous signs and misfortunes began to be visible in the castle of Tripura. Just then Nārada came there. Seeing the Devarṣi Nārada, who looked like cloud, all the Dānavas stood up to salute him.—1-5.

They washed his feet and offered him green Durba grass, rice, honey, milk, etc., and worshipped him as Brahmā worshipped Indra of yore. After being thus adored, the Sage Nārada took his seat on a golden throne. When all the demons, along with their sovereign Maya, took their respective seats, then Maya, with a pleasant face, asked Nārada :—

“O Sage, the knower of the present! Many terrible, ominous signs are now being manifested in our castle; we never experienced such before. What is the cause of all these evils? O, Seer! what to say, I dream many terrible dreams in the night. I dream of the flag posts breaking and the banners falling down without any gust of wind and the courtyards, doorways, and buntings shaking, as if there was an earthquake. I also hear the grim and hoarse exclamations of ‘kill, kill’ ‘cut, cut’ pervading all over the town. O Nārada! I am not afraid of the Devas, Indra and others; if I am afraid of anyone, He is Lord Siva, the Merciful to His devotees who removes all their fears. Nothing is concealed from you. Your vision can see past and future occurrences in all the three worlds; therefore, O, Seer! explain to me the reasons of such ill-forebodings. I am under your protection.”—6-15.

Hearing such words of Maya, Nārada said :—

“Hear the cause of such ill-bodings. The word ‘Dharma’ is derived from a root meaning to “hold up” and “to express the glories of the Creator;” therefore, Dharma is the practice of virtue and the propriety of being magnanimous. The good and the great have described ‘Dharma’ to be the cause of attaining one’s desired object and happiness, and, therefore, they have advised Dharma to be practised. Adharma, which is contradictory to ‘Dharma,’ is said to be the cause of all misfortunes and, therefore, ought to be avoided. The knowers of the Vedas have said that those coming to the path of virtue from the life of vice and again launching on the track of evil, perish. Therefore, you, in spite of being firm on your Dharma, are helping the Devas, who are your evil wishers; and you will be despised on account of these haughty Dānavas that form your following. They will be of no help to you, and the misfortunes passing before you in course of your dreams are all indications of your coming evils. In other words, they indicate your annihilation along with your paraphernalia. The Lord Siva is advancing towards your town on his great chariot embodying all the Lokas, and He will destroy you all. If you wish well, you should throw yourself, along with your followers and the members of your family, on His mercy, Who is eternal and of great strength. Thus you, with your sons and relatives, will go to His abode.”—16-23.

In this way, the sage Nārada, after warning them of their coming misfortunes, returned to Mahādeva, the Deva of the Devas.—24.

After the departure of the sage, Maya, the leader of the Dānavas, advised his followers not to fear and said, “O, Brave Dānavas! we are

born heroes ; sons and grandsons are born to us ; we have now done what ought to be done by us. Now quit all fears in this hour of crisis and fight with the Devas. We will all attain heaven after conquering the Devas and will enjoy all the realms after killing Indra and other Devas. Go up to the terraces of your houses with all your arms and await the hour of battle after putting on your armours. Dānavas ! go up to your respective spots in all the three fortresses ; for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions, and I am confident of your being able to keep them at bay with your arrows."—25-30.

Maya, after thus haranguing his followers, entered suddenly into his castle, full of the women folk, with a very heavy mind. After purifying himself, he performed the worship of the Lord Śiva, the Digamvara, who is white like silver, and praised Him with well-chosen words, and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhaka and the destroyer of Dakṣa's sacrifice. The three-eyed Śiva, holding Moon on His forehead and His third eye effulgent, did not take notice of the evil intentions of Maya, who took His protection and wanted freedom from fear. Śiva granted to Maya his desired boon who then became quite free from any cares.—31-33.

*Here ends the one hundred and thirty-fourth chapter  
on the coming of Nārada to the Tripura castle.*

## CHAPTER CXXXV.

Sūta said :—Thus the Muni Nārada went away from the Tripura castle and joined the Deva army. He took his seat in the assembly of the Devas. The place where Bali, the king of the Daityas, performed sacrifices is known as the wide Ilāvṛita Varṣa. This is famous as being the birth-place of all the Devas. All the ceremonies of the Devas, their yajñas, marriages, natal ceremonies are performed here. The Lord of Umā enjoys Himself here daily in company with his Pārisads, and all the Lokapālas (the Regents of the several quarters) live here like the Mount Meru. Stationed at such a place, Śiva, whose eyes are beautiful and of tawny colour, addressed Indra and the other Devas, thus :—"O, Indra ! the Tripura of the enemies is visible. It is decorated with Vimānas, banners and buntings. This castle shines like fire and greatly torments peoples ; see there are other Dānavas standing on terraces and gateways, wearing coronets and ear-rings, looking like mountains and banks of clouds. They look hideous and are holding arms in their hands and have angry faces. They seem to be very eager for victory and are trying to advance ; you should, therefore, drive them away by your weapons and take my retinue to help you. In the meanwhile, I shall take my seat on this excellent chariot and remain here like Mount Meru and reconnoitre the entrance of the fortified town, and then try to gain you victory. I shall reduce the fortresses to ashes by means of one single

arrow as soon as all three of them come under Puṣyā asterism yoga."  
—1-12

Hearing those words, Indra, followed by his army, marched to conquer Tripura. The Devas and the attendants of Śiva consisting of that huge army began to roar like thunder clouds; they marched on in the firmament and appeared then like huge masses of clouds risen in the sky. Hearing which the demons, eager to fight, emerging from their strongholds, dashed against the Devas in the air. Most of them became infuriated and began to thunder and roar and by their noise drowned the martial music of the Devas, as the Moon is enveloped by the clouds. As the ocean swells under the influence of the Moon, the aspect of Tripura became awfully grim by the influx of the Asuras. Some of them were playing the music-of-war on the terraces of the palaces, on the tops of enclosure walls and on the gates. Some, wearing garlands of gold, roared like thunder-clouds and began to play the music-of-war. Some began to run about, waving their cloth in excitement, and some, remaining in their houses, began to enquire into the reason of that commotion. Others replied they did not know the cause of it, their sense of right understanding being muddled; in time, the whole thing would be revealed. Others said, "Śiva, seated like a lion in His chariot on the summit of Meru, has made His appearance to torment Tripura, as a disease cropping up in the body torments the system. Be whatever it may, why should we fear; what is the hitch, you come out with your arms, what do you wish to enquire from us? Our prestige in this war must be kept up." The Dānavas of Tripura thus hurriedly conversed among themselves; and, soon after, their compeers residing in the Tārakāsura fortress emerged out of their stronghold, like infuriated serpents from their holes, under the generalship of the valiant Tārakāsura.—13-26.

Those advancing Daityas were kept at bay by Pramathas, the followers of Śiva, as a herd of wild elephants is obstructed by multitudes of lions. At which the haughty Daityas in their excitement began to blaze like fire. And the archers of both the armies discharged their deadly arrows upon one other. The Dānavas, who took pride on their own beautiful faces, began to laugh at the faces of the attendants of Śiva. Some of whom looked like cats, some like deer, some were distorted and others looked terrible.—27-30.

The arrows discharged by the valiant arms penetrated into the warriors like the fishes getting into water and the birds in midst of the foliage. "Where will you fly and hide, wait; make room for us, we shall kill you; you will soon see us again!" with such harsh words the Dānavas addressed the attendants of Śiva. They pierced the attendants of Śiva with their barbed arrows, as the sun disperses the masses of clouds with His rays; and the valiant Pramathas, with their lion eyes, also in their turn, paid the Dānavas back in their own coins by piling on them huge rocks and trees, etc. The inmates of Tripura became dispersed and it appeared, then, that the sky was overspread with clouds or with pack of geese.—31-34.

The Daityas drawing their bows shot multitudes of arrows. It looked ominous as clouds marked with rainbow indicate stormy days.

The leaders of the attendants pierced by the arrows lost good deal of blood and looked like secretions discharged from mountains. The Daityas in their turn, were crushed to death by the trees, rocks, thunderbolt, trident, battle-axe and other weapons thrown by the Devas, as the glass is powdered by the weight of stone.—35-37.

The 'Tripura swelled with the influx of the Asuras, as the ocean does at the sight of the Moon. The Daityas cried out "Victory to Tārakāsura!" and the leaders of the Deva hosts cried out "Victory to Indra! Victory to Śiva!" The brave warriors of both the armies mortally wounded with the arrows were breathing like the clouds full of rain. The battle field looked fearful with the heap of chopped hands, heads, yellowish white banners, umbrellas and with flesh and blood.—38-41.

The aerial fight then went on; the soldiers of the Lord Śiva and the Daityas clapped their hands, jumped in the air and took out their choice weapons and when the combatants fell down like the Tāla fruit falling to the ground. At the sight of this, the Siddhas, Chāraṇas and celestial nymphs became gladdened and danced in the heavens with glee and cried "Bravo, Bravo." The celestial drums sounded without being beat. That hour it looked as beautiful as does when the dogs bark at the thunder of clouds. The remaining Daityas retreated into the fortresses, like the rivers falling into the sea and the serpents retiring into their holes. The powerful Devas, then clad with their arms fell on the Tārakākṣa fortress as the mountains fall on their wings.—42-46.

The army of Śiva divided into three divisions, marched on Tripura and started warfare at three places when Maya and Vidyunmālī also appeared on the scene. Vidyunmālī looking like an elephant inflicted a severe blow on Nandi (the bull of the Lord Śiva) with his huge Parigha weapon, which made him reel about like the demon Madhu by the blow of Nārāyaṇa. After Nandikēśvara's retreat, the valiant attendants of Śiva made a vigorous dash on Vidyunmālī. They were Gaṇapatī, Ghaṭṭākaraṇa, Śankukaraṇa and Mahākāla and others. They were all pierced with the arrows of Vidyunmālī, who, after harassing Gaṇapatī, and others, began to roar like thunder clouds most hoarsely. Hearing the thundering growls of Vidyunmālī, Nandikēśvara, shining like Sun, again, confronted him. He hurled the powerful fiery bolt, named Vajrastra at the Dānava, given to him by the Lord Śiva, which hit him in the chest, by the force of which that stalwart giant fell to the ground like a mountain blasted by the thunderbolt of Indra.—47-56.

Seeing, Vidyunmālī rendered senseless by Nandikēśvara, the Dānavas raised a hue and cry which made the other leaders fly. The Gaṇapatī, then, pursued the Dānavas. When the general Vidyunmālī was thus rendered senseless, the demons seething with wrath showered on the army of Śiva, rocks and trees as the clouds send forth rain. This utterly confused the Gaṇapatī and rendered them helpless for the time being, as the irreligious cannot understand the essence of the Brāhmaṇas and the Devas.—57-59.



Then the general Tārakāsura, most valiant and powerful, came to the scene, looking like a high mountain and huge tree. The soldiers of Śiva, with their heads, arms and legs separated from their bodies, looked like snakes brought under the influence of spells. The Gaṇapatis were seriously checked by the powerful Maya, the knower of Māyā. Some of them began to reel about by the delusion of Maya as the singing birds hover about in their cage. Tārakāsura began to consume the army of Śiva as fire consumes dry wood. The soldiers in the Śiva's army became distressed, like the trees blown by a blast of wind, by the violence of arrows showered on them by Maya and Tārakāsura.—57-65.

Maya afterwards produced fire by his power of Māyā and let that loose on the army of Śiva and also cast crocodiles, snakes, lions, tigers, mountains, trees, deer, locusts with burnt wings, the eighteen-footed Sarabha, water and air.—66-67.

The soldiers of Śiva, inspite of their keenness to fight with the Dānavas could not adequately do so owing to their being influenced by Maya's delusion, just as the objects of senses become useless to the Rishis who practise self-restraint. They were exceedingly bewildered by the force of water, fire, elephants, serpents, lions, tigers, bears and the demons; as a drowning man in the ocean gets confused. The Dānavas raised a tumult of victory on finding their foes over-powered by them. Then, the following attendants of Śiva advanced to the van to protect the Devas.—68-70.

Dharmarāja armed with His club, Varuṇa, Sūrya, Swāmikārtika surrounded by his Koṭi Devas, Indra seated on Airāvata and armed with his thunderbolt came and joined the battle. Then the Sun, Moon, Saturn, Yama, and the highly brilliant Śiva, became excited and entered into the army of the Dānavas. Like mad elephants making their way into thick forests by uprooting trees, and like the brilliant Sun shedding His radiance in midst of the clouds charged with rains, like the lion making havoc on cows in a solitary place, the Devas began to pursue the Dānavas and harass them.—71-73.

Then the Dānavas became much distressed by the blows inflicted by the attendants of Śiva and they fled in great disorder. The Devas threw the Asuras away to a great distance like the Sun dispelling the darkness. As the rising Sun drives away the nocturnal darkness, as the Moon also takes away the darkness, similarly, the effect of the weapons of the Daityas was melted down by the grace of the Mighty Śiva, and the power of the divine weapons made manifest, when the Dikpālas, the Lokapālas and the attendants of Śiva raised a chorus of victory. Many of the Dānavas were lying deprived of their head, arms and legs. Their bodies were pierced through and through by arrows.—74-76.

The Dānavas wounded by the Devas suffered the agonies of an elephant entangled in a swamp. At the same time, Indra used His thunderbolt, Swāmikārtika His Śakti, Dharmarāja His terrific club, Varuṇa His formidable noose and Kuvera His deathlike trident Śaketa, the attendant of Kuvera by his sheer strength, and the Devas, like Gaṇapatis, by

their wonderful fiery valour, like the fully blazing fire offered in Purnâbuthi, began to crush the Daityas. It seemed, then, that the thunderbolt of Indra had fallen amongst the Dânavas, and were tearing them to pieces. Then Maya overpowering Swâmikârtika, the guardian of the Devas spoke to Târakâsura.—77-80.

"I shall now enter Tripura after inflicting my blows on our foes; and take some rest. After which we shall resume our fight with the Devas. I feel belaboured by the enemy's blows. My weapons, banners and conveyance are all injured. And the Ganapatis, having gained victory are moving triumphantly, and look brilliant by this defeat of ours. —81-82.

Hearing the above words of Maya, the red-eyed Târakâsura instantly retired from his position in the sky to his stronghold in company with his army. Seeing this the Devas, the sons of Aditi, became very glad. They pursued Maya and resounded the air with their shells and drums, etc., which looked like the thunder of roaring lions and elephants in the Himâlayas.—83-84.

*Here ends the one hundred and thirty-fifth chapter on the first attack of the Tripura castle by the Devas.*

## CHAPTER CXXXVI.

Sûta said :—Maya the most skilful of all the demons, after inflicting his blows on the Devas entered his castle Tripura as a patch of blue cloud merges into the blue sky. And when he saw the demons there, he breathed heavy sighs and began to think; he looked then like a second Kâla, as if going to destroy all the worlds. He thought :—"Alas! Even the valiant Vidyunmâlî is slain before whom even Indra, desirous to fight, would have trembled with fear".—1-3.

He also thought in his mind "There is no fortress so impregnable as this Tripura fort. So this was thought of by all. But even this fort is now invaded. So no fort anywhere can be said to be a place of safety. All the forts are subject to the Great Time (Kâla). When the Kâla itself is our enemy and has become angry, how dare we expect that we would be saved; for, all the beings in the three realms are subject to Kâla. This is the law ordained by Brahmâ. So who can exert his influence over this immeasurable Kâla whose ways are inscrutable; save Mahâdeva who can evade the laws of Kâla? I do not fear Indra, Varûna, Yama, or Kuvera, etc. But I find it extremely difficult to conquer Siva who is the Lord of these. I shall now demonstrate before my demon folks my greatness, splendour and valour and will show it well. I shall now make a well with steps leading into it, full of ambrosia and medicinal plants by tasting which all my dead Daityas will be alive again.—4-10.

Maya the valiant and most skilled in Mayâ (extraordinary powers) with these conceptions, created such a well 16 miles long and 8 miles broad with beautiful steps leading into it, pure like the rays of the Moon, full of sweet and agreeably perfumed water like ambrosia and possessing

all the refreshing and sorrow-removing qualities of a dutiful and virtuous lady. He made it with as much skill as Brahmā made Rāmbhā.—11-13.

It abounded with lotuses of various kinds, like the Sun and the Moon; many flowers and rows of swans were there. It had a host of sweet singing birds of golden colours and seemed as if filled with beings eagerly wishing for their desired objects. Maya produced such a wonderful well as Lord Śiva brought the Ganges. Afterwards he washed the corpse of the general Vidyunnāli in this tank.—14-16.

That greatly powerful enemy of the Devas was instantly re-called to life like a flame getting ablaze when clarified butter is poured over it. The demon Tārakāsura came and saluted Maya with folded hands; and Vidyunnāli, getting up, said, "Where is Śiva? Where is Nandi surrounded by his jackal followers, the Pramathas? Where are the followers of Śiva? We shall fight, and crush our enemies; we will attain victory. Either we shall become the sovereign of the universe by fighting face to face with them; or, we will go to the realm of Dharmarāja (Death) after being killed by His followers."—17-20.

Hearing those heroic words, Maya delightfully embraced Vidyunnāli and said: "O Vidyunnāli! without you, I do not want kingdom, nor life even; what of other petty things? O, hero! this pool of nectar made by me is life-giving to all the demons. To my great good luck, I consider it a matter of utmost gratification to find you return from the city of Yana. All my treasures plundered in my hour of misfortune will now be recouped and we shall enjoy them."—21-24.

The chief Daityas then saw that well again and again, so well-designed by Maya, and rejoicingly said: "O Demon folks! Now fight with the enemies without the least fear for this well will restore the dead to life."—25-26.

Afterwards the demons sounded their terrific war-drums like the roaring billows of the ocean. Hearing which all their compeers came out of Tripura instantly to resume fight.—27-28.

They all were decorated with bracelets of iron, silver or gold studded with precious stones, the ear-rings, garlands, and fearful coronets; and armed with weapons glittering like flashes, they became greatly excited. Thus arrayed, they came out powerful like acrobats, thundering like clouds and sounding like elephants with their tusks raised; and fearless like lions.—29-31.

The demons steady like the deep reservoirs, and powerful like the scorching Sun, and stalwart like the huge trees, began to terrify and inflict pain on the Devas. The followers of Śiva, on the other hand, also jumped like the Garuḍa and appeared before their foes to fight.—32-33.

Repeated battles were fought between Nandikeśvara followed by the attendants of Śiva and Tārakāsura accompanied by the demons. They hit one another with swords shining like Moon, the tridents glittering like flashes of fire and with the barbed arrows. The falling arrows and the flashes of the swords looked like falling meteors.—34-36.

The soldiers of both the armies falling on the ground under the blows of weapons, groaned with their last moans, which sounded like the cries of beings condemned to hell. The heads bedecked with coronets and the ears with ear-rings, falling on the ground looked like the mountain peaks rolling down on earth. The demons struck with the battle axes, swords, spears and hit with clubs, etc., fell on the ground like elephants. The soldiers of Śiva rejoiced and roared. The Siddhas also joined in the Gandharva fight.—37-40.

"O Pramathas! you are most valiant. O Demons! you are most haughty." Thus the Chāraṇas uttered on the battlefield.—41.

The soldiers of Śiva crushed by the clubs of the demons vomited blood and looked like mountains ejecting gold. Whereas, other followers of Śiva killed and wounded the demons with their arrows, trees, and rocks.—42-43.

The demons deputed by Maya took away those Daityas that were killed and threw them in the life-giving well constructed by their lord. The dead demons restored to life rose like the devas from the heavens with bright bodies adorned with beautiful ornaments on their handsome and radiant forms. Thus, innumerable dead demons were recalled to life and instantly repaired thundering to the great battlefield.—44-46.

Those demons shouted out, "O comrades! fight the enemy fearlessly. Do not tarry, the well will recall you all to life if you lie dead." Śaṅkukarāṇa, Śiva's attendant of formidable shape, hearing those energetic words of the demons hurried to the Lord and said :

"O Lord! The demons are being killed again and again by the Pramathas but they are revived again like the parched crops after being watered. There is, undoubtedly, a well of ambrosia in this fort where the dead demons are being thrown and regain their lives."—47-50.

After Śaṅkukarāṇa had narrated this to the Lord, there was a great commotion in the army of the demons. The demon Tārakāsura with terrific eyes, ran towards the chariot of Śiva with his mouth wide open like an irritated lion with his gaping mouth.—51-52.

The great drum was sounded and the conch shell was blown in Tripura; the demons emerged from Tripura and beheld the Devas in the chariot of Lord Śiva.—53.

At that time the earth quaked under the pressure of the armies, and the chariot of Śiva went down and got stuck in the earth. At this, Śiva and Brahmā became much distressed. The chariot containing those two Devas began to go down and down without finding any support, like a learned man without finding an adequate place of his liking.—54-55.

It became supportless and looked dull, like the body devoid of potency, the small quantity of water during the hot weather, and love shown by a twice-born Brahmin. Then Brahmā descending from the chariot made an attempt to raise it and became successful by His great power; and Lord Janārdana, dressed in yellow garb, assumed the form of the bull and placed the yoke on his neck and lifted up the

chariot by his horns, as an illustrious scion elevates his family. The demon Tārakāsura also jumped out like a winged mountain and dealt a heavy blow to Brahmā.—56-60.

Brahmā putting aside his whip on the yoke began to gasp, seeing which the demons sent forth a shrilling yell and thundered like clouds to please Tārakāsura.—61-62.

Lord Viṣṇu, the holder of the disc and revered by Śiva, trampled over the demons and entered the Tripura, in the form of a bull and destroying the lotus beds, drank up all the nectar of the well to the bottom and emptied it as the Sun drives away the darkness. After drinking this, Lord Viṣṇu bellowed and came again before Śiva.—63-65.

The Asuras, then began to be killed by the deadly attendants of Śiva and rivers flowed tinged red with blood of the slain Daityas and all the demons took to their heels like the ignorant fool, getting illumined by the teachings of the learned.—66.

Afterwards, Tārakāsura, Vidyumnāth and Maya being overpowered by the showers of the arrows of the Pramathas went inside the Tripura. When the principal attendants of Śiva, *viz.*—Mahendra, Nandīśvara and Svāmīkārtika, etc., laughed a hearty laugh and cried out “we shall conquer along with the Moon and the Dīpālās”—67-68.

*Here ends the one hundred and thirty-sixth chapter on Viṣṇu's drinking the life-giving well in the Tripura fort.*

## CHAPTER CXXXVII.

Sūta said :—All the demons of the fort Tripura became overpowered by the army of Śiva; their bodies were severely injured and with terror they entered into their castle. The Pramathas, then, broke down their entrance gates. By the pressure of the Devas, they looked powerless like serpents without fangs, the bull deprived of its horns, the bird bereft of her wings, the river devoid of its waters. They spoke disconsolately to themselves as to what they should do, seeing which their Lord Maya with his eyes looking like red lotus addressed them thus, so very unmindful.—1-4.

“O Demons! Have you retired here after encountering the enemy in a tough battle, or have you come here after paying your homage to the Devas on being bewildered by their army? Undoubtedly the Devas have committed outrage on us as far as they could. Though you are highly fortunate and exceedingly powerful, you are now prepared to retire into a mountainous forest. Alas! How great is the power of Kāla? Time is certainly unconquerable. See! this our fort, so very impregnable, has been besieged today”—5-8.

The demons at the time of their being thus addressed by Maya in a deep voice like that of rumbling cloud, became still more pale like the stars becoming dull under the radiance of the Moon. At this time, the demons posted to guard the well of nectar approached their sovereign Maya and with folded hands said.—9-10.

"O Demon King! Some Deva in the form of a bull has quaffed the contents of the nectar well, constructed by your grace with lotus beds and the buzzing bees all round it and where fishes used to play at bottom in its mud. It now looks like a senseless ugly woman."—11-12.

Hearing the report of the guards, Maya exclaimed "what a dire misfortune! I constructed that well through my power of Mâyâ. If, it be true, that it has been emptied in this way, we are undoubtedly ruined and the Tripura fort will be in ruins. The Devas killed the Daityas again and again. But they were all restored to life by this well. If it be true, that the well has been drunk off, surely it is the work of the yellow-robed Hari. Who other than the unconquerable Hari can drink up the nectar well, built by my extraordinary powers? Whatever secrets exist with the Daityas, are not left unknown to Hari. The boon that I asked for and obtained, no far sighted man could ever ask like that. But all this is now of no avail. Hari knows all my counsels and my mind. This is a beautiful level country; no trees, or mountains exist here; all obstacles are removed. But the Prama-thas and the Devas have come to this place and are harassing me. O, Demons! if you approve of my plans, I should go over the sea where we shall be able to bear the violent attacks of the force of Śiva and His army like that of the wind; I think that their progressive strength will be quite checked by the ocean and they will feel cut off from their ambitions. The track of their chariot will be blocked. There we shall fight and kill our enemies. And in case we are compelled to retire from fear, we need not be anxious, for, this ocean shining and expanding like the firmament will be our source of protection."—13-21.

Maya, after addressing those words immediately repaired to the ocean with his fort Tripura; which was fixed there with its gateways, etc. When the fort Tripura was thus removed, Śiva said to Brahmâ "Father of the Universe! the demons being afraid of me have moved on to the ocean; therefore, take my chariot there where they have shifted with Tripura."—22-26.

Then, the Devas roared with mirth and carried the chariot and all the arms and ammunitions to the western ocean. In other words, the Devas along with the attendants of Śiva followed their Lord to the ocean where the demons had shifted. And when they reached there, they saw the fort Tripura with nice banners streaming and with drums beating and with conch shells being blown, they gave out sounds of victory and roared like thunder clouds.—27-29

Later on, the demons also made a response from their fort by beating their tabors and uniting their chorus of thunder with the roars of the swelling ocean. Then, Lord Śiva, the protector of the Devas readily thought out what ought to be done and found out how to destroy the demons, and seeing them hovering about in Tripura, He spoke to Indra:—30-31.

"O Indra! the Dānavas have now entered within the Tripura fort, now go there and attack the ocean and destroy it with the co-operation of Yama, Varuna, Kuvera and Svāmikārtika, and other Gapādhipas. Understanding that Bhagavān Bhava has come, in His supreme

chariot to destroy the fort Tripura, see! those sons of Diti are now resting on the salt ocean. O best of the Devas! I am also following you, seated in my chariot, to conquer and destroy the Tripura fort along with the whole host of demons with arrows, clubs and thunderbolts; I will make all arrangements for the comforts of our troops who are ready to kill the enemies."—32-35.

Thus addressed and encouraged by Śiva, Indra with his thousand eyes full of joy, marched on to conquer Tripura.—36.

*Here ends the one hundred and thirty-seventh chapter on the attack on Tripura fort in the ocean.*

## CHAPTER CXXXVIII.

Sāta said :—Indra, then, the Lord of the Devas, went with the Lokapālas and the attendants of Śiva to kill those demons. They, encouraged by Śiva, began to fly in the atmosphere like the winged mountains. They started to destroy Tripura like a disease setting out to attack the human body. The demons saw them advancing towards them blowing their conches and beating their drums.—1-3

Then after exclaiming 'Śiva has come,' they all became much agitated like the ocean swelling and being disturbed at the time of the dissolution of the world. The fearful demons after hearing the music of the Devas, began to play their music, and shouted out roaring sounds.—4-5.

Keen fighting then ensued, with greater vigour between the Devas and the Dānavas; and each one tried to kill the other of the opposite party. Both sides exhibited the same dash and bravery; the same feelings of bitter enmity. They struck each other violently and their bodies were cut to pieces; severe fighting ensued. As they were fighting together steadily they looked like the falling Suns, like a blazing mass of fire, like the elephants heaving deep breaths, like the birds hovering about hither and thither, like the quaking mountains, like the thundering clouds, like the roaring lion, like the high wind blowing and the highly agitated tough seas, like the lightning penetrating into the rocks with thundering noise. In course of the conflict the bowstrings twanged and made the thundering noise.—7-11.

Both the Devas and the Dānavas cried out and said to each other, "Do not fear! where will you fly! wait; you will soon go to the doors of Death; we are standing here; if you have strength show your valour by fighting." Come in front, shew your strength, take up your arms, inflict cuts, break the foe, devour them, kill them;—uttering these words the heroes fought and fell dead.—12-13.

They succumbed to the blows of the sword, the battle axe, the club, the trident, the fist; and they with arrows looked like forest mountains and fell down into the ocean filled with big fishes, the terrible crocodiles, and Tīningala fishes.—14-15.

When the dying strong-bodied demons fell into the ocean there was

a terrible noise like the thundering of clouds. Hearing which and attracted by the gush of blood the crocodiles and other huge monsters pervading the deep agitated deeply the ocean. And they fought among themselves for the flesh and the blood of the fallen heroes on which they lavishly feasted with satisfaction. Huge whales devoured the bodies of the demons with their chariots, horses, weapons, ornaments, etc., after driving away the smaller monsters who had also collected there to have their share. The sea monsters fought among themselves for the sole monopoly of the flesh and the blood as toughly as the Devas and the demons did between themselves. So there was fighting going on in the sea as there was between the Devas and the Asuras above. They ran about scouring the ocean to pick the dead heroes, as did the fighting foes on the battlefield above; and the monsters bit each other with the same excitement as did the warriors in course of the battle.—16-21.

The ocean turned red by the stream of blood flowing from the bodies of the dead and the wounded heroes of both the armies, the Devas and the Dānavas above, and the aquatic animals below. The ocean also swelled up, due to the blood falling in it from above.—22.

Indra, the lord of the Devas, and a very terrible one, with innumerable army resembling like high mountains and big masses of clouds, besieged eastern gate, and remained there. The bright Skanda, the son of Hara, and resembling like the rising Sun and the Jāmbu river, besieged the northern entrance gate which looked like the setting Sun on the Asta peak, with his big army. Yama and Kavera with club and noose respectively in their hands held the western entrance gate with great force. The three-eyed Lord Śiva seated on his bright Deva chariot shining like ten thousand suns and the destroyer of Dakṣa's sacrifice, took charge of the southern exit.—23-26.

The attendants of Śiva held under their subjection the various other golden entrance gates and the high turrets of Tripura, the Kailāsa of the Daityas, shining like the Moon, as the hailstone showering clouds hide the stars and the firmament above.—27.

The Pramathas dismantled the abodes of the demons resembling like the rows of mountains and decorated with sacrificial altars, and threw them into the ocean, thundering ferociously like the dark thundering clouds. The attendants of Śiva also began to drown into the sea, the houses of the demons decorated with the trees and the foliage abounding with the chirping birds which made the women of the demons cry out "O, Son! O, Brother! O, Lord!" "O, Father!" "O, Dear! O, Beloved!" and they began to curse the Pramathas.—28-29.

Thus a fierce battle ensued in that town of Tripura in course of which the boys and women folk began to perish, seeing which the demons angrily came out like the ocean to fight the foe and fought hand to hand with them. As soon as they made their appearance, the aspect of the war became more furious in which axes, rocks, tridents, spears and thunderbolts were freely used and the bodies of the warriors were crushed to pieces and fell down dead on the battlefield. The Devas and the Dānavas began to crush each other and pursued and attacked each other; it seemed



then, that tumultuous roars were heard liking the thundering noise of the ocean at the time of universal dissolution.—30-32.

The Devas and Asuras bled profusely and roared loudly with their reddened eyes. Thus fighting went on and loud uproars were heard. The thoroughfares of Tripura that were covered with golden and marble pavement became now in an instant covered with the stream of blood; and in the twinkling of the eye, those demons became still more hideous with their heads, arms and limbs separated from them; then, the infuriated Tārakāsura came out uprooting the trees and was instantly checked at the entrance by the all-powerful Lord Śiva. That valiant and wonderfully powerful demon came out of the town after killing those that were on the rampart wall and began to roar most furiously.—33-36.

That demon shining like the mountains though resisted like an elephant, made an attempt to catch the chariot of Śiva and rushed out violently as an ocean floods the beach. Then the three-eyed Śiva with bow in hand, Bhagavān Ananta Deva, and Brahmā came out to meet Tārakāsura. They were infuriated as a sea gets infuriated by the force of wind.—37-38.

Seṣa, Gīrīṣka and Brahmā began to pierce the limbs of the enemies from the air and thundered loudly. Śiva, then with His eyes fixed on Tripura rested His one foot on the Rīgveda personified as a horse and the other one on His Nandi; He drew His bow with arrows. By the weight of the feet of Śiva, both the horse and the bull became oppressed and respectively the breasts and the teeth of the horse and the Nandi bull fell to the ground. It is since then that the teeth and the breasts of the bull and the horse are not seen and fixed in a way as to make them invisible.—39-42.

The awful red-eyed Tārakāsura made a dash towards Śiva but Nandi held him at bay. As a perfumer whets his sandalwood, so Nandi sharpened his battle axe and hit the demon Tāraka with it. Thus struck by battle axe, the powerful Tārakāsura, with sword unsheathed, dashed against Nandi like a Śarabha of a mountain (an eighteen foot animal stronger than a lion). Then Nandi attacked him and severed him from his body as one tears away one's sacred thread, and roared aloud. When Tārakāsura was thus killed, the Devas blew the heavy conch shells and shouted out loud thundering noise.—43-46.

Hearing this tumultuous uproar of the Pramathas, and the sounding of the drums, Maya asked Vidyumnāli who was close by:—"O Vidyumnāli! What is this sound that we hear, uttered by so many mouths, like the roar of the ocean? What is the cause of this sudden uproar? The Devas are fighting and the Asuras are fleeing. What is the cause of this?"—47-48.

Vidyumnāli who resembled Sun, hearing such words of Maya was oppressed in his heart and said: "O great hero! He who was powerful like Yama, Varuṇa, Mahendra and Rudra, who used to shine like a mountain in every battle, he who crushed his enemies, he who was the gem of your name and fame, that Tārakāsura, the crusher of the enemy, after

fighting valiantly with the Pramathas and the Devas, has been killed by them at last. Hearing that Tārakāsura, terrible like fire and the Sun with widely extended eyes, has been killed, the Pramathas have become very glad, their mind and heart filled with joy and are now roaring like thundering clouds."—49-51.

Maya hearing those words of Vidyunnāth, who used to behave himself like the white mountain in the battlefield, said: "O, Vidyunnāth! Now we ought not to carelessly while away our time. I will shew my valour and make this city safe."—52-53.

The enraged Vidyunnāth and Maya in company with the powerful demons went out and began to destroy the retainers of Śiva.—54.

Wherever Maya and Vidyunnāth went, the Pramathas were severely beaten and they fled in great disorder, making those passages free of Devas. Afterwards Yama, Varuna and the other Devas prayed to Śiva. They plied on their tabors, Mridangas, Panavas, clapped their hands, roared and worshipped Śiva.—55-56.

Śiva thus adored by the high-souled Devas of immeasurable lustre like the Sun, the sons of Diti and praised by the truthful ascetics looked like the Sun in full splendour on the summit of Astāchala.—57.

*Here ends the one hundred and thirty-eighth chapter on the killing of Tārakāsura in the great Tārakāsura war.*

## CHAPTER CXXXIX.

Sāta said:—When Tārakāsura was killed in battle, Maya drove away the attendants of Śiva and repeatedly spoke to the terrified Dānavas.—1.

He said "O, Asuras! Hear what I say. Realize, O, brave! What you and I ought to do now O Dānavas with beautiful moonlike faces! the moment the Moon and the asterism Puṣyā unite, this fort Tripurā will come for a moment in one line with them. I wanted and got this boon for such a moment when this fort can be destroyed by Śiva with only one arrow. You should all sing fearlessly. The destruction of Tripura can only be worked out in Puṣyā. If any Deva comes at that time arrayed in battle and can destroy these three forts with only one powerful arrow, then and then only this will fall; otherwise, this fort is indestructible. O, heroes! Now shew your war-tactics, strength, enmity to the Devas and do your best to protect this Tripura with all your might and main till Puṣyāyoga occurs and gets over. If you can turn away the chariot of Śiva in such a way as He may not be able to discharge His fatal arrow, then and then only we need not fear. If we are able to guard our Tripura in this way, the Devas will, in vain, await the advent of Puṣyā."—2-8.

The Dānavas, residents of Tripura hearing such words of Maya roared and said: "We shall all do as you direct us and shall resort to that stratagem that would not give a chance to Śiva to discharge his deadly arrow. Now we shall go to kill Śiva."—9-11.

They all became elated with joy ; their hairs over their bodies stood on their end with their ecstasy ; and they said :—

“ Either this Tripura fort will remain as it is, quite independent, till Kalpa lasts on these three worlds—Heaven, Earth and Pātala (lower regions)—covered by the three feet of Nārāyaṇa, or, we will become free of the Dānavas ; but we shall never deviate from the path of virtue that you direct us to do. Men shall see the three Lokas either free from the Devas or free from the Dānavas. The demons after thus rejoicingly conversing together went to their abodes and passed the night gladly in the indulgence of amorous pastimes.—12-14.

They said “ The moon has made His appearance in the firmament dispelling all darkness, as if a great jewel is travelling in the sky. Lo ! the moon illumining the landscape with His splendour looks like the goose in a beautiful big reservoir adorned with lotuses, or the lion sitting on a rock of *lapislazuli*, or the garland of glittering jewels adorning the breast of Lord Viṣṇu.” Thus risen in the blue firmament, the Moon, born of the eyes of Atri, began to shed powerfully the nectar of beautiful moonlight and bestow nourishment and beauty to all the worlds. The demons began to beautify their houses and bodies when the Moon emitting His cool rays began to smile on them.—15-18.

The dim oil lamps in the thoroughfares, palaces, squares looked like the budded Champaka flowers. But the lamps within the Maṭhas began to burn more vigorously. The palatial buildings of the Dānavas were full of jewels and valuables and, therefore, did not shine so well under the moonlight as the stars dwindle away in the firmament. The darkness of that town was driven away by the lustre of the Moon above and the lights burning in the rooms below as feuds and chaos destroy a good family.—19-21.

In the first part of the night when the Moon began to laugh, as it were, very loudly i.e., shine on that town in full splendour, the demons started their amorous pastimes with their ladies. At that moment the five arrows of Cupid, thrown before on Lord Śiva, now themselves became afraid when they saw the amorous dalliances of the Dānavas. Both the sexes perspiring and getting tired.—22-23.

They under their influence began to sing and melodiously play Murchanās in their lutes ; the cuckoo began to coo ravishingly his notes and it seemed, then, that the God of love armed with His bow and arrow began to be much agitated and distressed. The Moon instantly driving away the nocturnal darkness and diffusing His rays all over the landscape, reigned in heaven in company of His beloved Rohiṇī.—24-25.

Some of the women sitting at the feet of their lords and placing their palm of hand on the cheeks began to shed tears of love which made their faces look more beautiful. Some one looking her face in the mirror exclaimed “ how lovely is my face ” became quite pleased at the prospect of getting fit reply from her husband. Some being enamoured by the love of their husbands hurried straight to them as the darkness makes its appearance at the close of the day. The lords of some made their better-halves drink and some of the women folk

rejoiced by the conversation of their lords. The breasts of those women painted with sandal, incense and other perfumes looked handsome like the golden pitchers full of ambrosia. That night the Daityas played in the hands of their beloved and felt quite intoxicated by the sweet notes of *Vinā* played by their consorts. Some women threw the arrow of Cupid by their enchanting notes and sang highly captivating songs from some sequestered nooks. Some of the demons pleased their helpmates and then enjoyed with them after singing to them the songs sung by other ladies. The sweet aroma of mango flowers pervaded all over Tripura when the tinkling of the anklets and the jingling of the girdle of bells worn by the women, put to blush the sweet notes of the nightingale. Some women tightly embraced by their lords looked exquisitely beautiful with their hairs standing on their ends like the earth smiling with fresh verdure sprouted by the showers of rain.—26-35.

The women folk reposing at beautiful places looked highly charming under the influence of the moon. They, with their sweet and gentle voice, repeatedly said to their lords "Do you not see my cheeks, come and throw yourself on my beautiful and highwaist adorned with the girdle of small bells." The group of the Daitya ladies looked exceedingly beautiful like the stars when the thoroughfares of the town were lit up by the radiance of the moon. They looked like so many stars twinkling before the brilliance of the rays of the moon.—36-37.

Some of the women laughing and burning with passion infused by the chiming of bells on the girdle of their waists began to tinkle their anklets in course of their amorous gambols and give suitable replies. The speech of the charming women wearing unfading beautiful garlands was as attractive as the notes of the geese in a reservoir. Their surpassing beauty, the sweet jingling of their girdle bells, and their attractiveness were the sources of their relief from the tortures of Cupid. They with their beautiful garments, decorated hair, the beautifully ornamented form, looked handsome like the moonbeams beautified by the stars.—38-41.

Many of them enjoyed themselves in the see-saw when the strings of their ornaments broke and made their girdle of little bells fall down and the jewels to scatter on the ground which began to emit lustre on account of the scattered gems, thus it looked like the Moon surrounded by stars. The nightingale began to sing seated in its cosy foliage on the night lit up by the moon. The God of love exhausting His store of arrows, began to walk about in the town of the demons. The moonbeams turned to the west and the night of enjoyment was brought to a close; as if the demons would meet shortly with their discomfiture. The moon first turned red like the Kunda flowers; then looked like the garland of gems; then lost his light; then looked like clouds till at last he became invisible, just when the good luck fades away, a sick man looks pale. At last Aruna, the charioteer of the Sun defeated the Moon. The golden Sun, like a disc began to shine fully on the Udayachala, as if He is going to overcome the army that was then in the ocean.—42-46.

*Here ends the one hundred and thirty-ninth chapter on the  
moonlight night in Tripura.*

## CHAPTER CXL.

Sāta said:—The Deva armies collected and thundered as does the ocean at the end of the Yuga, when they saw the Sun dawning on the summit of Sumeru. Afterwards, Lord Śiva accompanied by Varuṇa, Kuvera and the thousand-eyed Indra marched towards the town of Tripura. The attendants of the Lord, the Pramathas and the Ati Pramathas, with their various forms also roared and followed Him, playing on their music-of-war. The army of the Devas, marching with umbrellas raised and with music played, looked beautiful like the big trees and the murmur thereof of a forest.—1-4.

Seeing the vast army of Śiva advancing towards them as if a forest was moving, the Dānavas became agitated and swelled together like the ocean. And like the clouds pouring forth rain, they with their eyes red with anger began to inflict their blows on Indra with their swords, spears, bows and arrows, javelins, tridents, clubs, battle axes, bolts and various other weapons. The demons looked like mountains clad with wings.—5-7.

The Sons of Diti headed by Vidyūnmālī and Maya advanced towards the Devas with jovial minds. The army of the demons looked as if, they were prepared to face death and very doubtful of victory moved like bodies void of strength. They, all expert in war, thundered and exchanged words with their enemies, looked like the roaring clouds and showed marvellous prowess in their encounter with the Devas. The two parties, emitting smoke, as it were, powdered many of their enemies by their weapons, blazing like fire and moon. Some of the demons fell down by the blows of clubs and others clean cut into two by the quoits and the arrows fell into the ocean.—8-12.

The garlands, dress and ornaments of the Deva armies and the Pramathas were torn asunder and scattered. Many of the soldiers fell into the ocean infested with sharks, crocodiles and Timingalas.—13.

At that hour, there was a tremendous noise made by the blows of the clubs, the battle axes, the bolts, the tridents, the javelins, bright as sun and emitting smoke, the big rocks hurled by the angry demons as missiles and the falling of the weapons and the dead soldiers into the ocean. The violent and powerful weapons projected by the Devas and Dānavas looked beautiful like stars in the firmament, and began to make havoc on both the parties. The alligators and the fishes were crushed to death by the great war between the demons and the Devas as small beings suffer owing to the conflict between two elephants.—14-17.

Vidyūnmālī dashed towards Nandikeśvara like a flash of lightning from the clouds. The eloquent Asura, shining like lightning and roaring like the ocean said to Nandikeśvara whose face looked pleasant like Moon.—18-19.

"Nandikeśvara! Vidyūnmālī anxious to fight has now appeared before you. You will never be able to get back with your life. Vidyūnmālī cannot be killed merely by a mere array of words in a battlefield." The eloquent Nandikeśvara dealt a blow to him and said:—"Deva !

This is not the place for displaying virtue, can you escape me on account of your sins? When you can be destroyed by me like a lower animal, should I not kill you, O, destroyer of sacrifices! I shall kill you. One may swim across the deep and bring down the Sun from the zenith to the nadir, but none can raise his eyes to see me fully (i.e., one is so terrified by my name).—20-24.

The Daitya shot a powerful arrow at Nandikeśvara which sucked the blood of his breast as the Sun by His rays evaporates, water of rivers.—25-26.

Nandikeśvara surcharged with wrath uprooted a gigantic tree and hurled it at his formidable adversary; which went on in the air, showering flowers on its way; but Vidyumnāli cut it into pieces by many arrows; the tree then fell on the ground like a big bird.—27-28.

Nandikeśvara became still more enraged to see his huge missile thus cut by the powerful arrows of Vidyumnāli. He then got enraged, shouted out gravely and raising both his hands that looked like the Sun and the Moon dashed against that fierce and cruel demon as an elephant falls upon a buffalo.—29-30.

On seeing Nandi come towards him with great force, the powerful Vidyumnāli hurled quickly on him hundreds of arrows and covered him with them. Nandikeśvara thus pierced with the arrows, valorously approached the chariot of Vidyumnāli, and began to push it back with great force, which course of its revolutions tumbled to the ground and the heads of the horses lowered down into the ground, as if the Sun's chariot had fallen down with its occupant by the curse of some sage. The demon then came out of his chariot by virtue of his *Māyā* and hit Nandikeśvara with a javelin.—31-34.

Thus struck, Nandi took that javelin out of his breast and struck it, smeared with blood, with great force against his opponent. Vidyumnāli, hit by it in the armoured chest, fell down to the ground like a mountain rolling down by the blow of the thunderbolt. On the death of Vidyumnāli, the Siddhas, and the Kinnaras adored Śiva and cried out "Victory! Victory!"—35-37.

On Vidyumnāli being killed by Nandikeśvara, Maya consumed the army of Śiva by his stratagem as the fire consumes the forest. They fell into the ocean with their limbs dismembered by the trident, their heads pounded with the clubs and perforated with the showers of arrows. Afterwards, Indra, Dharmarāja, Kuvera, Nandikeśvara, and Svāmikārtika attacked Maya, the great warrior, with various kinds of weapons. Maya roared like the clouds and quickly shot arrows after arrows and pierced Airāvata—Indra's elephant—and also Kuvera and Yama.—38-41.

At that time, the Dānavas, though strong and vigorous, suffered greatly from the weapons of the Devas and at last fled to take shelter in the fort Tripura, as Śiva once had to retire on being shot by the arrows of Viṣṇu. When the news spread, that the Sons of Danu had retired, then, the Devas sounded their conches, tabors and cymbals and the sound thus echoed was like that of the thunderbolt.—42-43.

In the meantime, the asterism *Puṣṭā* came in course of conjunction

with the Moon over the Tripura fort when it was doomed to destruction. Then the three-eyed Śiva quickly shot the destructive arrow, of the potency of the three Devas and the three fires (tejas), on the fort Tripura. The sky turned red like the burnt gold and of the colour of the red cochineal with the radiance of the arrow mixed with the rays of the Sun.—44-46.

Lord Śiva, after discharging that invincible arrow from His bow, cried out in agony "What a pain! Fie to me!" and began to weep. Nandikēśvara, seeing the Lord repenting like that asked Him the reason of it.—47-48.

Śiva, overburdened with grief, said "Alas! my devotee, Maya, will today perish." Hearing this, Nandikēśvara darted like a gust of wind and entered the Tripura fort before the destructive arrow reached it. And seeing Maya the lord of demons, he said:—"O Maya! the time of Tripura's destruction has come; so you should now quit it with your quarters." Hearing those words of Nandikēśvara, that earnest devotee of Śiva went out together with his abode.—49-52.

The arrow burnt the three cities as fire burns heaps of straw. The fire within that arrow divided into three parts, viz., Hutaśa, Sōma, and Nārāyaṇa and began to burn. The Tripura fort looked then like a good family brought to ruin by a wicked son.—53-54.

Afterwards, the houses of Tripura looking like the peaks of Sumeru, Mandarāchala and Kailāsa, the beautiful places with gateways and perforated works and balconies, the pleasure rendezvous full of lovely ponds, the abodes of the demons decorated with banners, buntings and wreaths of gold were eaten up by the thousand-tongued fire.—55-57.

The women folk in the amorous embraces of their lords in their residences and pleasure groves, were also reduced to ashes. No women could go away elsewhere. They were also consumed by fire in the company of their lords. Some of them cried out with folded hands and with tears in their eyes "O Agni! I am the wife of another; O Thou, the holy witness of all the things in the three worlds! You ought not to touch me. O Deva! my husband and myself are asleep; I have not done any thing vicious and sinful; therefore, go away by another path leaving my home with my beloved."—59-62.

One woman holding her infant stood, facing the fire and said "Agni! I have obtained this infant after great privations and it does not behove thee to burn this darling of mine."—63-64.

Some of the women folk threw themselves into the waters of the ocean after forsaking their husbands. Many of the women snivelled under the destructive influence of fire and exclaimed with bewildering excitement, "O, father! O, husband! O, mother! O, maternal uncle! etc." As the heat emanating from the houses withers the lotuses springing in the ponds thereof, so consumed the fire at Tripura the lotus-like faces of those women along with their bodies. As the snow during winter eats up the lotus flowers, so did the fire burn the lotus eyes and faces of the beauties in Tripura. There was a great uproar when the women flew with their jingling ornaments and cried out in great consternation, on account of the fire produced from the destructive arrow of Śiva.—65-69.

The beautiful abodes of the demons picturesque like half moons, with altars and gateways, broke down and fell into the sea.—70.

The waters of the ocean became heated by the burning fragments of the houses, etc., falling there, as a wealthy and good family becomes fused owing to the ignominy of a wicked and vicious son. The ocean got overheated and swollen; its inmates, the fishes, the crocodiles, etc., became awfully distressed. Then, the whole fort Tripura that looked like the Mountain Mandar fell down into the ocean.—71-72.

There was a tremendous noise when the gates, the compound wall and the various buildings inside Tripura, tumbled into the ocean with great violence. That Tripura was majestic like the mountain with thousands of peaks. The very same Tripura with all its habitations became the morsel of fire and remained only in name.—73-74.

The whole universe together with the Pātālas became heated by the burning of Tripura but the quarters of Maya were rescued with great difficulty and found place within the sea. Afterwards, Indra hearing of the escape of Maya and his great palace saved under the sea, by the grace of the Lord Śiva pronounced the following curse on his house :

"The abode of Maya along with him will not be safe. It will always be subject to perils and it will not be fit to be resorted to like ure."—75-77.

Whichever countries will be defeated, the people of those perishing countries will there see this remnant of Tripura and even today that abode of Maya exists free from disease and sickness.—78.

The Rishi said :—"O Sage ! pray tell us the fate of the house through which Maya made good his escape."—79.

Śāta said :—The abode of Maya was visible at the place where Dhruva is seen, but the Deva-hating Maya shifted to another Loka for his safety where he could remain without any hindrance.—80.

There also the Aryamā Devas reside; so Maya could not go there. Maya then prayed to Śiva for a quarter where he could reside; and the Lord Śiva created another quarter for Maya. Seeing this, Indra became pacified and praised Śiva and went to his realm peacefully. And the Lord Śiva was worshipped by all the Devas. The Devas and the attendants of Śiva all then caught hold of each other's hands and began to dance with joy. Afterwards when the fort Tripura, burnt by Śiva's arrow, fell down into the ocean, the Devas alighting from their chariots saluted Brahmā and the Lord Śiva, took up the bow of Śiva and went to Heavens with all their attendants.—81-84.

One who reads an account of this victory of the conquering Lord Śiva gets victory and success in all actions by the grace of Śiva. One who will repeat this at the time of the offerings made to the manes (Śrāddha) before the Brāhmanas, will reap the benefits of all the sacrifices and endless merits. The narration of this sacred account is the best



Svastāyana (the way to safety) and causes the birth of a male-child, one who will read or hear it will go to the realm of Śiva where he will have everlasting happiness.—85-87.

*Here ends the one hundred and fortieth chapter on the destruction of the Tripura fort and on Maya's retreat.*

## CHAPTER CXLI.

The Rṣis said :—"O Sūta! we wish to know why the king Ailā of the Purūravā dynasty goes to Heaven on the Amāvāsyā day every month and how the peace-offerings to the Pitṛis ought to be performed."—1.

\* Sūta said :—O Munis! I shall relate to you in detail the glory of the king Ailā as well as his union with the Moon in heaven, also, about the getting of the nectar from the Moon and performing *tarpana* to the Pitṛis. The following Pitṛis, *viz.*, Saumya, Vahirṣada, Kāvya and Agniśvātā are satisfied by the ambrosia produced from the Moon. When the Moon and the Sun are in conjunction with one asterism, the Amāvāsyā, *i.e.*, when it is new-moon, the king Ailā goes to see his grandfather and grandmother, the Sun and the Moon in the Heaven (on every Amāvāsyā day). There, after saluting both (the Sun and the Moon), he takes rest for sometime and then proceeds on his journey after worshipping the Moon in the proper time. The learned king, Ailā of the Purūravā dynasty, thus spends his time every month in worshipping the Sun, for the brief period of *Sinivāli* with the object of performing Śrāddha ceremony. He then worships the Pitṛis for the brief period of two *lavas*, † the period of *Kuhū* (the new moon). That the worship of the Pitṛis ought to be done in *Kuhū* period was known to him. For this reason, waiting for a short period before the Sun and the Moon, he used to come to Soma when the *Kuhū* time approached. There, he satisfied the Pitṛis with the fifteenth ray of the Moon, that used to pour out Svadhā nectar. The Pitṛis, who eat in the dark fortnight, get pleased with this Svadhā nectar. Thus, with oblations of beautiful honey, til (seed of Sesamum) and Nivāpa he gratified with Svadhā nectar the Pitṛis Saumya, Vahirṣada, Kāvya and Agniśvātās.—2-12.

The Brāhmanas say that Ritu (season) is considered as the fire. Ritu is known as Samvatsara, and that Ritus are produced from the Samvatsara (year). Ārtavas (fortnightly seasons) are begotten from Ritus.—13.

*Note.*—ऋतु.—Season, light, splendour. वर्षावर्ष.—A year's course. The first year in a cycle of 5 years. वर्ष.—Year, rain. ऋतुः.—Seasonal, Vernal, a section of the year combination of several seasons.

Pitaras, Ārtavas and Ardhamāsas (fortnights) are the offsprings of the Ritus. The grandfathers, Amāvāsyās and Seasons are all of the nature of Ritu (seasons). The great-grandfathers and the five years,

\* The Anandaśram edition of the Matsya Purāṇam adds the following :—"Manu asked Madhu Sūdana this question. The reply he gave to him I shall narrate." Then, instead of Sūta, Matsya is made to relate the story.

† A minute division of time the 60th of a twinkling, half a second, a moment.

the sons of Brahmā are the Devas. Saumya, Vahirṣada and Agniṣvâtā pitris have been thus defined. Those that are Ârtavas lead householder's life and perform sacrifices and accept the sacrificial offerings and are known as Vahirṣada. Agniṣvâtā pitris also lead householder's life and perform sacrifices. They are also known as Ârtavas. The Kāvya pitris are known as the husband of Aṣṭakās.—14-16.

Now hear about the 5 years. Agni is the Samvatsara, the Sun is the Parivatsara, the Moon is Iḍvatsara, the Wind is the Anuvatsara, the Rudra is the Vatsara. These are the cycle of 5 years. The Moon presiding over them, in due time, sheds ambrosia.—17-18.

*Note.*—वर्षावत् = A full year. वर्षावत् = The rainy season. चतुर्वर्ष = 4th year in a 5 years' cycle; the 5th of 5 cycles of 12 years, in Bṛhaspati cycle. वर्ष = A year. The month of Mārgaśīrṣa. पुनर्वसु = A brace of years.

Wherever, Purūravā stays and for whatever period, Soma satisfies for that period by his rays, Somapās, Uṣṇapās and all the other Devas. The Moon sheds ambrosia every month and the Pitris get satisfied by drinking it. Thus is described about the nectar and honey.—19-20.

The Sun acts daily (in the bright fortnight) as a feeder through His Suṣumnā ray when the store of lunar ambrosia is all drunk out by the Devas and the Pitris. The Moon waxes in his phases day by day by thus being fed through Suṣumnā ray in the bright fortnight. The Moon wanes in the dark fortnight and waxes in the bright fortnight. The moon is nourished thus by the Sun. The Moon looks full and white on the full moon night (Pūrṇamāsī). In this way, the Sun by means of his single ray increases the Moon and makes it full of nectar. The Devas first drink the nectar of the Moon; then the Sun drinks. The Sun drinks every day one digit and does so for fifteen days; He, again in the bright fortnight, fills it up by His Suṣumnā ray.—21-25.

The phases of the Moon that wax in course of the bright fortnight fed by Suṣumnā, wane during the dark fortnight. In this way the Moon continues to wax and wane, consequently, the full-moon is called the receptacle of nectar. He is luminous with the fifteen nectar-giving phases. He is, therefore, called Pitṛimān.—26-28.

Now the periodical junctions, Parva Sandhis will be described. These are like the knots of a bamboo or a sugarcane joined to one another in a circle. The year, the months, the dark and the bright fortnights and the full-moon night are the knots and junctions and the Tithis, the second, third, and so on, form the parvas of the fortnight. The Agnyādhān or the maintenance of the sacred Fire ought to be done in this Parva Sandhi. The periodical junction of the Anumati or Rākā with Pratipadā lasts for only two *laksas* (in the afternoon). The Pratipadā of the dark fortnight occurs in the afternoon and if it occurs in the evening it is called the period of Pūrṇamāsī.—29-33.

When the Sun is on Vyatīpāta, the Moon is above the line of equator and is situated in the Yugāntara position. The Pūrṇamāsa and Vyatīpāta then see each other. The Sun, Moon and the Pratipadā tithis remain, then, in this state. Endless merits result if salutation be done to the Sun

at this time. This period is known as the sixth Satkriyā-kāla. (It is known as the 6th period.)—34-37.

On the completion of the phases, Pārṇimā occurs during the periodical junction of the Moon in the night when the Moon is full; hence, that night is called the full-moon night when the Moon is greatly pleased. When, by the mutual opposition of the Sun and the Moon, the Pūrṇimā takes place in the afternoon, then, the evening is said to be the Pārṇimā when the Moon shines with all His phases completed by the Sun. The Devas and the Pitṛis adore Him (the Moon); therefore, He is called Anumati, and, on account of the full-moon it is called Pārṇimā. The Moon is highly luminous on the night of Pārṇimā and therefore, He is called Rākā.—38-41.

The Sun and the Moon live together on the same asterism on the 15th tithi (lunar day), therefore, it is known as Amāvāsyā during the dark fortnight. The Sun and the Moon during Amāvāsyā face each other, therefore, it is also known as Darśa.—42-43.

After the Amāvāsyā day the junction with the Pratipada (first day) lasts for two lavas and this period is known as Kuḥū for two letters in the word Kuḥu correspond with the two lavas (the duration of Kuḥū.) When the Moon is visible on any Amāvāsyā, He unites with the Sun in the afternoon and on the following morning in the Pratipada of the bright fortnight He rises along with the Sun. A difference of a period of two lavas is seen at the noon time between the Sun and the Moon.—44-45.

When the Sun and Moon separate, that period is termed Anvāhuti and is known as the time for Vasaṭkriyā when the performance of Vasaṭ has been ordained. This period in the Amāvāsyā is known as Ritumukha or the face of the season when Śrāddha should be performed. When the crescent Moon unites with the Sun during the day, that is the time for the abovementioned Parva. The time when the voice of the cuckoo "Coo" ceases, is called "Kuḥū." When the waning Moon of the Amāvāsyā enters into the Sun, that period is known as Sinvāli. The periods Anumati, Rākā, Sinvāli and Kuḥū last for only two lavas. Kuḥū lasts as long as "Kuḥū" is uttered. The union of all the Parvas lasts for two lavas and both the unions, before and after, are equal. The sacrifices and Vasaṭ rites should be performed as prescribed during those periods. The Vyatipāta yoga of the Sun and the Moon (i.e., their conjunction) and the Pūrṇimā (their opposition) are pṛoductive of the same fruits. The union in the Pratipada tithi lasts for a period of two lavas. Kuḥū and Sinvāli last for two lavas.—46-53.

When the Moon separates from the Sun, one kalā is known as the Parva period. Every day the Moon waxes by one digit when on the fifteenth day He becomes full. Hence, that day is termed Pārṇimā. Then the fifteen digits of the Moon are visible. For this reason, it was stated that after the fifteenth tithi, the Moon wanes; there is no sixteenth digit of the Moon. These Devas and Pitṛis are the drinkers of Soma (Moon) and the nourishers of Soma (Moon). Ārtavas, Ritus and Abda, Pitṛis are the nourishers.—54-56.

Now I shall narrate about the Pitṛis who eat the libations offered to

them during the Śrāddha ceremony ; how the libations reach them ; what are their ways and future existences ? and how great are their powers ? Where the departed souls go and where they do not go cannot be ascertained even by rigid tapasyā (austerities). What to speak about those things being seen by these mortal eyes ? The Laukika Pitṛis, by their severe penances in this world have been able to go above and join the Deva Pitṛis, other Pitṛis get satisfied when the people in this life, perform their Āśramadharma and are wise and perform with faith their Śrāddha ceremonies. Celibacy, asceticism, sacrifice, begetting progeny, performing ceremonies with good faith, learning, and the giving away of food are the seven kinds of Āśramadharma. Those who practise these things for the whole of their lives, go to heaven where they live in the company of Uśapā, Somapā, Pitṛis and the Devas, and they enjoy bliss there. This is current amongst men that he who has got a son and who performs Śrāddha with honey, til and water, reap the above results. The Pitṛis of the family get satisfied. These human Pitṛis reside in the region of the Moon and eat the flesh offered in Śrāddha.—57-64.

But, those, who on account of their narrow minds have fallen in their orders in course of their life of action, and have not uttered Svābā and Svadhā, go to the realm of Dharmarāja in various forms and repent for their past deeds. These beings, with their long and thin bodies, having beards and void of garments, prowl about hither and thither oppressed by hunger and thirst. Being thirsty, they go about in search of rivers, lakes, tanks, wells, canals, etc., and being hungry, they go to various places in search of food. But they fail to get their desired objects. They are driven away from every place and the messengers of Yama throw them in various tormenting places, such as, :—Sālamali, Vaitarani, Kumbhipāka, Ardhavāluka and Asipatiavana. Thus they suffer all sorts of pain as results of their karmas.—65-70.

The oblations of three balls of rice offered in the name of the friends that are suffering in hells reach them and are taken by them which give them relief and satisfaction. The kinsmen and sons, while offering oblations should offer them on the Kuśa grass strewn on the earth ; they are to recite their names and gotras and have their sacred thread on their right shoulders.—71.

Oblations should also be offered, for those who are not suffering in the hell, but who are born as animals and birds, etc., (five lower animals and trees, etc.). The Śrāddha oblations reach the Pitṛis corresponding to those births, as their foods and give them satisfaction, wherever and whatever they may be. The gift of grain and food, earned honestly, given to a deserving person at a good hour is attained by the manes in the form of their food wherever and whatever they may happen to be. As a calf recognises her mother cow in a herd, in the same way, the charity given after reciting the proper mantras in the prescribed way unmistakably reaches the manes. It is the power of the mantra that carries the oblations to the manes.—72-75.

The giving of food with good faith is equivalent to the performance of Śrāddha. So Manu says: The Śrāddha thus performed with devotion

reaches the manes in every domain; this is what Manu has said and Sanatakumāra corroborates it after realizing the passages of the departed souls with His supernatural vision. The dark fortnight forms the day of the Pitris and the bright one their night. In this way, the Pitri-Devas and the Deva Pitris are mutually their begetters. These and the human Pitris live in the firmament and drink Soma.—76-78.

The fathers, grandfathers, great-grandfathers are the human Pitris. Thus, I have 'described to you their greatness and about the Śrāddha. I have now described to you how the king Ailā conjoins with the Sun and the Moon; how he attains his Pitris and performs Śrāddha with devotion; the Pitri tarpaṇas, how the oblations offered in Śrāddha reach the manes. I have thus explained to you about the Parvas and the hells that form the part of the creation. Everything has, thus, been summarily described. It is very difficult to enumerate them adequately. The person desirous of his well-being should devote himself to all these things with good faith. I have thus briefly stated this chapter of creation by Svâyambhuva Deva, now tell me, O, Risis! what more do you wish to hear?—79-84.

*Here ends the one hundred and forty-first chapter on Śrāddha ceremonies.*

## CHAPTER CXLII.

The Risis said :—O Sūta! we are now desirous of hearing in detail the nature and the measurements of four yugas during the time of Svayambhuva Manu.—1.

Sūta said :—Although I narrated about them in course of my description of the earth and celestial firmament, I shall still tell you something more in detail about them. I shall first state about measurements. Human years are determined by ordinary experience of men. And this is the unit. The measurements of the four yugas will be expressed on this unit. Fifteen twinklings of the eye form one kâsthâ; thirty kâsthâs make one kalâ. A muhūrta is made up of thirty kalâs and one day and night consists of thirty muhūrtas. The Sun divides the day and night; the night is for sleep and the day is for work.—2-5.

One month of the human beings is equal to a day and night of the Pitris. Its division is like this :—the dark fortnight is the day of the Pitris and the bright one is the night. Thirty human mōnths make one month of the Pitris. The year of the Pitris consists of three hundred and sixty human months. One hundred human years is equivalent to  $(3\frac{1}{3})$  three and one-third years of the Pitris. (Three Pitri years and 120 i.e.,  $(100+10\times 2)$  human months.) One human year is equal to one day and night of the Devas and its division is like this :—Uttarāyana (six months when the Sun moves towards the north) forms Their day and Dakṣināyana (six months when the Sun moves towards the south) Their night.—6-10.

Thirty years of men is one month of the Devas. A century of men is 3 months and some days of the Devas. 360 human years make one year of the Devas. 3,030 human years make one year of the Sapt-Risis.

9,090 human years make one year of Dhruva, called, Dhruva Samvatsara. 36,000 human years make one thousand Divine years.—11-17.

The duration of the ages have been laid down on the Divine units. The Bhāratākhaṇḍa notices four yugas or ages, viz., Kṛitayuga, Tretā, Dvāpara, and Kaliyuga. Of these Kṛita or Satyayuga is the first, Tretā is the second after which come Dvāpara and Kaliyuga. Satyayuga consists of 4,000 Divine years. Its Sandhyā consists of 400 Divine years and the Sandhyāṃśa of the same number of years. Tretā consists of 3,000 Divine years. This is what has been said about it by those well-up in calculations. Its Sandhyā is made up of 300 Divine years and the Sandhyāṃśa is also of similar duration. Dvāpara consists of 2,000 Divine years and its Sandhyā and Sandhyāṃśa of 200 years each. Kaliyuga is of 1,000 Divine years and its morning and twilight are each of 100 years.—18-24.

Note.—संवा = Union, morning, evening, twilight, the period preceding a yuga.

संवांस = Twilight, the period at the end of each yuga.

Satyayuga, Tretā, Dvāpara and Kaliyuga taken collectively last for a period of 12,000 years of the Devas. Now I shall tell you their age in the years of men. The age of Satyayuga in the years of men is 1,728,000 years; of Tretā 1,296,000 years; of Dvāpara 864,000 years and of Kaliyuga 432,000 years. The period of the four yugas along with the duration of their Sandhyās and Sandhyāṃśas have thus been described in the years of men. The four ages passing for 71 times make one Manvantara.—25-29.

I shall now explain to you the period of a Manvantara in the years of men. One Manu takes the place of another in 311,032,980½(?) years (it should be 306,720,000 years.)—30-31.

Now I shall give you the duration of a Manvantara in the Divine years. It is 140,000(?) years in course of which the four ages come and go 71 times when one Manu takes the place of another. At the completion of the Kalpa which is 14 times one Manvantara, the great dissolution of the world takes place which lasts for a period twice as much as one Kalpa. The age of the four yugas has been thus described.—32-37.

Now I shall tell you the creation of Tretā, Dvāpara and Kaliyuga. I told you before about Satyayuga and part of Tretāyuga. I did not tell you anything about the remaining portion of Tretāyuga, Dvāpara and Kaliyuga, on account of my having been engaged in the narration of the generations of the Rishis. I, therefore, tell you, now, about the Tretāyuga that was left unsaid. There was Manu in the beginning of the Tretā age and the then Rishi dictated Śrauta and Smārta dharma by the light thrown on them by Brahmā. They wrote on marriage, Agnihotra, and other Śrauta dharmas according to the Rik, Yajuh, and Sama Vedas. They also gave out the injunctions of the Smṛitīs, truthfulness, Brahmacharya (celibacy), Varṇāśrama and other Āchāra dharmas.—38-43.

In the beginning of the Tretāyuga, the Seven Rishis and Manu by their hard tapas got the knowledge of the motions and places of the planets and stars. Also all the mantras were seen by them

and perceived in their hearts, by thinking about them once only. In the beginning of the first Kalpa, those mantras (or laws of the Universe) across of themselves in the minds of the Devas, in testimony whereof, those who are Siddhas (perfect) and others also can have the knowledge of the Mantras. In the past Kalpa there were one hundred thousand mantra yogas; by the power of the sages, even those who follow them, can realise them; and those mantras now lie hidden in the Pratimās or images of the Devas.—44-46.

The Sapta-ṛiṣis enunciated the Ṛig, Yajuh, Sāma and Atharvāṇa mantras very accurately, and the sage Manu similarly dealt with his Smṛiti. In the Tretāyuga, the four Vedas, the bridge of dharma, were all embodied in one. In the Dvāparayuga, owing to the short life and intellect of men, the Vedas were divided into four separate treatises. In days of yore, the Ṛiṣis, by virtue of their tapas, could study the entire Vedas in one day and night. The Vedas taught the duties of the people in each yuga. In ancient days, Svāyambhu Brahṁā gave out the divine immortal Vedas with various Aṅgas and containing the Svadharma pertaining to every yuga. Under the influence of Time, by and by, the dharmas deviated from the Vedas and became perverted.—47-49.

The duty of Kṣatriyas is to perform sacrifices, that of the Vaiśyas is to perform haviryājña, the Śūdras to perform the sacrifice of service and the Brāhmaṇas to perform the sacrifice of Japam (repeating the mantra) and understanding their meanings. The people and the Varnas in the Tretā age thus performed their duties and prospered with children and wealth and were happy.—50-51.

The Brāhmaṇas by their kind behaviour should enlighten the Kṣatriyas and the latter should educate the Vaiśyas and they should, in their turn, lovingly mould up the Śūdras in their duties. Their hearts were directed to Varṇāśrama Dharma. Their dharma was not fruitless and, therefore, all their actions were attended with success, merely by their Saṅkalaps or intentions. The people in their ordinary course were longlived, healthy, handsome, sturdy, religious and modest. Brahṁā laid down the orders of varṇa and āśrama, etc., with great accuracy. The sons of Brahṁā framed the Samhitās (or books) on medicine (how their health should be kept up), and practices of dharma, and other mantras.—52-55.

The Devas set on foot the performance of sacrifices from the very day when the Ṛiṣis, the sons of Brahṁā enunciated the Samhitā, Mantras, etc. At the end of Svāyambhuva Manu, Indra was the first to propagate the performance of sacrifices with various offerings in co-operation with the Devas, Yāma, Śukla, Jaya and Viśvasrika.—56-57.

Truthfulness, meditation, asceticism and charity are the extant dharmas. When they decline, adharma becomes dominant. When to drive it away and make dharma revive, most valiant and longlived heroes take their births. They award just punishments, are great yogis, performers of sacrifices, Brahṁavādīs, have their eyes like lotuses, broad forehead and big faces, well-formed limbs, lion-like chests, strutting like elephants and highly powerful and virtuous. Thus in the Tretāyuga, the cakravartī kings were great archers and endowed with all auspicious



signs. Their regal splendour and prowess extends far and wide like the branches of the banyan tree. By Nyagrodha is meant arms; Vyāsa means the extent of the arms outstretched. That is their growth and height measured as above. Chakra (discus), chariots, Queen, jewels, horses, elephants and gold formed their treasure and were counted as Ratnas (jewels). These gems were first attained at the end of Svāyambhuva Manu. Emperors in the world in all the Manvantaras (past, present and future) are born with the parts of viṣṇu inherent in them. They are extraordinarily endowed with power, dharma, comfort and riches. Emperors had a vast store of Artha, Dharma, Kāma, fame, and Victory without any of these going against another. Thus the kings, endowed with power, defeated even the Rīṣis in their eight Siddhis, such as, Animā, Laghinā, etc., in their knowledge of the Śāstras and in their asceticism. They were endowed with divine marks and signs and they defeated the demons and human beings by their extraordinary strength. They seemed to be very fortunate. They were born with handsome forms bearing all the lucky signs according to palmistry, viz., fine lines on the forehead and fine tongue, sombre radiance of the teeth, long ears, hands touching the knees, shoulders like that of a bull and a lion, with their feet marked with quoits and fish and the hands with conches, etc. They lived up to 85,000 years and did not know the troubles of the old age, and had access to the heaven, oceans, lower regions, and mountains. Sacrifices, asceticism, charity and truthfulness were the four-limbed dharmas of the Tretā age and were, unscrupulously, observed by them.—58-73.

Though in that age dharma reigned according to Varṇāśrama, yet there was also a criminal procedure code to justify and maintain the order of Varṇāśrama. All the people were healthy, wealthy, happy and contented. In this Tretāyuga one Veda was divided into four. The people lived up to 3,000 years and they were all blessed with sons and grandsons and then they departed. Now, hear of its characteristics. The characteristic of the Tretāyuga in Sandhyā is one foot; and in the Sandhyāṃśa one-fourth of that of Sandhyā.—74-77.

*Here ends the one hundred and forty-second chapter on Manvantra.*

## CHAPTER CXLIII.

The Rīṣis said :—O Sāta ! Pray, explain to us how the performance of sacrifices was propagated at the beginning of the Tretā age during the sway of Svāyambhuva Manu ? When the Satyayuga with its Sandhyā ends, the Tretā age begins. Owing to good rainfall, many kinds of plants and medicinal herbs grow. Cities and villages flourish; the inhabitants, thereof, begin to perform good deeds. Communications are established. Varṇāśrama dharmas are laid down. The people of all class collect together and pour sacrificial oblations into the Fire after reciting Vedic mantras and secure sacrificial materials and proper food and know proper methods of living. How did they do all these things ?—1-4.

Sāta said :—O Rīṣis ! the Lord Indra, the partaker of the sacrificial



offerings, collected all the mantras leading to the happiness in this world as in the next and started the performance of sacrifices; then He, along with the other Devas performed *Asvamedha Yajña*, after collecting all the sacrificial materials. Many clever sacrificial priests (*Ritviks*) came and took charge of their respective duties. Various oblations of ghee were offered in Fire in honour of the Devas.—5-7.

The Devas were exceedingly pleased; the *Brāhmaṇas* versed in the *Sāmaveda* chanted hymns loudly, *Adhvaryus* and other *Brāhmaṇas* were busy and went hither and thither and performed their allotted rituals. The animals for sacrifice were sprinkled with sacrificial mantras and the Devas, invoked, came there and partook of their share of sacrificial offerings. The Devas are those that preside over the senses and it is they that are partakers of sacrifice. They are born at the beginning of a *Kalpa*. The Devas are worshipped in sacrificial ceremonies.—8-10.

When the *Adhvaryus* became ready to immolate the animals for sacrificial purposes, the great *Riṣis* were attacked with pity on seeing those helpless animals and addressed thus to Indra, the chief partaker:—"What are all these in your sacrifices? To destroy life and cause pain are great sins, and O Indra! this is not a good thing in the rituals of your sacrifice. You have started this sin to kill animals. There is no benefit in such a sinful sacrifice. On the other hand, they beget sin. This is not *dharma*; rather this is *adharma*. Killing animals cannot be *dharma*. If you wish to perform virtuous deeds, act according to the *Śāstras* and make the sacrifices free of any sin in *Vijas* (seed materials). Indra! You have started the vilest form of sacrifice by introducing such a sinful element as killing and injuring, into its rituals which will destroy *Trivarga* (*Dharma*, *Artha*, *Kāma*). O Indra! This great *Yajña* was established in ancient times by *Svāyanbhuva Brahmā*. The haughty Indra in spite of being thus advised by the learned sages did not heed their counsel.—11-15.

At that time, a great discussion ensued between the sages and Indra as to whether the sacrifices should be performed by offering the libations of the movable or the immovable things, i.e., animals or vegetables, roots and fruits. Those all powerful sages were much pained by the discussion and asked the king *Vasu* who lived in the sky to give his opinion on this point.—16-17.

The *Riṣis* said:—O King! O great wise one! How has the method of performance of sacrifice (*yajñavidī*) been witnessed by you? O son of *Uttānapāda*! O Lord! Remove our doubts, O, learned one!—18.

*Sūta* said:—King *Vasu*, without taking into consideration the relative significance and the strength of the two parties began to explain the truth of the sacrifice, in accordance with the injunctions of the *Vedas*.—19.

He said:—The *Śāstras* say that the sacrifices should be performed according to the prescribed rites and with the offerings of good animals or roots, fruits, etc. It is my experience, that the slaughter of animals is the nature of sacrifices. Rather the sacrificial mantras all advocate killing of animals. And what those great *Riṣis* have laid down as the result of their long *tapasyā* and experience of the bright bodies in the Heaven, ought to be taken as *Prāmāṇas* or proofs, and I give out my opinion on those

authorities. If you take those mantras as proofs, then, accordingly, perform the sacrifices; else what is the use of vain argumentation.—20-23.

On hearing the reply of Vasu the sages foreseeing his future destiny cursed him to fall down. King Vasu, of higher regions, by the curse, went to Rasātala—the lower region. That virtuous king in spite of his being very wise, in removing the doubtful points of Śāstras, went to the lower region for the fault of his plain speaking; it is not, therefore, wise for one individual though he is very learned, to pass a decided opinion on any subject having many phases; for, the analysis of dharma is extremely delicate and is very hard to be thoroughly known and more difficult to express it. No one except the Devas, Rīṣis, and Manu, should, therefore, assert regarding any dharma with certainty. What the Rīṣis said of yore, about non-killing animals in sacrifices, that is then the best course. Rīṣis never perform any act of himsā in course of a sacrifice and many millions of them attained heaven by virtue of their penances. Taking all things into consideration, the great sages do not praise any act of himsā. The ascetic sages have gone to heaven by offering in sacrifices, roots, fruits, leaves, water and vessels that they collected by unchhavritti (gathering in handfuls). The absence of greed, attachment, the practice of celibacy, compassion on beings, doing good to others, tranquility of mind, Brahmacharya, cleanliness, abhorrence from anger, forgiving others, firmness are said to be the firm roots of the eternal dharma.—24-32.

Sacrifice consists of mantras and materials; and tapasyā consists in viewing all with equality. Sacrifices lead one to the Devas; asceticism leads one to Virāt Puruṣa (the cosmic soul). Renouncing the fruits of karma (works) leads one to Brahmapada (the state of Brahma). Having Vairāgyam (dispassion) enables one to be dissolved in Prakṛiti (the Universal Divine Mother). And the knowledge, i.e., realization of the glory of Brahma leads to Kaivalyam (absolute independence or the state of being Alone). These are the five-fold paths of beings.—33-34.

In days gone by there had been serious differences between the Devas and the Rīṣis at the time of Svâyambhuva Manu, on the subject of sacrificial rituals. Afterwards, when the Rīṣis saw that virtue was being forcibly set aside, they paid no heed to the words of the Vasus and returned to their hermitages—35-36.

When the Rīṣis went away, the Devas completed the sacrifice. I have also heard that many Brāhmanas and Kṣātriya kings became perfect by their tapasyā and went to the Heavens. The king Priyavrata, Uttanapāda, Dhruva, Medhātithi, Vasu, Sudhāmā, Virajā, Śankhapāda, Rājasa, Prāchīna varhi, Parjanya, Havirdhāna and others. The famous Rājaraṣis of high renown went to heaven by virtue of their asceticism. The glory of the Rājaraṣis is still renowned in the world; consequently, asceticism is superior to sacrifices. In days of yore, Brahma created the Universe by the power of His asceticism. But no such powers can be attained by sacrifice. So tapasyā is the underlying root in this Universe. In this way; the sacrifices were performed at the time of Svâyambhuva Manu and since then, they are in vogue during all the ages.—42.

*Here ends the one hundred and forty-third chapter on Manvantara, etc.*

## CHAPTER OXLIV.

Sâta said :—I shall now relate to you about Dvâpara age which dawns on the decline of Tretâ. In the beginning of Dvâpara, people attain siddhis as they do in the age of Tretâ, but when the age becomes perfectly settled, the siddhis of the Tretâyuga disappear. They beget greed, fortitude, trade and warlike tendencies, that are antagonistic to each other. They become doubtful of the true realities of things.—1-3.

The Varṇas become extinct and the actions become deteriorated, the vehicle of usage is spoilt; and vanity, anger, travelling, killing, false self-esteem, unforgiving and many other Râjasic qualities spring up. There is an increase of Rajo and Tamo guṇas. The sins that were unknown in Satyayuga crop up in Tretâ; they become strong in Dvâpara and people get troubled. Dharma wanes in Dvâpara and becomes extinct in Kaliyuga. The Vârṇa dharma and Âsrama dharmas get weakened and doubts are raised in the interpretations of the Śrutis and the Smritis. By the uncertainty of the purport of the Śrutis and the Smritis, the real intent of dharma becomes obscure which causes a difference in the opinions of men. People become divided on account of their diversity of views and a chaotic condition arises.—4-9.

Before, there was only one Veda, having four feet (parts). That got changed on and on, due to the short lives of the people, until at last in Dvâpara the one Veda was abridged and completely divided in four Vedas. The sons of Rîṣis, again, due to their respective faulty understandings explained them in various ways. They inserted Brâhmana portions within the Saṃhitâ portions of Rik, Yajur and Sâma Vedas. They even changed the Svaras or musical tones in the songs of the Vedas. They did not fully grasp the meanings, partly owing to their habits and faulty understandings and partly owing to many corruptions and interpolations in the Vedas, of the Brâhmana portions, of the Kalpa Sûtras, of the Bhâṣyas and of various other things. Some parts were correctly explained. It is in this Dvâparayuga that persons adopted various customs and rites and began to hold different opinions.—10-14.

At first, the Adhvaryu's work was one; afterwards, it was divided into two. Owing to distortions and twistings in the meanings, the Sâstras have been much transformed. Therefore, the Adhvaryu's works are performed in different ways. The Sâma and Atharva Vedas also were turned and twisted owing to the want of knowledge of the Munis and their want of confidence. Thus the state of things in the Dvâpara age was in a chaotic condition. And in the Kali age, the Vedas became extinct. Owing to the want of the proper knowledge of the Vedas, the various diseases and disorders and deaths, thereof, became visible. The people could not thwart them off by their minds, words and deeds; then, they became disgusted and disappointed.—18-19.

When they became disappointed, they sought means to get rid of their distress. As a consequence, they began to find faults with worldly things. Out of this fault finding, true knowledge arose. Of the wise Munis in the Svâyambhuva Manvantara, some turned out in the

Dvāparayuga as the opponents of the Vedas. Then Āyurveda (medicine), astronomy and the other limbs of the Vedas, political economy, logic, metaphysics, the ceremonies of the Kalpa Śāstras, the glosses, the Smṛitis, and various other Śāstras became filled with doubts. No effort was crowned with success, unless the whole body, mind and deed were set to work.—20-24.

In the Dvāpara age, people were generally in trouble and there was an increase in greed, ambition to trade and to possess worldly things, tendency to fight and inability to realize principles, the obscurity of the Vedas and the Śāstras, the destruction of the order of Varnāśrama and the increase of lust and anger; the people, at this time, lived up to a period of 2,000 years. When some time of Dvāpara was passed, then the Sandhyā set in, in which period the dregs of the people are left. Then the Sandhyāṃśa set in. After this comes Kaliyuga. At the end of Dvāpara and by the beginning of Kaliyuga, Kali became very strong—25-29.

During Kaliyuga, people indulge in himsa, theft, falsehood, deceit, vanity, etc., and delusion, hypocrisy, vanity overshadow the people. And dharma becomes very weak in Kaliyuga and people commit sin in mind, speech and actions. And works done with whole heart and body sometimes become successful and sometimes not. Quarrels, plague, fatal diseases, famines, drought and calamities appear. Testimonies and proofs have no certainty. There is no criterion left when the Kaliyuga settles down. Some die in the womb, some in childhood and some in youth and some in old age. People become by and by, poorer in vigour and lustre. They are wicked, full of anger, sinful, false and avaricious.—30-34.

Bad ambitions, bad education, bad dealings, bad earnings excite fear. The whole batch becomes greedy and untruthful. The Brāhmanas become demoralised. They have base ambitions. Their knowledge and learning are mostly defective. Their character is exceedingly low and by such ignoble conduct they prove very disastrous to the people. The people become saturated with jealousy, anger, vindictiveness, cowardice, greed, attachment. Lust increases during this age.—35-37.

The Brāhmanas do not read the Vedas nor do they perform sacrifices and the Kṣatriyas deteriorate with the Vaidyas and become well nigh extinct. Śūdras sleep with the Brāhmanas, sit with the Brāhmanas, eat and perform sacrifices with them and hold relations of mantrahood with them. Many Sudras will become kings and many heretics will be seen. There will arise various sects, Sannyāsīs wearing red coloured cloths, Kāpālīs and various others holding themselves followers of some Deva or other and there find fault with religions. Many with them profess to be Brāhmajñānis, because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also. In the Kaliyuga any body will study the Vedas; Śūdras will be experienced in the Vedas. So there will be many false religionists.—38-42.

The Śūdra kings will perform Aśvamedha sacrifices and the people serve their ends even by killing women, children and cows. They will cheat each other, kill each other to serve their ends. The country will become desolate by repeated calamities, short lives and

various kinds of diseases. Every one will be miserable and addicted to adharma. Owing to the dominance of vice and Tamoguṇa, people will freely commit the sin of abortion on account of which there will be a decline in the longivities and strength of the people. The people will live up to one hundred years at most. In spite of all the Vedas being in existence, it would become as if there were no Vedas and the practice of performing sacrifices would be stopped.—43-47.

This is about Kaliyuga; now hear about its Sandhyā and Sandhyāṃśa. In every age every three stages become void of siddhi, and during the Sandhyā period only one part of the usages of the age exist which becomes thus one part; in Sandhyāṃśa, one pāda of that of Sandhyā exists. In this way, in the final Sandhyāṃśa of the Kaliyuga, one governor amongst the irreligious subjects arises. 48-50.

King Pramati of the Bhṛigu family and Chāndramasa gotra was born at the end of Svâyambhuva Manu in the Sandhyāṃśa period, to inflict proper punishment on the sinners. That king travelled all over the earth for 30 years and collected arms and ammunitions, elephants, horses and chariots and marched with a vast army consisting of horses and elephants and accompanied by 100,000 Brāhmaṇa soldiers armed with various kinds of weapons, against the Mlecchas and destroyed them. After killing all the Śūdra kings he annihilated all the hypocrites. After destroying all the sinners and subduing the people living in the North, central regions, the mountaineers, the inhabitants in the East and West, the residents on the Vindhya, the Deccanis, the Dravidians, the Singhalese, the inhabitants of the Mleccha countries (Kābul and Kandhara), the Paradas, the Pahlavas, the Yavanas, the Śakas, the Tuṣāras, the Śvetas, the Pulindas, the Barbaras, the Khasas, the Lampakas, the Andhrakas, the Daradas, the Hālikas, he exterminated the Śūdras.—51-58.

King Pramati was born of Viṣṇu's part in Manu's family and was famous as Chāndramasa. He roamed about earth for twenty years and killed all the wicked men in his 32nd year. After annihilating the greater portion of the world with violence when only a few survivors, the propagators of the future race, remained, the king with all his army attained final bliss in Samādhi between the sacred rivers Ganges and the Yamunā.—54-63.

When, thus, in the Sandhyāṃśa period, all acts of violence ended all the wicked potentates were slain, only a few survived here and there who, overwhelmed with greed, began to plunder one another and caused great consternation to the people without a king. They all left their homes and household goods, and fled hither and thither to protect themselves. When the duties enjoined by the Śrutis and the Smritis came to an end, the people gave themselves up to lust and anger and became devoid of greatness, pleasure, love, and shame.—64-69.

After the disappearance of dharma the remainder of the people were plunged into deeper misfortunes. Men and women became short statured and began to lose their lives at the early age of 25. They were all overpowered with distress. They quitted their wives and sons and even

quitted their towns and went to mountains to find a shelter there. They built their houses near rivers, oceans, mountains and various other places. There was no rain and the people had to cover themselves with rags and deerskin. They left off karma, deprived of their possessions, and void of Varṇāśrama and thus became very greatly oppressed; at last very few people remained.—70-72.

Animals oppressed by hunger wandered far and wide and at last took their abodes close to the above men. The people also, being very hungry, became flesh eaters. They all began to eat flesh of deer, boar, bull, every thing whether allowed or not. They lived on all sorts of things without pausing to enquire under the influence of hunger whether it was worthy of being eaten or not. Those who lived close by rivers or oceans maintained their lives by taking fish. Thus by eating flesh and forbidden food, all the people became of one caste Varṇa. As there existed only one Varṇa in Satyayuga, similarly, all the people became of one caste at the end of Kaliyuga. In this way, the Divine century, i.e., 36,000 years of men passed away in course of which the hungry people devastated all the birds, fish, etc.—73-79.

After eating up all the birds and fish, etc., that were left during the period of Sandhyāṃśa, people began to eat roots and fruits (Kanda-mūla, etc.) They did not build their houses but covered themselves with barks of trees. They had no treasures and they slept on ground. They all perished in that plight and only a handful of them who survived, struggled on for a century. They got sufficient food and got nourished. The period of Kali's Sandhyāṃśa lasts like that for a Divine century. After this period, the men and women that were left began to produce many children. With the advent of these children, enters again the Satyayuga. All the previous people, the remnants of the Kali pass away. As the people reap the fruits of their actions in heaven and hell, similarly, the persons in Satyayuga enjoy happiness or suffer pain. Thus Kaliyuga disappears and Satyayuga steps in.—80-87.

The remaining people in Kaliyuga gradually begin to discriminate and they get dispassion (vairāgya). Thence, they realise their knowledge of self and they become religious. So Satyayuga comes in to fulfil that which is to be done in future. The people thus become happy and enjoy things with their equality of sight which they did not enjoy in the past Kali nor which they would enjoy in the future Tretā. Thus I bow down to Svāyambhuva and I have narrated to you in detail all the characteristics of the several yugas in due order.—88-91.

When the Satyayuga comes in, its people are procreated by those who remained at the end of Kaliyuga. The good and perfect persons that remained unnoticed amongst the Brāhmaṇas, Kṣatriyas, Vaiśyas and Sādras, they and the Saptarṣis now give instructions in dharma to the new people. In that way, the doctrines of the Rṣis based on Śruti and Smṛiti are propagated. They promulgated Varṇāśrama Dharma and other rituals on the lines of Śruti and Smṛiti. The Saptarṣis hold the dharma of the Śruti and Smṛiti. For promulgating dharma, the Saptarṣis are ever ready in every Satyayuga. These Rṣis are now existing for the period of one Manvantara. As the roots of plants and

trees vigorously germinate after being consumed by fire, similarly, there is a growth in the generation of people at the commencement of the Satya age. In this way, generations of the ages go on for ever. The ideas appear and disappear. Comforts, life, power, beauty, dharma, Artha and Kāma lose one-fourth their quantity in every Yuga.—92-100.

O Dvijas! I have told you about the sandhis which pertain to the yugas only. One Manvantara is seventy-one times these four yugas. The four yugas make one cycle, and each yuga in every cycle is of one and the same nature. So the fourteen Manvantaras revolve.—101-104.

In all the yugas, the Asuras, evil-spirits, demons, Yakṣas, the Piśāchas and the Itākṣasas and various others are born. All these persons are endowed with characteristics in accordance with what they had in previous yugas. As the characteristics of yugas change, so the characteristics of the several Manvantaras change. These worlds of the jīvas are always liable to change; they do not remain constant even for a moment. Thus I have described to you the characteristics and changes of the yugas. I will tell you about Manvantaras at the time when I deal with Kalpas.—105-108.

*Here ends the one hundred and forty-fourth chapter on the several yugas.*

## CHAPTER OXLV.

Sūta said :—I shall now relate to you at full length about the past and the future Manus numbering fourteen, that flourished one after the other, during each Kalpa. During the respective sway of the fourteen Manus, the world with its creation of men, lower animals, birds, trees, their preservation and destruction, remains in conformity to the times of the Yuga. The ages of the beings forming part of the creation, are, also, in co-ordination with the defined characteristic of that Yuga. In the fourteen Manvantaras, some lived up to one Yuga, whereas, others lived only for a very short time. Taking the unsettled state of things during the iron age, the maximum age of men has been laid down to a period of hundred years.—1-5.

During Satyayuga, the Devas, the demons, the men, the Yakṣas and the Gandharvas were all symmetrical in their height and girth. The eight varieties of Demigods are 96 fingers in height. The other eight Devayonis are nine fingers high. This is the natural measurement of them. The Devas and the Asuras are 49 fingers in height (or seven fingers (?))—6-9.

During the Sandhya of this Yuga the man's measure is eighty-four fingers (the fingers being those of the men of Kaliyuga) and he who is 9 tāls in height from head to feet with his hands reaching his knees is adorable even by the Devas. The cows, the elephants, the buffaloes and the immovable beings like the trees, etc., all undergo variations in their respective stature during the different yugas. The animals, such as oxen etc., measure 76 fingers right up to the hump.—10-12.

*Note.*—*ṣṣu* = A particular measure of height.



The elephant measures 800 fingers in height and the maximum height of trees is said to be 1130 fingers. The Divine and the human forms are both alike; as they are born of one parentage. The former is endowed with more intellect. The human forms are not so endowed with Buddhi or intellect. The Divine and the human bhāvas are, thus, both similar and dissimilar. Birds, animals, things, movable and immovable (ideas) are all built in the same way. Cows, goats, horses, elephants, birds, deer, these are all for work and are fit in every way for sacrificial purposes. The animals are for the use of the Devas. All things, movable, and immovable, are created as regards their form and measure, after the several Devas; they become all the more gratified when they get all these beautiful things—13-19.

Now something will be said about good men and Sādhus. The Brāhmanas and the Vedas are considered as the Paśu mātis or animal forms of the Devas. Brahma resides within their hearts; hence, these are Sat or good. The Brāhmanas, the Kṣatriyas and the Vaiśyas, all of them direct their actions in accordance with the Śrutis and the Smṛitis and are busy in ordinary or in special functions.—20-21.

The dharma of the people devoted to Varnāśrama in accordance with the Śrutis and Smṛitis and leading to Heaven is named jñāna dharma. The Brahmachāri given to good conduct and Āchāra and to do good to the preceptor (guru) performs divine functions; hence, the householder is known as "Sādhu." Those ascetics who reside in the forest and are in the third order of religious life are known also as Sādhus.—22-24.

One, who restrains his passions and practises Yoga, is known as Yati. By dharma is meant practical work and feeling. The Lord Bhagavān has denominated the good and bad actions both as Dharma. But the Devas, Rishis, and men, freely support their views and say "This is not dharma." Dharma is derived from a root which means to hold up and also connotes greatness. The Āchāryas advise on that dharma which leads to one's Iṣṭa (desired object). They do not advise adharma which leads one to evils. Those, who are hoary, free from avarice, self-restrained, not haughty, endowed with Divine knowledge, having a clear conscience and humility and following the path of virtue every day, are known as Āchāryas. Such Brāhmanas versed in the doctrines of dharma, Śrauta and Smṛta, have enunciated the path of virtue.—25-30.

Śruti enjoins that a man should marry, perform Agnihotra and other sacrifices in company of his consort, and the Smṛiti says that a man should practise Yajna and observe the rules of varṇa and śrama.—31.

After hearing from the learned, Āchāryas have said that the three Vedas, viz. Rik, Yajur and Sāma are the part and parcel of Brahma.—32.

What the Saptarishis heard from the Rishis of the preceding Kalpa, that they narrated in the next Kalpa. Therefore, it is called Śruti. Manu remembered Rik, Yajur, Sāma, the Aṅgas of the Vedas, Śrutis, practised in the preceding Kalpa and then said those things. Hence, the Śāstra of Manu is called Smṛiti Śāstra. Smṛta dharma is that which enunciates Manu's



dharma of the Smṛitis ; laying down varṇa and ādharma on the retrospective bodies of the past Manvantara for the guidance of the coming one.—33.

In this way, the two kinds of dharmas are called the Śiṣṭāchāra. The expression Śiṣṭa is made of the root *śviṣ* and suffix *kta*. Those who remained in the preceding Manvantara, Manu, the propagator of the race and the Saptarṣis are called the Śiṣṭas. The pious men during the Manvantaras and the Saptarṣis along with Manu are said to be the promoters of the universe. These persons, i.e., Śiṣṭas establish dharma, which changes in Yuga after Yuga, by giving out the Vedas, message, livelihood, the criminal procedure code and Varṇāśramāchāra. At the end of a Manvantara the Śiṣṭa puruṣas establish the Vedikdharmas by means of Varṇāśrama and authority. Thus coming down from Śiṣṭas to Śiṣṭas. This is the eternal Śiṣṭāchāra.—34-37.

These are the eight characteristics of the Śiṣṭas, viz, (1) Charity, (2) truthfulness, (3) asceticism, (4) learning, (5) sacrifice, (6) worship, (7) Dama or self-restraint, (8) want of greed. In all the Manvantaras these Śiṣṭa Manus and Saptarṣis practise the above-mentioned eight characteristics of dharma ; hence, they are called Śiṣṭāchāras. Śrauta is derived from hearing ; and Smārta from remembering.—38-40.

Śrauta dharma is that which contains the Vedic mantras and the sacrificial rituals. The one dealing with the Varṇāśramas is the Smārta dharma. Now the different parts of the dharma will be defined.—41

One who explains the dharma just as he knows and feels about it on being questioned is said to possess the fundamental attribute of truthfulness. The Brahmachārya, Japam, silence and fast, these very hard practices are called tapasyā or penances. Yajña is the bringing together of wealth, animals, sacrificial offering, Rik, Sāma and Yajuh Vedas, and the sacrificial presents. Dealing with others as if with one's own self, always for the well being of all with gladness of heart is termed *dayā* or kindness and is the best of all acts.—42-45.

One who does not feel upset and show wrath by mind, speech or demeanour, even on being provoked by others is really the ideal forgiver. This state is called *Titikṣā* or forgiveness. The servant who, does not misappropriate his charge left to his care by his master, sets an example of the absence of greed. Non-acceptance of others' things is *alobha*. One who does not feel inclined to indulge in sexual pleasures by body, mind, and deed and practises Brahmacharya shows signs of *śama*. One whose passions are not brought into play either for his own sake or for the sake of others shows signs of *dama* or self-restraint. One who does not get perturbed by five objects of senses and eight kinds of amorousness is known as the great subduer of self. One who gives away in charity to the deserving what is prized by him after storing it in a righteous way sets the example of an ideal charity. The best dharma is the one which is prescribed by the Śruti and the Smṛiti and approved of Śiṣṭa (pious) persons. Indifference to the good and evil

and the non-attachment to object is *virakta* or dispassionateness. The renouncement of *krita* and *akrita* karmas or acts done or not done is *Sannyāsa*; abandonment of ideas of cleverness or non-cleverness is termed *Nyāsa*. When he knows all the *Tattvas* from *Avyakta* (unmanifested) down to particulars, the animate and inanimate objects, he is called *Jñāni* or wise. These are the characteristics of *dharma* which were first enunciated by the learned *Riṣis* during the *Svâyambhuva* *Manvantara*.—46-56.

Now something will be said about the *Manvantara*, *Châturhotra* and the ways of the four *varṇās*. During each *Manvantara*, fresh *Śrūtis* occur, but the *Rik*, *Yajuh*, and *Sāma* *Vedas*, rules, *Devatas*, *Stotras* (hymns), *Homas*, etc., remain the same as in the preceding *Manvantara*. *Vidhistotra* and *Agnihotra* remain as before. *Dravyastotra*, *Guṇastotra*, *Karmastotra*, and *Kulastotra*\* originate from the *Vedas* during every *Manvantara*. From these the *Brahmastotra*, i.e., the four *Vedas*, *Rik*, *Yajuh*, *Sāma* and *Atharvaṇa*, spring the fourfold mantras (formulae) as described in the four ways.—57-61.

The mantras of the preceding *Manvantaras* flashed in the hearts of the *Riṣis* who performed very hard *tapasyās*. Being roused by the feelings of fear, trouble, *moha* (delusion), grief, discontent, when the *Riṣis* began to practise *tapasyā* with great effort and enthusiasm, the mantras came of themselves to them for their deliverance.—62-63.

I shall describe to you the characteristics of the *Riṣis*. The *Riṣis*, past and future, are of five kinds. Now, hear about the *Riṣis* and the *Ārṣas*. When the Universal Dissolution takes place, when *Prakṛiti*'s three qualities (*gunas*) are in a state of equilibrium, the division of the *Vedas* does not exist. All are in an undefined state of darkness (*Tama*). At that time the springing up of the animate objects unconsciously and of the embodied souls consciously, are both termed *Ārṣa*. This is like fish and water; both exist like the container and the thing contained. The universe made up of qualities springs up, presided by consciousness. It flows on as cause and effect. It is *kāla* (time) that brings about the differentiation of the Prime Cause, the *Mahat*. Senses and objects of senses are denominated as *arthas*.—64-69.

From *mahat* evolves *ahamkāra* (egoism); from *ahamkāra* evolve the five subtle elements, the *Tanmātrās*; from the *Tanmātrās* come the five gross elements. These five gross elements, make up these varied forms by their permutations and combinations. Just as many trees are seen all at once by a torch, so by *kāla*, all these souls are all at once manifested. When these *Kṣetrajña Jīvas* (souls) involve into the unmanifested state, they appear like fireflies in darkness. That high-souled *Kṣetrajñi* is shining in this world, assuming bodies and again it exists on the other side of the intense darkness. That state on the other side of darkness is the goal of *tapasyā*.—70-74.

\* *Ṛgveda*=Code of rituals. *Yajurveda*=Code of materials. *Sāmaveda*=Code of politics.

*Atharvaveda*=Code of business. *Ugveda*=Code of domestic usages.

*Śruti*=Code relating to the knowledge of *Brahma*. The *Śruti*.

*Yajñ*=A sacrifice conducted by four priests.

When at the time of creation, he begins to grow, His fourfold powers Jñāna (knowledge), Vairāgyam (renunciation), Superhuman powers, and Dharma are manifested. These powers are natural for Him; they are not newly invented. His body is all consciousness. Because, He resides in the heart of every Jīva, He is called Puruṣa; and because, He knows all the Kṣettras (fields), He is called Kṣettrajña. Because, He creates this world through dharma, i.e., His nature, He is called dhārmika. The unmanifested conscious Kṣettrajña does not become manifest by means of Buddhi. He, without any object in view, enters within the Kṣettras (Prakṛiti) and seeing this old unconscious Kṣettra, thinks "all this is to be enjoyed by Me" and becomes thus endowed with consciousness.—75-80.

The √ Rīṣi denotes Hipsā and movement. He who has acquired Brahmajñāna, truthfulness, learning, tapasyā, and the knowledge of the Śāstras is a Rīṣi. When this Rīṣi goes back and dissolves in the Highest Unmanifested by Buddhi yoga, he is called Paramarṣhi, the great Rīṣi.—81-82.

The √ Rīṣi denotes movement, and signifies the ultimate place of rest of all the Jīvas. It signifies, also, that the Rīṣi has come (is born) of his own will. The mind-born sons of Brahmā were born of Īśvara Himself. They took the path of Nirriti (renunciation of action) and took refuge of the mahat (i.e., dissolved themselves in the Universal Cause).—83-84

The word Rīṣi means supreme excellence. The sons of Īśvara, both born from His mind and those begotten by Him, took refuge of that great mahat; hence, they were called Paramarṣis. And as the mahat tattva comes after, it is also termed Rīṣi and those who are born of it are also termed Rīṣis. The sons of Rīṣis are also called Rīṣis. They are born from sexual union. They also took refuge of the Mahat; hence, they are called Rīṣikas. The sons of Rīṣikas are called Rīṣi-putrakas. Those, who hearing from others realise mahat tattva, are known as Śrutarṣis. The Rīṣis are of five kinds—Avyakta-ātmā, Mahātmā, Ahankāra-ātmā, Bhūta-ātmā and Indriya-ātmā. These different names are due to the differences in the natures of their knowledge.—85-89.

Note.—*वृत्तिवर्षिः* = Vedic sages. *अव्यक्तकाम* = Unmanifested self. *सूक्ष्म* = Subtle self. *प्रथम* = Primary self. *परम* = Supreme spirit. *इतिवत्* = Self-consciousness. *वृत्त* = Elemental self. *वृत्तवत्* = Organic self.

Bṛigu, Marīchi, Attri, Angirā, Pulaha, Kratu, Manu, Dakṣa, Vasīṣṭha, Pulastya, are the ten mind-born sons of Brahmā, powerful like Īśvara. They are styled Parama-Rīṣis on account of Their being Rīṣis ever since their coming into existence and their recognising the mahat as the Supreme Excellence (Param). They are the sons of Īśvara.—90-91.

Now hear about Their sons who are also Rīṣis. They are :—Śukrāchārya, Brihaspati, Kaśyapa, Chyavana, Utathya, Vāmadeva, Agastya, Viśvāmitra, Kardama, Bālakhilya, Viśravā, Śaktivardhana who are Rīṣis by virtue of asceticism. Now hear of their sons begotten from women.—92-94.

They are :—Vasara, Nagnahū, the spirited Bharadvāja, Dirghatamā,

Vṛihadvakeśa, Śaradvāna, Vājīśravā, Suchinta, Śāva, Parāśara, Śringi, Saṅkhaśāda, the king Vaiśravaṇa and they attained Rishihood by virtue of truthfulness. This is the progeny of Śāvara and Rīṣis. Now hear about the mantra-kṛita Rīṣis. They are :—Bṛiḡu, Kāśyapa, Prāchetaś, Dadhi-  
chi, Ūrva, Jāmadagni, Vedaḥ, Śārasvata, Ārṣṭ Śeṇa, Chyavana, Vṛitahavya, Vedhāsa, Vaiṇya, Prithu, Divodāsa, Brahmavān Gṛitsa and Śaunaka. They are 19 in number and of the family of Bṛiḡu.—95-100.

Now, listen to the chief ones of the family of Āngirasa. They are :—  
Aṅgirā, Trita, Bharadvāja, Lakṣmaṇa, Kṛitavāk, Garga, Smṛiti, Saṅkriti, Guruvita, Māndhātā, Ambarīṣa, Yuvanāśa, Purukutsa, Svaśrava, Sadasya-  
vān, Ajamiḡha, Aśvabhārya, Utkala, Kavi, Prīśadaśva, Virūpa, Kāvya, Mudgala, Utathya, Śaradvāna, Bājīśravā, Apasyauṣa, Suchitti, Vāmadeva, Rīṣija, Vṛihachukla, Dīrghatama and Kakṣivāna. These are 33 in number, and are the Mantrakṛita Rīṣis.—101-105.

The Rīṣis of the Kāśyapa family are :—Kāśyapa, Sahavatsāra, Naidhruva, Nitya, Asita and Devala. These six are Brahmavādi Munis. Attri, Ardhasvana, Śāvāsya, Gaviṣṭhira, Karṇaka, and Pūrvatithi, are the six Mantrakṛita Rīṣis. Vāsiṣṭha, Śakti, Parāśara, Indra Pratima, Bharada-  
vasū, Mitrāvaruṇa and Kundina, these seven belong to the Vāsiṣṭha clan and are Maharīṣis. Viśvāmītra, the son of Gādhi, Devarāta, Bala, Madhu-  
chhandā, Aghamarṣana, Aṣṭaka, Lohita, Bhṛitakīla, Ambudhi, Devaśravā, Devarāta, Purāna, Dhananjaya, Śīsira, Mahātejā and Śālamkāyana, these thirteen\* belong to the Kausika clan. Agastya, Dṛiḡhadyumna, Indrabāhu are the three Rīṣis of the Agastya clan devoted to Brahmā. They are very illustrious. Vāivasvata Manu and king Ailā of the Puru-  
vā dynasty are said to be the great framers of the Mantras. Bhaṇḍaka, Vāsūśeva, Saṅkila are the chiefs of the Vaiśya clan and are the great Mantrakṛits. In this way these 92 beings have been said to be Mantra-  
kṛitas or founders of the mantras. They have revealed various mantras. These are the sons of Rīṣikas and are known as Śruta-Rīṣis.—106-118.

*Here ends the one hundred and forty-fifth chapter on the  
Manvantaras and Kalpas.*

## CHAPTER CXLVI.

The Rīṣis said :—Tell us, O Sūta! the history of the destruction of Tārkāśura as narrated by the Bhagavān Matsya. Pray, also tell us in what period it happened. Our ears, in spite of drawing in the nectar of the sweet narrations emanating from your mouth so constantly, do not feel sufficiently gratified. O, Sage! do gratify us by acceding to our request—1-2.

Sūta said :—Manu, the son of Sun first asked the God Matsya about the birth of Svāmikārtika in the thicket of white grass or reeds.—3-4.

\*These are sixteen and not thirteen. Translator.

In reply, Bhagavāna Matsya said that in ancient times there was a demon by the name of Vajrāṅga whose son was the highly powerful Tārakāsura. That valiant Tārakāsura drove away all the Devas from their respective dwellings who, instilled with consternation, went to seek the shelter of Brahmā. Brahmā, on seeing those terror-stricken Devas said :—  
 “Devas! cast off your fears. Swāmikārtika, the son of Śiva, born of the daughter of the Himālaya, will destroy the Dānava.” Sometime after, Śiva, on seeing Pārvatī, dropped his semen-virile for some reason in the mouth of Fire which gave satisfaction to the Devas. Afterwards, the semen-virile came out undigested from the stomach of the Devas and fell into the celestial river whence it was carried to a thicket of reeds. Out of which was brought forth Swāmikārtika shining like the sun. That seven days’ old baby killed Tārakāsura.—5-11.

On hearing that, the sages cried out :—“O, Sūta! this is highly interesting. Pray, relate it to us in detail. From whose parts was Vajrāṅga born who begot the most valiant Tārakāsura? How was the latter killed? Pray, also tell us at full length about the birth of the hero Swāmikārtikeya.—12-14.

Sūta said :—Dakṣa Prajāpati was the mind-born son of Brahmā. He afterwards begot sixty daughters from his wife Vairiṇī, out of whom he gave ten to Dharma, thirteen to Kaśyapa, twenty-seven to the Moon, four to Ārīṣṭanemi, two to the sons of Vāhuka, two to the sage Angirā and two to the learned Kriśāśva.—15-17.

Aditi, Diti, Danu, Viśvā, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavasā, Irā, Kadru and Muni; these thirteen were born of the consorts of Kaśyapa who were the mothers of the three worlds and the cows. Through them all things, moving and non-moving, various Jīvas and embodied beings were born.—18-20.

The Devas, Indra, Upendra, etc., were born of Aditi and Diti gave birth to the demons Hiranyakaśyapa, etc. Danu begot the Dānavas, Surabhi the cows, Vinatā produced Garuḍa and other birds *e.g.*, peacocks, etc. Kadru brought forth serpents like Śeṣa, etc., besides these other lower animals were given birth to by them. The demon Hiranyakaśyapa ruled the Universe after conquering the three worlds along with Indra, the Lord of the Devas. Viṣṇu, then, in time, killed the demon Hiranyakaśyapa and the remaining Dānavas were destroyed by Indra. When all the sons of Diti were destroyed, she felt grieved and sought from her Lord Kaśyapa the boon of begetting a most powerful son who would annihilate Indra in battle; which Kaśyapa granted on condition of her following certain prescribed rules with a pure mind for a thousand years; hearing which Diti regulated her life accordingly.—21-27.

Indra began to serve Diti vigilantly on her observing such severe austerities. When only 10 years remained to complete the (1,000 years) period of her austerities, Diti was pleased and said to Indra :—“Son! I have well nigh completed the term of my vow; you will have a brother in conjunction with whom you may enjoy the riches of the universe undisturbed

and reign over the three worlds." Saying this, Diti went to sleep and her long tresses of hair fell on her legs. As ill-luck would have it, Diti went over to sleep and Indra taking advantage of that loop-hole, entered into her embryo. He divided the womb into seven parts by his bolt. Afterwards out of rage he divided each part into seven. Diti awoke and said angrily :—" Indra ! do not destroy my progeny."—28-34.

Hearing those words, Indra came out of the embryo and stood with folded hands before his mother, shivering with fear. He said :—" You went to sleep in course of the day with your hair unkempt. I have, therefore, divided your womb into 49 parts. I shall allot them places in the Heavens coveted by the Devas even."—35-37.

Hearing that, Diti said :—" Be it so " and afterwards went to her Lord and said :—" Prajāpati ! Grant me a powerful son who may have access to Heaven, may conquer Indra and be invulnerable to the Devas' weapons."—38-39.

The sage said to his grieved consort that she would beget such a progeny after practising penances for ten thousand years. " You will beget Vajrāṅga whose body will be as massive as thunderbolt and iron, so no weapons would baffle him."—40-41.

Diti, after being thus blessed, repaired to the forest where she practised severe austerities for ten thousand years. At the close of her period of austerities, she begot a son who was of wonderful deeds, unconquerable and invulnerable even by the thunderbolt. He became thoroughly conversant in all the Śāstras as soon as he was born and devoutly said to his mother :—" mother ! direct me what I should do for you."—42-44.

Diti rejoicingly said :—" Son ! Indra has killed several of my sons, you should go and take revenge and kill Indra." That valiant demon on hearing those words said " very well " and soon proceeded to Heaven. Going there that invulnerable demon tied Indra by his infallible noose weapon (Pāśāstra) and brought him before his mother as a lion carries away a small deer. At that time Brahmā and the great sage Kaśyapa went where the mother and the son were sitting fearlessly.—45-48

On seeing the Daitya both Brahmā and Kaśyapa spoke :—" Son ! release this Indra. What have you to do with him ? Disgrace is worse than death for an honourable man. He will get his release through our intervention which will be like his death. O Son ! one, who gets his release through the intervention of others, bears on his head a crushing load. Although alive, he is really dead on account of his being conquered. The enemy ceases to be so, the moment he comes under the shelter of a magnanimous man."—49-52.

Hearing such words the demon Vajrāṅga humbly said : I have nothing to do with Indra. I have only followed the injunctions of my mother. O Deva ! you are the Lord of the Devas and the Asuras and you are my grand father, I shall, therefore, abide by your commands. I hereby release this Indra. O, Deva ! let my mind be eager to practise austerities which be gracious enough to let me pursue unmolested. Lord ! let there be happiness unto me through your grace." After making this speech he became silent.—53-55.

Brahmā said :—" Son ! following our advice you have practised rigid austerities and your heart is purified and you have reaped the fruits of your truth." Saying so, Brahmā created a damsel with beautiful eyes and gave her to him for his wife. She was named Vārāṅgī by Brahmā and afterwards the latter returned to His abode. Vajrāṅga went with his wife to practise penances. That valiant Daitya practised penances for a thousand years with his hands uplifted. For another 1000 years, he practised penances with his head cast downwards ; for another 1000 years, he warned himself with the fire burning all round him and observing complete fast. For another 1000 years, he practised penances sitting in water and at the same time his wife seating herself on the bank of that lake also practised austerities by observing the vow of silence. She did not take any food and became deeply merged in tapasyā. In the course of her austerities Indra appeared in the form of a very big monkey and terrified her.—56-63.

He began to make a noise by beating pitchers and broke down cucumber gourds and jars, etc., and afterwards began to terrify her in the form of a sheep and caused disturbances in the hermitage. Later on, he coiled round her legs in the form of a serpent and dragged her away to a great distance and made her go about at several places all over the world. The powerful lady was strong with her tapasyā, so Indra could not kill her. Indra next assumed the form of a jackal (or a frog) and began to pollute her Āsram. Indra, then, assumed the form of a cloud and drenched the monastery with rain and when Indra did not cease to cause her annoyance, the consort of the Daitya Vajrāṅga thinking it to be the mischief of the mountain she made up her mind to curse him (the mountain) when the latter appeared before her, in human form, and said fearfully :—64-69.

" Vārāṅgī ! I am not wicked. I am worthy of being adored by everybody. It is Indra who out of wrath is trying to terrify you and bring you under various delusions."—70.

At this time, the period of thousand years was complete ; Brahmā being pleased with their austerities appeared before them on the banks of the lake and said to Vajrāṅga : " O, son of Diti ! get up from the water ; I shall grant you everything." Hearing those words, that Daitya ascetic got up from the water and with folded hands said to Brahmā, the Father of the Universe :—71-73.

" Father ! free me from the Āsuric tendencies ; and grant me eternal region. Let me always practise austerities and let my body be sustained." Hearing which Brahmā said : " It will be so " and then He returned to His abode. Afterwards Vajrāṅga also finished his course of austerities. He felt hungry and went to his monastery with the intention of taking some food ; but he did not see his wife ; he entered into the thick hill forest and came across his wife who was crying in a very distressed condition. He consoled her and addressed her thus : " O Dear ! who has injured you ? He will soon go to the region of Death. What desire of thine shall I fulfil, tell me instantly without reserve :—74-77.

*Here ends the one hundred and forty-sixth chapter on the narrative of the Daitya Vajrāṅga.*

## CHAPTER OXLVII.

Vārāṅgi said :—"The terrible Indra has caused me consternation. He has beaten me and subjected me to great privations and feeling myself unequal to bear them, I have now wished to put an end to my life. Lord ! now grant me a son who may drive away all my sufferings."—1-2.

Hearing all that, the Daitya was surcharged with wrath and his eyes became bloodshot with anger. In spite of his being able to take vengeance on Indra, he, however, decided to practise austerities when Brahmā appeared before him, knowing his fierce intentions and addressed him with the following sweet words.—3-5.

Brahmā said :—"Son ! what makes you resume your rigid austerities again ? Why do you not take your food ? Tell me plainly. The benefits derived from a thousand years' fast have already accrued to you by forsaking the victuals that are at your disposal. The renunciation of achieved objects is greater than the abandonment of things unachieved."—6-8.

Hearing such words of Brahmā the Daitya after pondering, addressed him with folded hands.—9.

Vajrāṅga said :—"Leaving my Samādhi at your behests I got up and found my wife beneath a tree standing horrified and crying in a very distressed condition. I questioned her the cause of her grief and asked her to let me know what she wanted. In reply she spoke out with great fear and altering accents that she was horrified by the cruel Indra who also beat her and subjected her to great troubles as one would do unto a helpless woman without a lord. She also added that not being able to bear her sufferings she would give up her life unless blessed with a son who might drive away all her sufferings. In order to fulfil her desires I am determined to practise further penances so that we be blessed with a son who would conquer the Devas."—10-15.

The four mouthed Brahmā hearing those words of Vajrāṅga spoke out cheerfully :— 16.

Brahmā said :—"Son ! consider the fruit of your intended austerities as accomplished. You need not undertake to practise any more rigid penances. You will be blessed with a most valiant son named Tārakāsura." The hair on the head of the Deva women will always remain untied.—17.

The lord of Vārāṅgi hearing the benediction of Brahmā cheerfully returned to his consort after saluting Him. They then both joyfully returned to their hermitage.—18-19.

Afterwards Vārāṅgi bore the child through the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child ; at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthy sages recited their iṣṭa mantras, snakes and the deer, and other ferocious animals began to hiss and howl. The Sun and the Moon lost their lustre and all the quarters were enveloped in smoky shadows. On the birth of that valiant Asura all other Asuras and their wives repaired there with great glee. Asura women began to dance and



sing with joy and there were great rejoicings and festivities in their houses.—20-25.

Indra and other Devas were sorrow-stricken, and passed their time with a grievous heart and Bārāṅgt felt rejoiced to see her newborn babe. At that moment she did not consider it a difficult feat to conquer Indra. Tārakāsura proved himself to be most valiant from the moment of his birth. Afterwards, the Asuras Kujambhā and Mahiṣāsura who were so powerful as could uplift the world, annointed Tārakāsura and acknowledged him as their suzerain. Sages ! Tārakāsura after being thus annointed addressed the valiant demons.—26-29.

*Here ends the one hundred and forty-seventh chapter  
on the birth of Tārakāsura.*

## CHAPTER CXLVIII.

Tārakāsura said :—" Hearken, O, valiant Asuras ! every one should direct his intelligence to his well being. Dānavas ! all the Devas are the annihilators of our race. They are our ancient enemies. Our family religion is, therefore, to establish firmly our eternal enmity with them. Today we shall certainly make a move to check the advance of the Devas and conquer them by the strength of our arms. But I do not consider it proper to fight with the Devas without practising austerities, I shall, therefore, first practise severe austerities ; then we will conquer the Devas and enjoy the three worlds. When one's plans are settled, his welfare is certain. He who is unsettled, cannot keep the changeful Goddess of Fortune under control." Hearing such words of Tārakāsura all the Dānavas cried out "Sādhu, Sādhu (excellent, excellent)." Afterwards Tārakāsura repaired to the northern cave of the Pāriyātra mountain.—1-7.

That demon Lord on reaching the cavern blossoming with flowers of all the seasons, teeming with various kinds of herbs and ores, having several caves in the vicinity, adorned with various kinds of trees and birds, full of pools and waterfalls, began to practise his severe austerities, by observation of fasts, lighting fire all round him, and living on leaves and water. He went on like that for centuries.—8-11.

Afterwards, he began to offer to the fire  $1\frac{1}{2}$  tolās of his flesh by slicing it from his body. When no flesh was left on him, he looked an image of asceticism. At that time all the beings seemed to be burnt by his fire. All the Devas shivered at his asceticism and Brahmā on being pleased, appeared before him from heaven to grant him a boon. Standing at the mouth of the cavern in the mountain, He addressed the demon with the following sweet speech.—12-15.

Brahma said :—" Son ! now your penances are over, nothing further is left for you to accomplish. Ask for a boon what thou desirest."—16.

Hearing those words of the Lord Brahma, Tārakāsura saluted the Great Lord, and with his hands, joined together, said as follows.—17.

Tāraka said :—" Lord ! you know what is in the mind of everyone. Every one wishes to conquer his enemy in revenge. Natural enmity exists

between the Devas and ourselves. For the former have driven away the latter from everywhere and well nigh annihilated them ; I, therefore, long to be able to be the sole deliverer of the Asuras through your grace. That I should not die at anybody's hands and by any kind of arms is the desire that is uppermost in my mind. I do not want any other thing. O, Lord of Devas ! grant this boon to me."—17-21.

Hearing those words of Tārakāsura, Brahmā said :—" O Great Daitya ! no living thing can escape death, so you might seek your death from some one whom you do not fear."—22.

Then that Asura thought a while and becoming haughty said :—" Let me die then from the hands of a babe of seven days old " Granting him the boon Brahmā went to heaven and the demon returned to his abode.—23-24.

When Tārakā returned after completing his penance, the other Daityas came and surrounded him. It seemed as if the Devas had surrounded Indra. When Tārakāsura began to rule ; the seasons, by his terror, seemed to be endowed with their qualities and became incarnate before him ; the Lokapālas acknowledged his sovereignty, and became his servants ; lustre, beauty, intelligence, wealth and authority all began to serve openly the Dānava lord and fixed their abode in him. The nymphs incessantly began to wave chowries over the head of the sovereign, seated on his throne with scent rubbed on his body, head decorated with a lofty crown and arms adorned with armlets. The Sun and the Moon served the purpose of lamps, wind that of fans and Dharmrāja acted as his foremost herald in all his actions. Having thus reigned for many years, Tārakāsura haughtily said to his ministers :—26-31.

Tāraka said :—" What is the use of this empire without reaching heaven. I have no peace without waging war with the Devas. Even now do the Devas enjoy the sacrificial offerings in heaven and Viṣṇu is not leaving Lakṣmi. He is sitting fearlessly ! The lotus-eyed consorts of the Devas are enjoying the company of Their Deva lords in the celestial pleasure nooks ! Even now they are enjoying by drinking wine and playing in play-rooms. Even now the lotuses are seen in their hands. He who, being born a man, does not show his strength in this world, is useless. It is better for such a man not to be born at all. One who does not fulfil the desires of his parents, does not drive away the troubles of his kinsmen, or does not earn fame, is, indeed, like a dead man inspite of his being alive. Consequently, I shall presently wage war and fight with the Devas to acquire the treasures of the three worlds. Make a chariot of eight wheels ready for me, and O, unconquerable Daityas ! let the powerful Daityas join my army to give me support. Prepare my banner of golden cloth and make my umbrella with hangings of pearls."—32-37.

Hearing these words of Tārakāsura, the Dānava named, Grassana who was commander of the Daitya rāja carried out the orders of his lord. He mobilised instantly all the forces of the Daityas by beating his drum. Afterwards wherever Tārakāsura made his appearance seated in his magnificent chariot of eight wheels, drawn by a thousand horses, draped in white and extending in 4 yojanas, there were various kinds of songs and ceremonies ; and it was provided with various amusement courts.

The chariot of the Daitya king was as majestic as the vimāna of Indra. It was followed by an army of 10 crores of chief Daitya warriors who were very valiant.—38-41.

The army was under the command of the following ten chief Daityas viz., Jambha, Kujambha, Mahiṣa, Kunjara, Megha, Kālanemi, Mathana, Jambhaka, Nimi and Sumbha. Besides them there were other valiant Daityas to work as their lieutenants. Thus the huge army moved on. Besides these, hundreds of other ferocious and violent chiefs of the Dānavas looking like mountains marched with the forces. The ferocious demons were armed with various kinds of weapons; and they were very skilful in using them—42-44.

The golden banner of Tārakāsura was highly awe inspiring; that of Grasana bore the symbol of alligator and fish, that of Jambha was made of iron faced Piśācha; the symbols of an ass with a moving tail was on the banner of Kujambha, and then was a lofty iron crow in the banner of Sumbha. Similarly there were various kinds of symbols on the banner of other Daityas. A hundred swift running tigers adorned with golden garlands, were yoked to the chariot of Grasana; Jambha also occupied a similar invincible chariot carried by a hundred lions. Many asses were yoked to the chariot of Kujambha; camels to that of Mahiṣāsura and horses in the chariot of Kunjara (Gajāśura).—45-51.

The chariot of Megha was drawn by many terrible rhinoceroses, that of Kālanemi by innumerable elephants and that of Nimi, by many mountain-like mad elephants. The Daityas ascended their respective chariots. The elephants were emitting juices from their temples four-teethed, one hundred hands in measurement, well-trained, and terrible like clouds; the horses were brightly decorated with golden ornaments. The demon Mathana seated himself on the south side with a noose in his hands in a chariot decorated with a white flyflap and beautifully perforated work and floral garlands and his body decked in the sweet-scented sandal paste. Jambhaka took his seat on a camel decorated with bells and garlands. Sumbha seated himself on a big sheep coloured white and black. Besides them many other valiant warriors marched, seated on their respective conveyances. Those great Asuras were all furious, daring, and of wonderful deeds.—52-56.

In front of that awfully arrayed army wearing earrings, various kinds of upper garments, highly perfumed garlands, followed by bards, exquisitely invigorating music began to play. The army excited by heroic words and pride inspiring songs of the bards relating the deeds of their ancestors, assumed a most formidable aspect. The Daityas were foremost and all were "Mahārathas" (great warriors). That army of the demons agitated with chariots, ferocious horses and elephants and banners, got ready to fight the Devas and looked terrible.—57-59.

Afterwards, the celestial messenger of the Devas, seeing the army of the Daityas went to give this information to Indra. On reaching the divine court of Indra, he delivered his message to the assembly.—60-61.

Indra, on hearing the news, closed his eyes for some time, and then said to Brihaspati:—62.

Indra said :—" O Preceptor! the time for the Devas to fight with the demons has come. Pray, therefore, enlighten me as to what we should do now."—63

Hearing those words of Indra the wise Brihaspati, the master of speech, replied :—" Lord of the Devas! those who want to conquer the enemy having four fold armies as chariots, horses, elephants and infantry should resort to either of the four policies beginning with Sâma (peace overtures). This is the eternal procedure. Peace, dissension, gift, and war are the four policies in the Niti Śāstra (war politics). These four means are to be applied after due consideration of the time, place, and the strength of the enemy. Friendship and peace cannot be made with the Daityas. For they are well-established. You cannot sow dissension amongst them, for they are one intact body. You cannot give them gifts for they are endowed with wealth. So the last resource, i.e., war is inevitable. If you, therefore, agree, to crush them would be the best thing, because, one who makes overtures for peace with the wicked, works in vain. When magnanimous men out of their liberal understanding and kind disposition makes overtures for peace, the wicked think that they do it out of fear. The good do not misunderstand and come round when persuaded to make peace but the case of the wicked is otherwise. The wicked always take it for granted that proposals of peace originate from fear; it is, therefore, best to fight with them and subdue them; then you can apply other means. Persuasion for peace is best in connection with the good; the wicked can never turn out good. The good may persuade themselves to change their natures on certain occasions but the wicked never do so. This is my advice, but you should also consider over the matter." Indra after a long pause, thus addressed the Devas.—64-74.

Indra spoke :—" O, Dwellers in heaven! hear my words with great attention. You are the partakers of the sacrificial offerings and of Sâttvik natures, you are peaceful, contented and good. Always installed in your greatness, you carry on the work of this universe. The Danavas are causing you unnecessary pain. They can not be approached with the three policies of Sâma, Dâna and Bheda. They deserve being subdued in war. We should now lay down our plans. Arrange my army. Due reverence should be shown to the presiding Deities of arms and they should be worshipped. Get ready all the vehicles of war and conveyances. March on quickly after making Dharmarâja the commander of the army."—75-77.

Hearing that, the principal Devas began preparations for war. They then made ready an invincible chariot drawn by 10,000 horses, decorated with golden bells and endowed with extraordinary powers. The chariot of Indra was brought out by the charioteer Mâtali in which he took his seat. Dharmarâja advanced forward on his buffalo. His followers, of very violent temper, surrounded him. The eyes of Yama began to burn as if flames were rising towards the sky at the end of a Kalpa. Agni sat on a goat armed with His Sakti weapon. Pavana came with all His force and armed with a goad. Varuṇa came riding on a serpent and the god Kuvera presiding over the demons came armed with a sword and seated in a chariot drawn by men. Kuvera came armed with a sharp sword and a

terrible club, roaring like a lion. The Sun, the Moon and the *Āśvinikumâras* came out with Their *chaturaṅgini*\* army and the *Gandharvās* shining like gold came along with their leaders and on their backs were hanging golden badges. They wore golden garments, peculiar armours, jewels; they were seated in chariots and armed, appeared in the field of battle with their banners bearing the symbols of fish, etc.—78-87.

The valiant *Rākṣasas* came wearing red apparels of the colour of *Javâ* flowers with their red hairs streaming in the air, clad in iron and with banner bearing the symbol of vulture. The ferocious *Nāgas* with their head dresses hissing like the clouds, appeared seated in chariots, wearing armour, holding torches, and armed with bolts, clubs, swords, etc. The terrible *Yakṣas* came wearing black dress, armed with formidable bows and arrows, decorated with gold and jewels, and having the symbol of a copper owl on their banner. The *Rākṣasas* came wearing tiger skins and ornaments of bones with their banner streaming with the wings of vulture. They had *Muśalas* in their hands and they remained unseen by any. The *Kumâras* came armed with clubs, clad in white and bearing a white banner having the symbol of a bird (or arrow?). They were all riding on infuriated elephants and had keen swords with them. A silver crane bedecked with hangings of pearls was put on the banner of *Varuṇa*, and the banner of *Kuvera* was decorated with a jewelled tree ornamented with precious stones, rubies, etc., and seemed to reach the heavens. The huge banner of *Yama* was decorated with the symbol of a wolf made of wood and iron.—92-95.

The banner of the Lord of *Rākṣasas* was adorned with a demon's head, and those of the Sun and the Moon with golden lions.

Jewelled pitchers adorned the banner of *Āśvinikumâras* and that of *Indra* with golden elephant, white *châmaras* and bedecked with wonderfully variegated jewels and pearls. The army of the *Devas* consisting of serpents, *Yakṣas*, *Gandharvas*, *Nisâcharas* swelled to 33 kotis and looked invincible. The thousand-eyed *Indra* clad in fine raiments and wearing beautiful ornaments with his arms adorned with armlets and attended by thousands of bards looked grand in heaven when he took his seat on his elephant *Airāvata*, white like the *Himâlaya*, adorned with a golden garland and marked with red vermillion and saffron on the temples and surrounded by a swarm of black bees.

Thus the army of the *Devas* consisting of horses and elephants and various other arms and having different kinds of weapons, shone with white umbrellas and white banners, etc.—96-101.

*Here ends the one hundred and forty-eighth chapter on the preparations for war.*

## CHAPTER CLXIX.

*Sûta* said:—In that terrible war between the *Suras* and the *Asuras*, there was a fierce conflict between the two armies. The *Devas* and the *Daiṭyas* roared and blew their conches and beat their

\* *Neti*.—*Chaturaṅga*=A complete army consisting of elephants, cavalry, infantry and chariots.

drums, and a great noise was made by the yelling of infuriated elephants, neighing of horses, rattling of chariot wheels, and the twanging of bowstrings adding to the fierceness of the conflict. The warriors of both the armies not caring for their lives and excited with the desire to gain victory, fought with each other in Anuloma and Viloma methods (directing in direct ways or many with many or many with a smaller number), at some places the infantry faced with chariot warriors; at other places cavalry fought with chariot warriors; at others, elephants fought with infantry; elephant men fought with elephants; at others one elephant man with many horses and at other places many mad elephants fought with one soldier on foot. Then clubs, battle axes, tridents, quoits, pointed goads, swords, scimitars, knives spears, etc., etc., were freely used. All those weapons were showered in the atmosphere and darkness began to pervade in all directions. It grew so dark in the course of the severe fighting that none could recognise one another; the infuriated forces shot their arrows without seeing, and weapons only were visible in both the armies. The severed banners umbrellas, heads with earrings, elephants, horses, infantrymen fell down from above of both armies. It looked beautiful as if the earth was strewn with lotuses falling from the aerial lake. The elephants with broken tusks and trunks and stream of blood rushing out, fell down on the ground like huge mountains. The chariots were crushed to atoms by the breaking of wheels, axle, rod and yoke, etc.; thousands of horses fell down and were divided into pieces. The earth, everywhere, became full of pools of blood and rivers began to flow red with blood of animals and men. The flesh-eating animals were delighted and the Vetālas, the evil-spirits, began to dance with glee.—1-17.

*Here ends the one-hundred and forty-ninth chapter on the conflict between the Devas and the Asuras.*

## CHAPTER CL.

Sûta said :—Afterwards, Dharmarāja seeing Grasana became overwhelmed with rage and showered arrows after arrows like flames of fire on him. Then the demon pierced with many arrows took up his Bhairava bow to take revenge and shot five hundred arrows at Dharmarāja and made him feel his power. The latter also realizing the power of this bow directed his more formidable arrows towards the enemy, but the demon Grasana cut that volley of arrows by his own, on their way in the atmosphere. Dharmarāja finding His arrows ineffective thought of many other arrows, and hurled His fearful club in front of the demon's chariot with velocity. But the latter, seeing it coming towards him in the air, jumped and caught hold of it with his left hand. And with the very same missile, he hit the buffalo of Dharmarāja with great rage which instantly fell down on the ground. Yama at once jumped down from that falling buffalo and hit Grasana with a javelin named *Prāsa weapon*. By the blow of that the demon fell down senseless. Seeing which the valiant Jambha appeared on the scene.—1-10.

He instantly hit Yama in the chest with Bhindipāla weapon which caused the blood to gush out through His mouth. At that time, seeing Yama so belaboured, Kuvera armed with a club, turned up with an army of hundreds of Yaksas and angrily went towards the demon. Then Jambha also angrily advanced with his army of the demons and seeing Kuvera, addressed him gently like a wise man.—11-13.

In the meanwhile, the demon Grasana also came to his senses and hurled a very heavy club studded with jems on Dharmarāja ; at which the Latter also hurled angrily His most formidable all-destroying blazing Daṇḍa (rod) to rend the club of his adversary. Yama's rod and the Demon's club struck each other in the air and a tumultuous sound, like that of the thunder, arose. The two weapons looked like two mountains in their encounter with each other. By their collision, the beings in all directions were rendered senseless. The universe trembled with the fear of being annihilated. Their friction produced a blaze and the sky looked terrible at that moment, as if meteors were going to fall. Sometime after, the missile of Dharmarāja breaking the club of the demon hit him on the head. Just as the ills of the wicked deprive them of self, similarly the demon was struck with the blow of that club. He fell down blinded by its force and was rolling in dust. After this there was a great uproar in both the armies.—14-21

On coming back to his senses after a moment, Grasana finding himself so badly hit, his ornaments and cloth being scattered, determined to take revenge and thought :—"My master's victory or defeat rests on a worthy man like myself. All these demon forces are under me. If I be defeated, all my army shall become extinct and my foe shall become independent. An unworthy man may act as recklessly as he desires ; but a trustworthy man ought not to be reckless when time comes ; he ought to do his duty." With these thoughts that valiant demon fixed his determinations and dashed against his enemy with full force. Grimly resolved and armed with a ponderous club, gnashing his teeth with anger, and seated in a chariot, Grasana appeared instantly in the battlefield brandishing his club and began to fight with Dharmarāja.—22-27.

He hurled that fearful club at the head of Dharmarāja with great force, seeing which the Latter evaded its blow. It, however, crushed several of His brave followers, seeing which Dharmarāja got greatly vexed and took up His formidable weapons to protect His followers. The demon Grasana, seeing the numerous followers of Yama, thought that the army was raised by the Māyā of Dharmarāja and began to shower arrows. He got enraged like the ocean getting ferocious at the time of the annihilation of the world and pierced some with the trident and some with his arrows. He powdered some with his club and destroyed others with his formidable spear. Many were crushed by the blow of his arms. Whereas some of Yama's followers attacked with huge pieces of rocks and trees and very long tridents. Other followers of Dharmarāja began to bite the body of Grasana and inflict blows on his back.—28-36.

Then the infuriated demon, thus made to retreat by his adversaries, pushed several of them and crushed them by his weight. He inflicted

blows with his fists on many and after a time, got quite exhausted with fighting the army of Dharmarāja. Seeing the repulse of His army and the exhaustion of that demon, Dharmarāja armed with a mace appeared on the scene riding on his buffalo.—37-39.

Seeing Yama coming, the demon Grasana struck his two legs. Yama, taking this lightly, hit the tigers yoked to the demon's chariot. The tigers thus belaboured by the mace could not advance with the chariot. The demon's chariot was then in a state of suspense like the mind of a doubtful person. Grasana thus anxiously left his vehicle and took his stand on the ground; and started wrestling with Dharmarāja. The Latter also casting away His arms faced the foe. As the idea of prestige agitates a peaceful man, so the haughty Grasana holding the lower garment of Dharmarāja whirled Him round most violently. The Latter also holding the neck of the demon by his arms lifted him up in the air and whirled him violently. They both began to fight with blows. The demon was huge and bulky; Dharmarāja, therefore, got tired. He, placing His arms on the shoulder of the demon, began to take rest. The demon, finding Dharmarāja done up, threw Him down, gave him blows after blows, and kicked Him several times when blood ran out of His mouth. Afterwards, the demon taking Dharmarāja for dead, left Him and raised a cry of victory.—40-49.

He then returned and stood like a mountain before his army. The infuriated demon Jambha shot fierce arrows at Kuvera, and checked His advance in all directions and annihilated much of His army. Kuvera, also getting vexed, shot a volley of thousand fiery arrows on the chest of the demon and pierced the charioteer with one hundred arrows. He pierced his hands with 75 arrows, cut his bow by ten sharp arrows and pierced his lion with a single arrow and another straight ten arrows, steeped in oil and marked with leaves, penetrated the demon all over his body. The demon was terrified somehow at this wonderful deed of Kuvera, mustered up his presence of mind and took fearfully sharp arrows to subdue his foe; and drawing his bow angrily to his ears he discharged his arrows on the chest of Kuvera, and killed His charioteer with a sharp arrow and cut Kuvera's bow-string by another steeped in oil. Afterwards, he pierced the chest of Kuvera by another ten violently sharp arrows.—50-58.

Kuvera was rendered senseless for a while, and then he picked up courage and drew His big bow, and let out thousands of arrows which pervaded every direction and descended on the soldiers of the demons. The sun was eclipsed by those myriads of flying arrows. The demon Jambha also discharged his shower of arrows cutting down those shot by Kuvera. In a very short time, he rendered the valour of Kuvera void, at which the Latter was enraged and thinned the army of the demon by pouring out another volley of His fearful arrows. The demon then took up his ponderous club mounted with gold and powdered many of the followers of Kuvera with its blows.—59-64.

The attendants of Kuvera being horrified, shouted out furiously and rallied round the chariot of their Leader. Seeing His men in such an



awful consternation, He took up His mighty trident and killed quickly thousands of demons.—65-66.

The demon, seeing the annihilation of his army, boiled with rage, and took up his huge battle axe. That keen-edged battle-axe divided the chariot of Kuvera into pieces, as a rat nibbles at a piece of glossy cloth and cuts it into many parts.—67-68.

Then Kuvera, alighting on the ground, took up His enemy-destroying dreadful club which no one could wield and which was made of heavy iron and mounted with gold and was being worshipped with uncooked rice and sandal for a long time and scented with perfumes of flowers. He hit the forehead of the demon with it. The demon Jambha, seeing the dreadful club luminous like lightning by approaching towards him, discharged, with his hands decorated with bracelets, quoit, spear, Prāsa, Bhusundi, Pattisa and various other missiles, in order to save himself from its blow. In spite of the club being resisted by the missiles of the demon, it struck him in the chest as a great flash of light comes out of the cavern of a mountain. By the force of that blow, the demon fell close to the yoke of the chariot and a stream of blood flowed out of his mouth, ears, etc.—69-75.

The demon Kujambha, considering his comrade killed, sent forth an echoing shrill and became enraged with Kuvera's taunting remarks. By his Māyā, he spread in an instant, a network of arrows in all the directions and shot many sharp Ardhachandīa (semi lunar) arrows and cut to pieces all the arrows of Kuvera.—76-77.

On the other hand, Kuvera showered a volley of arrows on the demon which the latter cut down in return. On the arrows being thus rendered useless, Kuvera took up His javelin (Śakti) bedecked with golden bells and holding it in His hand, decked with pearly bracelets, hurled it with great violence at Kujambha. That Śakti of Kuvera rent the chest of His adversary and after fulfilling its mission, the javelin entered within the ground. After a mūhūrta (moment) the demon came back to his senses and pierced the chest of Kuvera with his sharpened spear (Pattisāstra), as a wicked man's words pierce through the heart. Kuvera, like an old ox, fell down senseless on His chariot.—78-85.

Seeing the fall of Kuvera Nirriti, the lord of the Rākṣasas, followed by his army with great violence, rushed towards Kujambha with sword in hand. The latter directed his army to encounter that of his foe. The lord of the Rākṣasas, illumined by the lustre of his ornaments, saw the army of Kujambha, armed with various kinds of weapons, became enraged, and contracting his eyebrows, jumped from his chariot and severed violently with his unsheathed bright sword, the heads of many warriors of Kujambha, as if, he was cutting lotuses. He then advanced forward biting his lips with rage, and cut down many heroes. At that time, the demon Kujambha seeing his army reduced to small numbers, left Kuvera and dashed towards Nirriti, the Rākṣasa lord.—86-92.

Afterwards, the demon Jambha also got some relief and he captured thousands of his foes in his noose and took away their lives; the Dānavas at that time, took many gems, Vimānas and conveyances of the enemy

Kuvera came to his senses and, seeing the atrocities of the demons, heaved a deep sigh and His eyes turned red with anger, and He took the Garudāstra and let it out of His bow and threw it on the forces of the Dānavas. A huge mass of smoke issued from that arrow which was followed by billions of fiery sparks. Afterwards that arrow pervaded all over the sky with its lustre and gradually became an unconquerable missile. All the space was covered with darkness. Then the lustre of the weapons ascended high up in the atmosphere and became revealed. The Celestial Beings began to admire its potency.—93-99.

Seeing all that, the demon Kujambha rushed yelling towards Kuvera on foot, Who seeing the demon approaching towards Him took to His heels. At that hour, the highly-jewelled crown of Kuvera fell on the ground like the shining sun.—100-102.

When the commander of the brave, takes to flight the warriors born of noble families consider it their duty to give their lives in defending the head ornament of their general; therefore, the Yakṣas circled round the fallen coronet armed with various kinds of weapons. The haughty warriors took the course that Kuvera had taken.—103-104.

The demons, seeing those haughty Yakṣas of Kuvera, angrily rushed at them and killed those that were guarding the crown of their Master, with terribly heavy Bhusundi weapons. After killing them, they took hold of the crown and, placing it in chariot, were greatly delighted with their victory over Kuvera. They captured various gems, pearls, jewels and other riches —105-107.

Afterwards, the demon Jambha taking the wealth of the dead Yakṣas returned with his army and Kuvera meekly presented Himself before Indra with His hair streaming in the air.—108.

On the other hand, Nirriti was engaged with Kujambha and by his infallible Tāmasi Māyā created darkness all over and bewildered Kujambha. He blinded Kujambha by the darkness pervading everywhere. The whole Dānava force could not see anything. The demons could not advance even a step on account of the prevailing darkness, when he began to destroy the army of the demons by showering many kinds of weapons on them. The charioteers of the demons began to die of extreme cold. In that way, the demons were killed and Kujambha was rendered senseless. Then the demon Mahiṣāsura looking like the ferocious banks of clouds that gather to pour out volumes of water at the time of the dissolution of the world, shot the Sāvitrī arrow shining like flashes of lightning. The radiance of the all-powerful excellent Sāvitrī arrows dispelled darkness from the battlefield. That fiery missile drove away the darkness as the autumn season makes the sky clear and render the lotuses on the tanks bright with the rising rays of the sun. When the darkness was driven away the demons began to see and then fought with the Devas in a most wonderful manner. They angrily let out their bhujāṅgāstra and poisoned arrows from their ponderous bows.—109-117.

The demon Kujambha took his exceedingly terrible bow and dashed straight towards the army of the Rākṣasas, The lord of the Rākṣasas, seeing Kujambha making an advance, pierced him with the arrows pois-

oned with the venom of snake and no place of rescue was left for him. The enemy could not make out what Nirriti was doing, he was placing and shooting his arrows so quickly. That Rākṣasa cut down the arrows of his adversary and also his banner. Afterwards he killed the charioteer and knocked him down with his spear (Bhalla), seeing which Kujambha got fearfully vexed and his eyes grew red with anger. He jumped from his chariot and took hold of his keen sword and shield mounted with ten iron pieces looking like rising moons. He then made way towards the lord of the Rākṣasas.—118-123.

Then Nirriti hit Kujambha on his approach with the blow of his club which made him faint and swagger round. He remained still and motionless. In spite of that, he did not lose his presence of mind and stood up like a mountain and in a couple of hours, on being fully composed, he jumped on the chariot and caught hold of the left arm of the Rākṣasa and putting it under his feet he pulled his long hair.—124-126.

When the demon was about to sever Nirriti's head with the sword, Varuṇa instantly appeared on the spot and tied down both the demon's hands with his noose and so all the power of the demon was rendered void. Afterwards, Varuṇa, forsaking all compassion, began to beat him with His club on account of which that demon began to vomit blood.—127-129.

At that time, the demon assumed the form of clouds charged with electricity. Seeing Kujambha in that plight, Mahiṣāsura opened his huge mouth containing pointed rows of teeth with the intention of devouring both Kuvera and Nirriti the lord of the Rākṣasas. Both of them, realizing the intention of Mahiṣāsura, jumped down from the chariot and took to their heels and went to their respective quarters. They were awfully horrified and flew into different directions. The Rākṣasa lord instantly went to take shelter with Indra. The infuriated Mahiṣāsura ran after Varuṇa and the Moon, seeing Him to be a prey of death, darted His somāstra, the store of chill. He also let His vāyavyāstra for a second time.—130-135.

Then, all the demons were baffled by the chill of the himāstra, and vāyavyāstra of the Moon. They could not walk on nor could hold their weapons in hand. The demons were frozen with cold and began to feel unbearable pain all over their body under the influence of the arrows of the Moon. Mahiṣāsura also could not do anything. His body also began to shiver through cold. He sat down holding his chest (or chariot?) with his hands and with his head cast downwards. All the demons could not do anything. Thus overpowered by the Moon, the Daityas could not take any revenge. They all abandoned the ambition of war and stood up to save their lives when the furious Kālanemi addressed them as follows.—136-140.

He said "Brave warriors! you are skilled in warfare, expert in enjoying pleasures! Every one of you can singly uplift the world in the palm of your hand. You can devour the world if you like. The whole heaven cannot encounter  $\frac{1}{100}$ th of any one of you. You, with your renowned prowess, are standing here in the great field of battle to attain victory. Why are you then taking to your heels? Why are you sitting thus, defeated by the Devas? This is extremely unworthy to you! Tārakāsura is your

king and he can alone annihilate the universe. He is now sitting quiet. He will kill everyone of us if we turn our back on the battlefield." At that time, the demons were shivering with cold and they could not hear; they could not speak. They were simply making noise by grinding their teeth. They could not hear Kālanemi's words. Seeing which Kālanemi thought what he would do and magnified his body by His Māya. He extended himself in all the directions and through his spell created thousands of suns. All the directions pervaded with heat and the universe began to suffer from it. That heat drove away the effect of the Moon and the freezing wind also ceased.—141-150.

The Sun on realizing the increase of the power of the demons by Kālanemi angrily commanded His charioteer Aruṇa to take Him to the spot where Kālanemi was. "Now there will be a tough fight" said the Sun, "and many heroes, will be killed. Behold! The Moon has been conquered by the Sun."

Hearing those words the charioteer Aruṇa instantly drove swiftly the chariot yoked with horses wearing white chāmaras. The Sun took up His huge bow and shot two divine arrows having the lustre and properties of serpents. The first was the sanchāra-astra thrown amongst the enemy's forces and the second Indrajāla-astra having the properties of magic. By the influence of the sanchāra-astra the faces of the demons and the Devas were changed into those of the Devas and Dānavas. In other words, the faces of the demons looked like those of the Devas and the faces of the Devas looked like those of the demons.—151-157.

Under such circumstances, the demons taking their comrades to be the Devas began to slaughter one another. Kālanemi began to annihilate them like the angry Dharmarāja at the time of pralaya. He killed them with swords, arrows, clubs, battle-axes; severing the heads of some, the arms of others and crushed the chariots and the charioteers by the force of his chariot. He killed several with his fist. Thus Kālanemi killed his own armies. The demons on thus being fatally attacked by Kālanemi, and being horrified of the Devas began to yell and assume their proper forms. The angry Kālanemi could not recognise them when the demon Nemi said to him:—"I am Nemi; recognise me. You have killed ten lacs of valiant demons through ignorance, whom the Devas even could not have killed. You should, therefore, discharge your Brahmāstra, without delay that defeats all the other weapons."—158-164.

Hearing his words Kālanemi let out the Brahmāstra arrow which pervaded every nook and corner of the universe. The whole of the army of the Devas was petrified with horror and the effect of the sanchāra-astra of the Sun also ceased and at the same time, the Sun became dull. At that hour, the Sun through His power of magic astra assumed billions of forms. His strong rays penetrated the three regions. The army of the demons was scorched. All the blood and marrow of the soldiers were dried up. Thus, they were much tormented. Afterwards there was a shower of fire which blinded the demons.—165-170.

The huge elephants were ablaze and fell down charred. The horses horribly oppressed by the heat, began to pant and the warriors sitting

in chariots also began to perspire and breathe hard. They all began to run about with thirst and felt inclined to sit under the shade of a tree or in a cavern of the mountain. The trees began to burn with conflagration of fire and the demons persecuted with the long tongues of fire could not reach the water that was in front of them close by. On thus failing to get water they died gaping. Everywhere the dead carcasses of the demons were visible and innumerable elephants and horses yoked to chariots also began to fall.—171-175.

A stream of blood ran out of their mouths and thousands of demons were found lying dead. When those demons began to be destroyed like that, Kālanemi, with his eyes turned red with rage, created masses of clouds like those at the time of the dissolution of the world and raised a most thrilling yell. There flowed hundreds of rivers. The sky was thus overcast and dispelled the glory of the Sun; a downpour of cold showers fell on the armies of the demons. This gave comfort to the demons, just as sprouts come out of the ground on getting rainwater.—176-180.

Kālanemi, at the same time, poured out a shower of missiles on the Devas just as clouds shower rain. The Devas, oppressed with the shower of fearful missiles could not cope with the demons and looked like the cows oppressed with cold. They left their arms and embraced one another and threw themselves behind their horses, chariots, etc. They all hid themselves and most of them contracted their bodies and covered their faces with their hands. Others took to their heels.—181-184.

Afterwards, the Devas wandered hither and thither in utter dismay. In course of such a fearful conflict, a large number of the Devas were lost. Most of them were seen scattered on the ground with their limbs, arms, thighs severed and their heads smashed and legs broken. The train of banners was broken, the chariots were smashed and turned upside down and the horses and elephants with their severed bodies fell to the ground. The blood of the fallen victims of war spread all over the ground which presented an awful appearance. In that way, the valiant Kālanemi showed his strength in the field of battle. In the twinkling of an eye 100,000 Gandharvas, 5 lacs of Yaksas, 60,000 Rāksasas, 3 lacs most powerful and swift Kinnaras, and 7 lacs of Piśāchas were killed by the brave Kālanemi.—185-190.

Besides these, that valiant demon also killed innumerable kotis of Deva warriors. In that way, when the Devas were greatly defeated and almost annihilated, the two Aśvinikūmaras, wearing a wonderful white armour, came out boiling with indignation; and each of them began to send forth a volley of 60 arrows at a time on that demon shining like fire. When the Aśvinikūmaras began to hit the demon with their arrows and pierced his chest, he was in great pain and took up the eight-edged keen quoit and with it pierced the yoke of the Aśvinikūmaras' chariot and picking up his bow, he shot poisoned arrows on the forehead of the physicians and let out innumerable arrows in the air. The sky became overcast. Then Aśvinikūmaras also cut down the arrows of the demon by their own which amazed the latter. He got fearfully vexed and took his formidable club of iron, and brandishing it with great force hurled it at

the chariot of Advīnikumāras, seeing which they vacated the chariot, and the ponderous club powdered the chariots and crushed the earth. Seeing such heroic feat of the demon's weapon, the Advīnikumāras let out their terrible vajrākhyā-astra on the demon and over it bolts were showered.—191-202.

The shower of those bolts unnerved the demon. His chariot, banner, bow, quoits, golden armour were blown to atoms. In that way, he was subdued in presence of the army and at that instant, the demon discharged his nārāyaṇāstra which lulled the vajrāstra. Then the demon wanted to kill the Advīnikumāras at which the latter fled to take shelter with Indra.—203-207.

The fearful demon then pursued and came close to the chariot of Indra followed by his army; seeing which, everyone was horrified and thought that Indra was about to be defeated. Mountains and meteors began to fall from the sky. Clouds began to thunder in all the quarters; the oceans also swelled. Then Lord Viṣṇu, seeing the universe in such an agony, left off His yogic slumber and awoke and sat on His couch of Seda Nāga. The Goddess Lakṣmī began to shampoo His legs by Her hands. He looked like blue autumnal sky and like blue lotus. He had a beautiful armlet and on His forehead, He wore Kaustubha gem and His arms adorned with armlets shining like the sun. The Lord awoke and seeing the atrocities of the demon summoned Garuḍa and shining with the lustre of weapons took His seat. Instantly, Garuḍa appeared before Him. Viṣṇu then rode on Garuḍa and came to the Devas. He saw that the violent and powerful Demons, looking like fresh rain clouds, had attacked Indra; and the Deva forces looked like persons surrounded by their unfortunate descendants.—208-215.

Afterwards, the demons saw the lustrous halo of the Lord in the sky as if the glory of the rising Sun was making itself visible on the Udayāchala Mountain. All the demons were anxious to know what was that light. They all beheld the cloud-hued Lord seated on the Garuḍa shining like the destructive fire prevailing at the time of the dissolution of the universe. Seeing Him, all the demons felt highly gratified and they said "He is the Lord Viṣṇu and the all in all of the Devas. By defeating Him we will conquer the Devas. He is the annihilator of the demons. All the Devas, under His protection, partake of Their share of sacrificial offerings." Saying so all the demons took their stand round Him and began to shower various kinds of weapons on Him.—216-222.

Ten valiant demons like Kālanemi, etc., known as Mahārathas, began to fight. Kālanemi shot 60 arrows; Nimi shot 100 arrows; Mathana, 80 arrows; Jambhaka, 70 arrows; Sanibhu ten arrows and the rest of the demons a single arrow each, on Viṣṇu and with ten arrows they pierced Garuḍa. Viṣṇu, the destroyer of the Dānavas, thinking of the impetuosity of the demons, pierced every one of them with six arrows. He drew again His bow and pierced Kālanemi with three arrows.—223-226.

Then Kālanemi, with eyes red with anger, put arrows on his bow and drawing the string up to his ears let them off on His chest. Those golden arrows on the chest of the Lord looked beautiful like the rays of Kaustubha gem. Viṣṇu, somewhat mortified with them, snatched His

terrific club and after brandishing it, whirled and hurled it at the demon. The demon, seeing it approaching, divided it into pieces by his arrows and, thereby, showed the force of his arms.—227-230.

Then Viṣṇu angrily took up His spear, the terrific Prāsastra, and pierced his chest. Kālanemi, regaining consciousness, took up his sharp trident, the sharp Śakti ringing with golden bells and hurled it on Viṣṇu. It chopped off the left arm of the Lord and on that wounded arm the blood stains looked beautiful like the armlet studded with rubies. Afterwards Viṣṇu became very angry and took up His heavy bow and put seventeen deadly arrows to its strings and hit the demon's chest with nine arrows, killed the charioteer with four, cut the banner with one arrow, his bow with two and pierced his left arm with one arrow. The demon felt great agony on being thus wounded. Blood gushed out of his chest and took the appearance of the rising sun. He began to shiver like the Kinsuka tree blown by the wind. Viṣṇu seeing him shivering like that took up His club; and threw it with great violence at the chariot of Kālanemi which struck his forehead and smashed his coronet to pieces. A large volume of blood gushed out of his body which looked like vermilion coming out of the mountain and he fell down senseless in his broken chariot. He was only heaving his last breath. The Lord then laughed a little and addressed Kālanemi:—"Demon! retire from here fearlessly, save your life for the present. You are destined to die at my hands after a short time." Hearing those words, Kālanemi's charioteer took him away in his chariot to a great distance.—231-243.

*Here ends the one hundred and fiftieth chapter on the defeat of Kālanemi.*

## CHAPTER CLI.

Sīta said:—Then the demons all fell angrily on Viṣṇu like a swarm of bees flying towards the destroyer of the honeycomb. At that time, the powerful demon Nimi appeared on his impetuous elephant, gushing with rut and adorned with black fly-flap and wonderfully variegated five banners and looking like a mountain and ferocious, owing to the symbol of a distorted crow on the banner. 27000 fearful Dānavas, wearing head dress on and coat of armour, followed that elephant. Mathana came on a horse, Jambhaka on a camel, and Śambhu on a big sheep.—1-5.

Besides them, various other Dānavas also armed with various kinds of weapons, came fully determined and with violent rage and began to fight with Hari, Who never gets tired in working. Nimi used his club, Mathana his mace, Śambhu his sharp trident; Grasana, his spear; Jambha, his Śakti; and the other Dānavas shot sharpened arrows at Viṣṇu. All those missiles penetrated Viṣṇu just as the words of a preceptor penetrate into the ears of a dutiful disciple.—6-9.

Then Lord Viṣṇu also took up His bow not at all bewildered and, drawing it to His ears, discharged straight and poisoned arrows on the enemy. Armed with His bow and arrows, the Lord fell on the demons and shot 20 fiery arrows at Nimi, ten at Mathana and five at Śambhu. The Lord

shot one arrow at Mahiṣāsura, 12 at Jambha and eight arrows at each of the rest of the demons.—10-13.

Seeing the valour of the Lord, the Dānavas began to yell and fight with caution. They were all blind with rage. At that time, the Dānava Nimi cut off the bow of Viṣṇu with his spear and Mahiṣāsura cut the arrow that was on the string.—14-15.

Jambha tormented Garuḍa with sharp-pointed arrows and the mountain-like Sambhu pierced the arm of Viṣṇu by his arrows. When the bow of Viṣṇu was torn asunder, He picked up His club and, after brandishing it, struck Mathana with it. But Nimi smashed the club to pieces on the midway by his arrows and it was shattered like the prayers made to a destitute person.—16-18.

Seeing this, Lord Viṣṇu took up His dreadful club studded with precious stones and violently struck Nimi with it. At that time the three demons smashed that club while in the air. Jambha threw his club at it, Grasana his sharp-edged spear and Mahiṣāsura his trident. They shattered the club like the entreaties made to the wicked Viṣṇu, seeing the destruction of His club, threw his trident bedecked with bells at the demon Jambha.—19-22.

The Dānava Gaja, seeing the trident coming flying into the air, caught hold of it as a righteous person grasps a piece of good advice. Then the Lord enraged took His pondrous bow and shot Raudrāstra at him. All the universe pervaded with the power of that weapon and the whole sky was full of arrows.—23-25.

When all the quarters and space of the earth were covered with arrows, then the general Grasana came and discharged his Brahmāstra which drove away the effects of the Raudrāstra. On the Raudrāstra being thus rendered useless, Lord Viṣṇu let out His formidable Kāladanḍa weapon, the terror of the whole universe. A terrific wind began to blow and the earth began to quake and all the demons were at their wits' end.—26-29.

Seeing that invincible missile the haughty Dānavas discharged various kinds of weapons to thwart that Kāladanḍa weapon. Grasana used his Nārāyaṇāstra and Nimi his chakra, and Jambha used his Aiṣṭka weapon of arms. The army of the Daityas with billions of elephants and horses was destroyed in the twinkling of an eye before the Daityas could use their arms. When the Daityas made use of their arms, the Kāladanḍāstra was pacified which furiously enraged Viṣṇu. He aimed His famous quoit of the lustre of 10,000 suns, hard like thunderbolt and of sharp spokes, at the neck of the demon Grasana. Then all the demons, seeing the quoit dashing through the air, tried their best to thwart it, but could not check it, as the decree of fate cannot be evaded. That unconquerable fiery quoit violently fell and severed the neck of that demon; it went back to the hands of Viṣṇu besmeared with blood.—30-36.

*Here ends the one hundred and fifty-first chapter on the killing of the general Grasana.*



## CHAPTER CLII.

Sūta said:—When Grasana the General of the Daitya army was killed, all the demons began to fight with Viṣṇu in a disorderly manner. They discharged their clubs, maces, nooses, sharp-pointed arrows, tridents and other weapons on the Lord Janārdana. The Lord, seeing those missiles flying at Him, cut them all into hundred pieces with His fiery arrows. The Danavas found that all their weapons and ammunitions had run short. Then the armless demons were greatly bewildered and none of them were capable of taking up their arms. They began to pelt the Lord with the carcasses of elephants, horses, etc. Viṣṇu then fought for a long time valiantly in the great battlefield. On His arms getting tired He said to Garuḍa: "Are you tired? If you do not feel jaded take me in front of the demon Mathana. But if you feel quite done up, then go aside from the field of battle for a couple of hours." On hearing the behests of the Lord, Garuḍa went to Mathana. The demon, seeing the Lord holding couch, quoit and club making an advance, shot at his chest his fearful arrows and sharp spear Bhindipālāśa, but the Lord did not mind them and hit him with His ten sharp-pointed arrows in the chest.—1-11.

On his being hit with those arrows the Demon began to tremble but after a couple of hours' rest, he hit the Lord again with his fiery iron club (Parigha) which caused Him some pain, but afterwards He angrily took up His club and dashed it on Mathana. By the blow of that club, the Dānava fell down like a mountain at the time of the dissolution of the world. By his fall, all the Daityas were fearfully dismayed. Most of the proud Dānavas got depressed like elephants stuck in a quagmire swamp; then the terrible Mahiṣāsura indignantly came to the battlefield depending on the strength of his own arms.—12-17.

He began to inflict on Viṣṇu the blows of his keen trident and hit Garuḍa with his Śakti. Afterwards, with his mouth wide open like the cavity of a mountain, he wanted to swallow up Viṣṇu along with Garuḍa. The Lord, also realizing the intention of that Dānava, filled his mouth with His divine arrows. He discharged His divine weapons electrified with mantras on Mahiṣāsura which knocked him down to the ground; he fell like a huge mountain; but he did not die.—18-22.

Then, Viṣṇu said to the fallen Mahiṣāsura. "Mahiṣāsura, you are not destined to die at my hands, because, Lord Brahmā told you before that you would die at the hands of a woman. Stand up, therefore, and save your life. You should instantly retire from this warfare."—23-24.

When Mahiṣāsura thus retired from the war, the demon Sambhu, biting his lips with wrath and contracting his angry eyebrows, rubbed his hands and took his bow. He put on the poisoned arrows and pierced Viṣṇu and Garuḍa.—25-26.

Afterwards, that brave Daitya began to send forth hard volleys of fiery arrows. Then, Viṣṇu, agitated with innumerable fiery infallible arrows of that Daitya, cut down his arrows along with his carrier, the sheep, by His bhuṣuṇḍī missile. Then that Daitya jumped from his dead sheep

## CHAPTER CLIII.

and began to fight standing on the ground. The Lord began to shoot him with deadly arrows. He drew His bow to his ears, with eyes wide open and pierced his arms with three arrows, his head with six and his banner with ten arrows.—27-30.

The Daitya got troubled and became restless. Then a stream of blood gushed out of his body on being wounded by Viṣṇu. He lost his presence of mind, then the Lord said to him :—"Sambhu! why do you fight with me in vain? you are not destined to die at my hands. You will die shortly at the hands of a maid."—31-32.

Hearing those words of Viṣṇu, both Jambha and Nimi came forward; Nimi took up his pandrous clubs to kill Him. He ran and hit the head of Garuḍa. Jambha inflicted his iron club studded with bright gems on the head of Viṣṇu. Afterwards, the two Dānavas knocked down both Viṣṇu and Garuḍa; when both of them fell down on the ground like cloud and lightning; seeing which all the demons raised a cry of joy and got up their bows and, putting on fine raiments, sounded conches and other instruments with great glee. Afterwards when Garuḍa came to his senses, He instantly flew away with the Lord Viṣṇu from the battlefield.—33-36.

*Here ends the one hundred and fifty-second chapter  
on the fight with the Demons Mathana and others.*

## CHAPTER CLIII.

Sūta said :—Indra, on seeing Viṣṇu flying away from the battlefield with His banner and bow broken, acknowledged His defeat and thus of the party of the Devas. Seeing the Dāityas dancing with joy, He could not make out what ought to be done next. So Indra approached Viṣṇu, and uttered sweetly the following encouraging words :—"Lord! why are you making plays with these evil-intentioned Dānavas. What can a good man do when the wicked become aware of his weak points? when the powerful people ignore the low and weak, the latter consider themselves brave; consequently, a wise man should never let go the low who is not in difficulty. You ought not to say "The big warriors attain victory with the aid of their army." At the destruction of Hiranyākṣa, who helped you? The powerful and proud Daitya Hiranyakāśipu lost his memory on seeing you. Those old Asuras, the enemies of the Devas, were destroyed by you like a swarm of locusts consumed in the fire. Hari! It is You who annihilate the Daityas in all the ages, similarly, O, enemy of the demons! obviate the sufferings of the dying Devas at the present moment also."—1-9.

Hearing such words of Indra, the long-armed Lord Viṣṇu, the destroyer of the enemies of the Devas, the refuge of all, looked full of all glory and becoming pleased, said to Indra :—"All the Daityas will not be killed unless their predestined means of death occur. The unconquerable Daitya Tārakāsura will be killed at the hands of a seven-

days' old baby and by none else. Some demons deserve being killed by a woman. Some by a virgin, but the wicked demon Jambha is destined to meet with death at your hands; you should, therefore, destroy him, the terror of the world, by your own prowess; no one else can kill him. Guarded by me, you go and kill Jambha the thorn of the universe."—10-14.

Hearing those words, Indra directed the Devas to array His army. Viṣṇu put the eleven Rudras, comprising all the power and asceticism of the three regions, ahead of Him. At that time, the eleven terrible Rudras with their throats yellow, by wearing wreaths of serpents, holding skulls, beautified with the crescent moon on their forehead and with tufts of hair on their head, looking ferocious with their tridents and wearing lionskins, with their tawny matted hair, those eleven, named, Kapāli, Pingala, Bhīma, Bīrūpākṣa, Bilohita, Ajeśa, Śāsana, Śastā, Sambhu, Chanda, and Dhruva—began to kill the demons who were attacking Viṣṇu and emboldened the Devas by roaring like thundering clouds. Indra also made his appearance riding on his big Airāvata elephant, having four tusks and rut flowing all round him, looking like the lofty snowclad Himālaya with golden bells tinkling, on his sides brisk chāmaraś flowing, and assuming any form at will. At that instant, Indra looked like the rising Sun on the Udayāchala Mountain.—15-23.

Marut, of unequalled prowess guarded the left quarter of Indra and the right was guarded by Agni that fills all the directions with His flames. Viṣṇu with the army supported the rear of Indra, Āditya, Vasu, Viśvedevā, Marudgaṇa, Advīṇikumara, Gandharvas, Rākṣasās, Yakṣas, Kinnaras, Serpents all armed with various kinds of weapons, having various symbols and adorned with many golden ornaments collecting together in billions, and talking of their past glorious deeds, marched on to the front to kill the Daityas. The bards were singing in front of the Devas. At that time, the Devas relished the destruction of the demons.—24-27.

That army of the Devas under the command of Indra and adorned with many horses, elephants and white umbrellas and banners, became the cause of the grief to the Daityas. On seeing the advance of the army of the Devas, Gajāsura came out like a huge elephant, as if, great masses of clouds were moving. Armed with a battle-axe and biting his lips with rage he began to trample over the Devas and pushed many of them aside with his hands. He killed several of them with his battle-axe. When he fought like that, the Yakṣas, Gandharvas, and Kinnaras, used their nooses, axes, clubs and various other weapons. But the demon began to move on in the battlefield after parrying easily all those blows with his mighty arms. He devoured the weapons as an elephant eats away the big bundle of grass. Wherever the demon rushed there was a huge uproar and confusion. Gajāsura, becoming invisible, caught hold of Devas by his long arms and laid them down. Afterwards seeing the the Devas taken to flight, the Rudras, burning like fire, said to themselves "crush this demon; kill this demon by hitting him with a sharp trident on some weak spot."—28-37.

Hearing their words Kapāli picking up a sharp trident and knitting

his eyebrows and with eyes wide open through rage, ran before the demon and hit it on the forehead of the Daitya. Afterwards the remaining ten Rudras also hit his mountain like body with their tridents. Blood ran out of the demon's mouth on being wounded by those sharp tridents. At that time, the Daitya looked beautiful like the clear pond during winter teeming with swans and blue and red lotus flowers. Surrounded by the Rudras covered with ashes, the Daitya looked beautiful, like a black mountain adorned with white geese. The Daitya thus injured, moved his ears and bit Śambhu Rudra on His navel and began to fight severely with two other Rudras at which the remaining Rudras started piercing the body of the demon fearlessly with their weapons. The fearless Rudras surrounded Gajāsura on all sides.—38-44.

They then looked like a group of jackals preying on a buffalo's carcass in a jungle. Afterwards, Kuñjara leaving the two Rudras—who were engaging him in the conflict—fell on the rest and began to belabour them with his hands, feet and teeth. When the demon, fighting with the nine Rudras, got fatigued, then Kapāli, taking him by the hand, wheeled him round furiously. When little life was left in him, He hurled him on the ground with great force and peeled off his formidable skin and used it for his own garment; blood began to flow from the Daitya's body. Seeing the fall of the valiant demon Gajāsura in that way, the rest of them rushed forth in dismay and many of them fell on the ground. Afterwards Kapāli covering Himself with the Demon's skin looked most fearful to every one. Then the Daityas saw the terrible form of that Rudra.—45-52.

When Gajāsura was killed like that, Nimi, riding on his elephant, beating his kettle-drum and roaring furiously, appeared in the field of battle. He looked like cloud at the time of the great dissolution and was attended by Durdhara Dānava. In whichever direction Nimi appeared, the Devas began to flee with horror forsaking all their arms and weapons. All the elephants ran away on getting the unbearable scent of the demon's elephant.—53-56.

When the army of the Devas fled, Indra took His stand supported by the eight Dikpālas and Keśava. When the elephant of Nimi faced Indra's Airāvata, even the latter sent out a thrilling cry and took to flight with horror. It did not stop inspite of Indra's efforts. At that time Indra, whose elephant was retreating backwards, began to fight in that condition and hit the chest of Nimi with his thunderbolt; and inflicted a blow on the head of the demon's elephant. But Nimi, not minding the blow, dauntlessly struck Airāvata with a club when it knelt on its hind legs. Getting up immediately, it fled in horror when a thick dust storm was created by Vāyu.—57-63.

Nimi's elephant stood like a mountain before that intensely strong blow of wind, and at that time, the blood flowing from his body looked like a streamlet of vermillion flowing from a mountain.—64.

At that very instant, Kuvera came forward and threw His pondrous club at the elephant's head and by the blow of that, the elephant fell down senseless on the ground when a loud cry of victory was raised by the

Devas. The horses began to neigh, the elephants sounded, the bows were twanged, and Nimi, seeing his elephant dead, retreated from the battle field. Then, hearing the joyous cry of the Devas the demon was ablaze with rage like the burning of fire at the time of pouring in of the clarified butter. After drawing his bow and with his eyes turned red with anger, he thus addressed the Devas :—" Wait, wait, for a while." Saying so, he directed his charioteer to drive his chariot forward. At that time, when his chariot glided on nimbly, it looked as if thousands of suns were rising on Udayāchala. The demon made his advance, seated in a chariot bedecked with banners, small bells and moonlike white umbrellas and looked beautiful. His advance on his chariot broke the heart of the Devas. At that time, the undepressed Indra, seeing the demon advancing armed with a bow and arrow, took up His bow and put on a very sharp-pointed arrow to its string; and by the shower of His arrows cut down the bow and arrows of the demon. Then Jambha, casting away the broken bow, picked up another and sent forth a sharp volley of poisoned arrows. He shot ten arrows at the collar-bone of Indra, three at his heart and two arrows at his shoulders —65-77.

Indra also began to discharge his arrows similarly when the demon cut down his arrows into ten pieces in the air by his own sharp and fiery arrows. Afterwards, Indra covered the space with his arrows as the sky is covered by the banks of clouds during the rainy season. But Jambha drove away the arrows of Indra, as the wind drives away the clouds, at which Indra felt excited and resorted to more severe measures. He discharged His wonderful Gandharvāstra on the demon which covered the sky. The sky was illuminated and hundreds of Gandharva towns were called into being in the firmament by virtue of that missile and a shower of arms began to pour in from those towns. The demon army began to be destroyed when all of them went for succour to Jambha, who, also being pierced by the Gandharvāstra, was horrified to hear the sufferings of the demons.—78-85.

Afterwards, the demon discharged his Musalāstra which flooded the universe with iron clubs and began to knock down the towns of the Gandharvas and smashed all the horses, elephants, chariots and the Deva armies. Indra then discharged the Tvāstra-āstra; which gave out very strong weapons full of mechanism that looked like sparks of fire, and a canopy also; and a severe conflict ensued between the sparks and the missiles of the demon. The Musalāstra was then destroyed. The demon then let out his Sailāstra when blocks of stone measuring  $3\frac{1}{2}$  hands began to fall.—86-92.

Afterwards, the missiles created by the Tvāstra-āstra and all the mechanisms, thereof, were destroyed by those stones. After thus destroying all the mechanisms, the Sailāstra began to powder the heads of the enemies and ravage the earth. Then, Indra hurled his Vajrāstra which started a downpour of stones in all the directions.—93-95.

The demon's Sailāstra became futile and he used the violent Aṣṭka-āstra which became radiant and made Indra's Vajrāstra useless. It spread on all sides when chariots, elephants, etc. and the army of the Devas began to burn. Seeing his army being thus consumed. Indra used His

Agni-astra which extended itself, thwarted Aistkāstra and began to consume Jambha along with his chariot and charioteer. He then discharged his Varuṇāstra. Huge clouds with lightning suddenly rose in the heaven, thundering like Muruga tune and began to pour out rain, every shower of rain looking like the leg of an elephant. The huge torrents of rain coming down like the trunk of elephant filled the land with water.—96-103.

Then, Indra discharged Vāyavyāstra which drove away all the clouds and the sky came out clear like a blue lotus. By the terrific force of that wind, the Dānavas could not make a stand on land. Jambha extended his body to ten yojanas, made himself very huge like a very high mountain, in order to check the force of the Vāyavyāstra, and from his body various kinds of weapons shone forth like white trees. This cut down the force of Vāyavyāstra. Indra then used his great Vajrāstra which at once destroyed the spell of the demon. His mountain with all its streams and caves, etc., were destroyed.—104-111.

The Dānava, who had taken the form of a Māyā mountain, vanished ; then, he masqueraded as an elephant which also appeared huge like a mountain. He started killing the army of the Devas some with his tusks, some with his trunk. He powdered the back of some and killed others by dashing them by his trunk. Indra, seeing the destruction of his army, applied his Nārasingha-astra out of which came out several hundreds and thousands of roaring lions of black colour and of ferocious teeth and with long sawlike nails.—112-115.

Those lions rent the body of the magic elephant, at which, Jambha discarded the appearance of an elephant which he had put on and transformed himself into a monstrous serpent with hundreds of hoods. He began to scorch the Devas with his poisonous hisses at which Indra discharged Garuḍāstra out of which hundreds of Garuḍas were produced and they all swarmed on the serpent like Jambha, and divided his body into pieces. Then, Jwāmḍha cast off that form and extended himself, obstructing the pathway of the Sun and the Moon. He then opened his mouth wide and wanted to swallow up the Devas. Instantly, the troop of the Devas and their warriors went inside his mouth.—116-121.

In that way, Jambha devoured the army of the Devas and the army and the Devas were quite done up. They could not do any thing. Indra came to the spot direct on his elephant and without seeing any remedy said to Viṣṇu " () Devadeva ! what would be now proper for us ? I donot see any way by which we can resist. Tell me what you consider best in your judgment." Viṣṇu replied —" Indra ! It will not be meet for you to abandon the warfare inspite of your being so overwhelmed and horrified. You should instantly muster your strength. O Indra ! the Daitya is now making his mark at me. In the meantime, you better remember at once what weapon you will throw. Do not be perplexed." Hearing that Indra composed himself and threw Nārāyaṇāstra angrily at the chest of the demon.—122-127.

But in the meantime, Jambha swallowed up another three jacs of Gandharvas and Kinnaras. Then his chest was shattered by the dreadful missile of Indra and he began to bleed profusely and left the battle-

field. By the virtue of the missile the horrible appearance of the Daitya was also destroyed.—128-130.

The Daitya afterwards remaining unseen in the heavens began to shower arms on the Devas. He sent down a shower of spears, axes, quoits, arrows, clubs, swords, iron clubs, and various other invulnerable weapons. By their fall, the arms and the heads of the Devas decorated with ornaments began to fall down and the earth became covered, as it were, with their thighs and various other limbs. Besides them, huge elephants also fell down. Many broken arrows, chariot wheels, axles, chariots, and many charioteers fell down.—131-135.

The earth was covered with blood and flesh and pools of blood were formed with the huge piles of the dead bodies looking like rocks. The headless forms of many Kavandhas began to dance about here and there. In that way, the battle became extremely fierce and no one could take his stand. The three worlds, it appeared, would be destroyed and all the beings were terrified. Jackals, crows and vultures were delighted. At some places the crow began to raise a cry after picking out the eyes of the dead heroes.—136-137.

At some other spot, jackals began to devour the intestines of the dead and at certain spots, vultures were busily engaged in eating the flesh with their beaks, at other places dogs began to eat flesh. Wolves feasted themselves on the dead elephants after dragging them aside and drank out the blood after getting out their intestines. The dogs and other carnivorous animals also feasted on the dead horses. The Piśāchas and Piśāchis drank the blood which served to them as wine and roamed about in glee; at other places some Piśāchi spoke to her husband "Bring that face for me." "That hoof will be of my favourite use" "That lotus-like arm will suit well as my earring." Some Piśāchi not being able to eat dead corpses, began to look angrily on her husband. Some of the Rākṣasa women seeing their lords agitated with thirst offered them the warm blood after taking it out from the corpses.—138-140.

Some Yākṣa woman took for her dear husband's sake the tusks of an elephant after cutting that with an axe as one cuts the tree with an axe. Some Yākṣa drawing off the skin of the elephant's head presented the pearl, soaked in blood, to his wife. In that way, the Yākṣas and the Rākṣasas in company of their wives feasted on the flesh of the dead and drank their blood—141.

Some Kinnara woman, catching hold of her husband's hand, said:—"O Beloved! bring the blood of those who are just dead with their eyes and hairs all intact. The blood juices of the carcasses of the burning ground do not taste so well," and thus made the Kinnara go away. Some woman again said:—"Though the elephant is dead, yet it terrifies me I cannot look even at a dead elephant." Thus the Yākṣas' women addressed their husbands and so forth. The fiends, the Yākṣas and the Rākṣasas holding the skulls of men in their hands asked for something to eat. Many of them bathed in the river of blood and offered libations to their Pitṛis and then they worshipped the Devas with offerings of

flesh. Some Rākṣasas riding the boat-like carcasses of the elephants were thinking of crossing the river of blood. When the battle between the Devas and the Dānavas grew so grim, the warriors began to fight fearlessly with all their might and main.—142-144.

Afterwards, the Dikpālas Indra, Kuvera, Varuṇa, Vāyu, Agni, Dharmarāja, Nirriti, etc., let out the best of their weapons which proved fruitless while in the air. None of the Devas could mark the whereabouts of the Daityas though they fought furiously.—145-147.

The bodies of the Devas began to be shattered by the arms of the demons at which they hid themselves like the cows drawing themselves together in the herd when oppressed with cold.—148.

Seeing this plight of the Devas, Viṣṇu said to Indra :—"Use the Brahmāstra. It is invincible." Following the advice of the Lord, Indra, for the destruction of the enemy, after performing the prescribed worship and reciting the sacred mantra with a concentrated mind put on the exceedingly powerful Brahmāstra arrow to his bow ; and after drawing the string to his ears discharged the exceedingly luminous arrow with his face turned towards the heaven. The supreme weapon, thus discharged, took the form of a half-moon and defied the rising Sun by its lustre and brilliancy. That demon on seeing the discharge of that missile threw off his Māyā and shivering with dismay, his mouth being dried up, became motionless and void of all strength. Afterwards the missile of Indra, thus electrified with mantra, became like a red crescent and then the head of Jambha adorned with coronet, with his long luxuriant tawny hairs waving about in the air and perfumed with high-class scents and with the ears adorned with earrings, fell on the earth.—149-154.

Now on Jambha being thus killed, all the Dānavas fled broken hearted, from the field of battle and went to Tārakāsura. He seeing them running away from the battlefield and hearing the news of Jambha's death became much enraged and assumed an indescribable appearance, out of sheer wrath and hatred. Boiling with rage, he got into his victorious chariot and appeared in the field. That Tārakāsura, armed with various kinds of weapons, lord of the riches of the three worlds, having a huge mouth wide open, seated in a chariot drawn by thousand Garuḍas, and followed by a large army, instantly, made his appearance in the field. Indra then left his Airāvata elephant, wounded by Jambhāsura and got up on the chariot driven by the charioteer Mātali.—155-161.

The chariot of Indra, which was of the colour of burnished gold extended to four yojanas and bedecked with precious jewels, shining with the glory of Indra, controlled by Mātali and guarded by the Siddhas. It was furnished with all sorts of weapons and wondrously variegated with many pictures, and filled with Gandharvas, Kinnaras and Apsaras who were ready for dancing music. Then all the Lokapālas with Viṣṇu amongst them, armed with bows and arrows and other weapons came and took their stand in battle. At that time the earth trembled, high winds blew, the sky was covered with clouds, the ocean swelled, the Sun became void of lustre, it became dark and the stars were also eclipsed.—162-165.



Afterwards there was a flash of arms and the Devas began to shiver. At that time Tārakāsura was on one side and the army of the Devas, the protectors of the world, on the other. All the beings in the Universe, then anxiously watched the results of the battle. The two armies, then, also had their eyes turned towards the result and seemed, as if one, in this respect. All the beings in the three worlds became hampered in their dealings with one another. There became, then, a strange combination of the weapons, arms, energy, wealth, fortitude, valour, strength, array of forces, the fire and spirit of the Devas and the Asuras that they had acquired by their Tapasyās.—166-169.

Afterwards Indra came face to face with Tārakāsura and hit him with nine arrows blazing like fire in his chest. The latter, however, did not mind them and pierced each Deva with nine mountainlike arrows capable to destroy the world.—170-171.

The Devas, then, hurled volleys of arrows continuously, like women folk shedding tears constantly, but, the Tārakāsura cut these arrows while in the air like a great family being ruined by a vicious son.—172-174.

The demon king after driving away the arrows of the Devas covered the earth and sky in all quarters with his own. He shot his sharp-pointed arrows after skilfully mounting them on his bowstring and drawing it right up to his ears glittering white with the ear-ornaments, and made the weapons of the Devas futile, just as the arguments of the Sāstras are rendered futile by counter-arguments. He hit Indra with 100 arrows, Viṣṇu with 70, Agni with 90, the head of Vāyu with 10, Kuvera with 70, Varuṇa with 8, the Rākṣasa Nirriti with another 28, and Yama's head with 10 arrows. He again hit them each with another ten arrows. Then he wounded Mātali the charioteer of Indra with three arrows and hit Garuḍa with 10. Afterwards he cut the arrows and broke the quivers and the bows of the Devas into pieces, when the latter became bereft of their bows and quivers. The Lokapālas and the Devas, afterwards, angrily came out armed with fish bows and arrows and began to shower innumerable arrows on Tārakāsura. At that time the demon with his eyes turned red with wrath let out his arrows like fire, on the volleys sent forth by the Devas, he then shot violently one arrow like the fire at the time of dissolution on the chest of Indra. When Indra was hit on the chest, he began to shiver and sat down in his chariot. Afterwards, Tārakāsura shot two arrows on the shoulders of the most valiant Lord Viṣṇu shining like thousands of suns. The Sāranga bow of Viṣṇu dropped. Then the Vasus and Yama to the left of Viṣṇu were hit with arrows like fire. He then hit Varuṇa, the Lord of waters and began to dry him up. Afterwards Tārakāsura caused the horrified Rākṣasas to fly about in each direction and caused alarm also to Vāyu with his very hard arrows.—175-187.

Then, after a short time, Viṣṇu, Indra and Agni, on coming to their senses conjointly, began to fight severely with sharp-pointed arrows. Tārakāsura looked like the great Kāla at the time of the great dissolution at the end of a Kalpa. Viṣṇu picking up his bow killed the charioteer of the demon king with his pointed arrows. Agni blew away his

banner and Indra smashed his coronet, Yama broke the rod in his hand, Vāyu broke away the chariot wheels, Kuvera broke his bow and quiver plated on the back with gold and Nirriti, the Lord of the Rākṣasas, broke his arrows.—188-189.

Tārakāsura, seeing the valour of those Devas, threw his terrible club with great force at Indra who seeing it coming towards him in the air at once jumped down from his chariot. The club, falling on the chariot, broke it into pieces but the charioteer Mātali escaped his death. Afterwards the demon King hit Viṣṇu's chest with club and Garuḍa's as well. And the Lord and Garuḍa fell down senseless; He fell down on the neck of Garuḍa; he cut down the Vāhana of Nirriti, the Lord of the Rākṣasas with his sword, knocked down Dharmarāja with Bhūṣuṇḍī (missile) and Agni by the point of his bow and knocked down to the ground Lord Vāyu with his two arms and Kuvera with his bow and arrow. He then attacked and wounded severely the other Devas.—190-197.

Viṣṇu, afterwards, revived and He took up His invincible quoit of the splendour of the Sun and threw it at the chest of the demon. It seemed that the chakra was anxious to devour the flesh, fat and marrow of the demon. That quoit shining like the sun dashing against the chest of the demon became smashed like a blue lotus falling on a bed of rock. Afterwards Indra threw his thunderbolt but the missile by means of which he thought of conquering the demon was also blown to pieces on hitting the demon. Then Vāyu hit the chest of the demon with his goad burning like fire which was also rendered futile; then He uprooting a mountain along with trees measuring five yojanas hurled at the demon who on seeing it advancing towards him caught it like a ball in his left hand.—198-205.

Then, Dharmarāja, also wrathfully brandishing His mace with great violence, hit the demon on his head. It also did not affect him in the least; and then, Agni discharged His formidable Sakti, blazing like a fire at the end of a Kalpa, at him which also struck his chest like a flower, without causing him any pain, when Nirriti unsheathing his keen sword inflicted blows on the head of the demon, which was also divided into pieces.—206-210.

Varuṇa threw His fearful snake noose hissing with venom to tie the arms of the demon. That, too, became distressed on getting round the arms of the demon. The saw-like teeth and lower jaws of the snakes were broken. Then the powerful Aśvinikumāras, the Maruts, the Sādhya Devas, the Serpents, the Yakṣas, the Rākṣasas, and the Gaudharvas taking up their arms of various kinds began all at once to inflict repeated blows on the demon. Even then no appreciable effect was produced and could not penetrate his rock-like body.—211-214.

Afterwards, Tārakāsura alighting from his chariot belaboured billions of the Devas with his fist and blows and heels. Then the remainder of the army of the Devas abandoning the field flew in every direction with horror. The demon, then, captured Indra and the Lokapālas and tied down Viṣṇu, etc., as a hunter takes hold of the wild beasts.—215-217.

Tārakāsura mounted on his chariot with his prey and returned to

his abode. The Siddhas, the Gandharvas, the Daityas, the Nymphs, etc. sang the praises of the demon king. The demon king in company of all those entered into his city; it seemed, then, that the Goddess Lakṣmī, in full possession of the riches of all the three worlds was entering there. The city looked like the summit of a very high mountain. Going there he took his seat on a throne studded with lapis-lazuli and other precious stones. His coronet and earrings looked highly beautiful when the Kinnara and the Gandharva began to please him.—218-220.

*Here ends the one hundred and fifty-third chapter on the victory of Tārakāsura.*

## CHAPTER OLIV.

Sūta said :—Afterwards the porter dressed in a neat white and blue attire came and sat on his knees with his mouth covered by the palm of his hand. He commenced with a short, but fully significant, speech and then said to the King Tārakāsura, who was sitting brilliant as if hundreds of suns were blazing :—"Lord ! Kālānēmi is waiting at the gate with the Devas, whom he has captured and wants to know where they should be sent."—1-3.

Tārakāsura commanded that they should be sent to any place in the three worlds where they like to go. He said :—"All the three worlds are now my Kingdom. Take off their chains and liberate them instantly." The Devas, thus subdued, were much tormented with pain and repaired to Lord Brahmā. Indra and other Devas after making salutations by putting their head on the ground spoke.—4-6.

The Devas said :—Thou art Omkāra, the causal root of this universe with its endless varied manifestations. Thy ancient form Omkāra is the germ of this tree of Universe. Thou assumest the Sattva form for the preservation of the Universe and it is Thou again that assumest the Rudra form for its destruction. So salutation, to Thy Rudra form !—7.

O Inconceivable one ! Thou hast manifested Thy body into the shape of an egg by Thy glory ; and Thou hast again divided that egg into upper and lower portions, thus creating the Heaven and Earth.—8.

Thou givest life to human beings ; the Devas owe their existence to Thee. O Deva ! Thou art eternal ; Thou art birthless. The sky is Thy head ; the Sun and Moon Thy eyes ; the snakes Thy hair ; the quarters are Thy ears ; the ocean is Thy navel ; and the earth is Thy feet. Thou art the cause of delusion, the Vedas declare Thee as calm, quiet, peaceful and not quarrelsome. The old sages have declared Thee as the ancient Puruṣa residing in the lotus of the heart. The Sāṅkhya Yogis describe Thee as the Ātmā, the great Self.—9-11.

Thou residest in all the seven subtle substances and also in their causal substance, the Tamas, the eighth one, in all the eight cities what the Sāṅkhyas say. Again, Thou art beyond these. In primeval times Thou didst divide, owing to some indescribable cause, Thy form into various subtle and gross forms ; the Devas and other bodies have come

out of Thee and their desires arise out of Thy will. Thou art shrouded by endless *Māyā* and Thou art beyond all the numbers. Thou art *Kāla* and Thou art of the form of *Megha* (cloud). O *Bhagavan*! O great Self! Thou art the cause of destruction of all the things, real and unreal, (*Sat* and *Asat*). Thou art the creator of the endless Universe! Whatever is subtle and whatever is comparatively gross and whatever again is the coveror of that gross, Thou art more gross than that; and Thou appearest as eternal. Thou permeatest everything by Thy *Saṅkalpa* (will) and again when Thou comest out of them, then 'all those manifested forms, disappear. Thou art of infinite forms! Thy nature is so. O Thou, the shelter of Thy devotees! Be Thou our Protector and Saviour!—12-15.

The *Devas* thus chanted the praises of *Brahmā* and waited there to get what they desired. Thus greatly pleased by their addresses, *Brahmā* spoke to the *Devas*, raising His left hand:—"Indra! How is it that you are bereft of all splendour like a woman who has been suddenly deprived of her husband, has given up all ornaments, is pale and whose hair is rough. This *Agni*, though free, is devoid of smoke and He is not radiant. He looks like a forest burnt and covered with ashes. He looks like cinders embedded in ashes. *Dharmarāja*! in spite of your being armed with Your mace, You are also deprived of lustre and seem to be diseased. You seem to come with great difficulty. O *Nivriti*, Indra of the *Rākṣasas*, the tormentor of the enemies! How is it that you, being the lord of the *Rākṣasas*, are speaking so timidly as if you are pained by the enemies, the Demons.—18-21.

O *Varuna*! Your body looks dried up as if consumed by fire. The serpents in Your noose are vomiting blood. O *Vāyu*! You also appear to be quite senseless as if subdued by oily substances. O *Kuvera*! Why are you so much afraid? and given up your office of *Kuverahood*. O *Rudras*! You are all armed with tridents but seem to have been pierced by many tridents. Who has snatched away all Your splendour? It appears as if nothing has been accomplished by You. O *Viṣṇu*! How is it that your hands have become useless. What is the use now in your holding the disc, of the lustre of blue lotus. O all-faced one! why are you absorbed with closed eyes in looking at the worlds, in your own belly?—22-26.

On *Brahmā* thus addressing all the *Devas*, *Viṣṇu*, &c., prompted the garrulous wind to answer; who said to *Brahmā* the Lord of All:—27-28.

O *Brahmā*! Thou knowest the wishes of all and even then Thou dost ask us to tell you the object of our coming here. Thou dost create the Universe including the *Devas* by the division of the three *Gunas*, *Satva*, &c., in due proportion. Thou art the Father of all, in spite of this is there doubt in Thy mind? Thou art great and art placed in the highest office. But it seems Thou keepest very little information of the Universe. However, when Thou art now anxious to hear our troubles it indicates that there is curiosity in Thee. *Devas* and *Asuras* are equal before Thee, for Thou art the Father of them all, yet a father feels differently for them according as they are weak or strong, or with or without possessing special merits.—29-30.

The Demon Tārakāsura is grinding the world after being favored by Thee. Hast Thou made that treacherous being so lofty, fearless and omnipotent?—31.

O Deva! Thou hast created the Devas endowed with special qualities to maintain the universe and to fulfil its missions.—32.

The celestial world is ordained by Thee for the Devas who partake of the sacrificial offerings; but now it has been laid waste like a great wilderness by Tārakāsura. The mountain that was made by Thee as the King of mountains, on account of its possessing all the good qualities, is now looking lofty and has touched the sky; it has become now the habitation of the demons; Tārakāsura has broken down its summits by his thunderbolt, and has made it as his residence. Its caves filled with precious jewels have been plundered. Many demons live there. O Deva! Our old mountain has, out of fear, accepted his supremacy. He has now lost every thing of his former grandeur. Whatever wealth we had, the mountain has given that away to the Demon. Now the ten quarters are being illumined by the splendour of his lustrous jewels. In the beginning of the Yuga, Thou gavest us weapons and missiles; they were not used before. Now those weapons broke into hundreds of pieces on their coming in contact with the Demon's body, just as the mind of a weak-brained person becomes distracted into hundreds of directions.—33-37.

We are able to enter into the city of that hater of the Devas with great difficulty and after great humiliation when our bodies are covered all over by the shower of dust there.—38.

O Deva! We cannot help speaking before them. That demon allots us low seats in his assembly and reprimands us severely after holding a cane in his hand. He chaffs us by saying 'Devas! You are held in very high esteem and you have accomplished all your objects. So you speak little.' When the Devas, out of fear, converse with the Daityas in flattering tones they chide us again saying: "The Devas are talking too much." Sometimes, out of sport, they engage us in some work or other. Why are you now afraid of Tārakāsura. What is the fear when you are sitting so close to India? Tārakāsura belittles us in these ways and O, Deva! all the seasons are dancing attendance, with their forms incarnate, on him and do not, out of fear, abandon him in spite of his committing so many sins.—39-42.

The Siddhas, the Kinnaras and the Gandharvas sing melodiously in his house without any remuneration. He does not give alms to beggars and he does not consider who is high and who is low and thus does not reward merits. He is the destroyer of wellwishers and friends and deserts him who seeks shelter under him and is the refuge of him who has abandoned Truth. Thus we have described some of his wickedness. None can describe fully his misdeeds. Only the Creator knows it in full. On hearing such words of the Devas Brahmā said smilingly:—43-46.

Brahmā said:—O Devas! This Tārakāsura is not destined to die at the hands of any one in the world. His destroyer has not yet been born in the three worlds. That demon has been granted a boon by virtue of his asceticism, but I have skilfully managed it. He is a most

powerful Lord and can consume all the three worlds. He sought his death at the hands of a seven days' old infant. This babe, illustrious as the Sun, will be born of Śankara and when he will be of seven days, he will kill the Demon. The son of Śiva shining like the sun will be the annihilator of Tārakāsura. At present, Lord Śiva is without any consort. I spoke to you before of the Devi with raised hands. This Goddess will be the daughter of the Himālaya. Her hands will always be raised to grant boons to others, and the son born of Her by Śiva like a fire from pieces of wood, will destroy the demon king. I have formed the plan. The demon has yet to enjoy a little store of his splendour, you should, therefore, be patient for some time to come.—47-54.

On hearing those words of Brahmā, all the Devas returned to Their regions after which Brahmā re-called into His memory Rātri (night) that had emanated from Him first. At that instant, the Goddess Rātri appeared before Him and the Lord thus addressed Her:—55-57.

*Note.*—Rātri one of the four forms of the bodies of Brahmā.

Brahmā said :—"O Rātri! the great work of the Devas is pending and O, Goddess! Thou, alone, art able to do it. The dēmon Tārakāsura cannot be subdued by the Devas and has now become a source of torment, like a comet, to the Devas. Śiva will beget a son to destroy him. Sati the daughter of Dakṣa was the consort of Śiva who consumed Herself out of wrath, for some reason. She will be born in the house of Himāchala from his wife Menakā, and Lord Śiva, feeling the pangs of separation from His noble Consort, looks upon the three worlds as deserted and is practising austerities in the caves of the Himālayas where He will wait for sometime in expectation of Sati and where by Their united glory, a valiant son will be born who will undoubtedly kill Tārakāsura. O, beautiful faced one! Sati, soon after Her birth, will, by Her previous Sanskāra, be in the expectation of Śiva and will practise severe austerities, when they will be united. There will be no differences between Them at that time. Even then, the destruction of Tārakāsura looks improbable. When, after their marriage, both will practise again severe Tapasyā and after that when by their union, the son will be born, that will be able to destroy Tārakāsura. Thou shouldst, therefore, interfere with their amorous enjoyment; after a short quarrel, the Devi will go to perform tapasyā. Therefore, get into the embryo of Sati's mother and make Sati's colour black. Śiva will, then, after marriage, chide Sati out of joke when the latter will angrily go to practise austerities. After this, when they unite, the son, born of Her from Śiva, will be the destroyer of demons.—58-70.

O, Goddess Rātri! Thou shouldst also kill the invincible demons in this world but Thou shalt not be able to do so unless Thou shroudest the body of Pārvatī, and Her qualities penetrate within Thee; Thou shouldst, therefore, do exactly what I have just told Thee. When this will be done, that Devi after Her asceticism, will be known as Umā. Afterwards when the course of Pārvatī's asceticism is complete she will assume her fair complexion. Thy form will be known by the name of Ekānamā, on account of some of Her qualities being imbibed in Thee. O Granter of boons! The

people will worship Thee as Ekānamā. Thou shalt travel all over the world and will be worshipped under various forms and Thou shalt gratify the desires of all persons. Thou shalt be worshipped as the Gāyatrī prefixed with "Om," so the knowers of Brahmā will worship Thee. The Kings will worship Thee as Urjitā Ākrānti. The Vaidyas will worship Thee as Bhūmi, i.e., mother like the mother earth; the Sudras will worship Thee as Śaivī, i.e., the better half of Śiva and the sages know Thee as *Forbearance* and *Clemency* to those who follow rules.—71-77.

Thou art the great path to logicians and moralists; Thou art the great Siddhānta in all the objects in question and art perfect. Thou art the desire in the hearts of all beings. Thou art the salvation of all the beings and the way of all. Thou art the Fame of the renowned and Thou art the forms of all the embodied. Thou art like Rati to the sensuous, love to the happy, splendour to those who wear ornaments and the subduer of wicked deeds. Thou art the delusion of all intellects, the soul of those who perform sacrifices, the tide of the ocean and the pastime of the sportive men. Thou art the essence of all things, the protectress of all, the destroyer, the Kālātrī of all the worlds, the night, the giver of satisfaction to the embracing friends. O Devi! Thou art thus adored in the world under various different forms. O, giver of boons! those who will adore Thee or sing Thy praises will get all their objects fulfilled without the least doubt.—78-84.

The Goddess Rātri thus adored by Brahmā went, without any delay, to Himāchala, saying, "I will do as you order," where She beheld the handsome Menā sitting on the side of a wall shining with jewels. Her face looked pale and smiling and her breasts were high.—85-86.

A serpent shaped necklace, with a golden amulet, containing within it high class drugs and electrified with mantra was hanging round her neck; the room where she was sitting was illumined with the light of gems; various medicines capable to satisfy one's desires were scattered there; the bedding of fine cloth and plushy cushions were spread there and the room was scented with high class perfumes. When the Sun set, night gradually set in in Menā's blissful room. By and by, the persons felt sleepy; their beds were spread; the Moon began to shine distinctly; the birds made a rustling noise and the public squares were haunted with ghosts and goblins. When the favourite couple embraced each other and Menā felt sleepy, the Goddess Rātri entered into Her mouth. By and by, Rātri entered within her womb and coloured the embryo black and remained there till delivery.—87-95.

Menā gave birth to Pārvatī the dear one of Śiva, the Lord of the universe, at a very auspicious moment. The universe rejoiced at the birth of Pārvatī. Even the dwellers in the hell felt the celestial comforts at that hour. The wicked beings, the venomous serpents became peaceful and well-behaved. The stars and the planets became more brilliant. The Devas felt exalted. The flowers and the herbs of the jungle became sweet and tasteful. Pleasant wind began to blow. The sky became quite clear in all directions; and through the glory of Pārvatī the whole cultivation of the universe blossomed and the asceticism of the pious sages, carried

on since ages and ages, was fructified with their desired objects. The forgotten Śastras (weapons) made their appearance by being recalled to mind and the Sanctity of many sacred places was enhanced.—96-103.

Thousands of Devas began to roam about in the firmament seated in their Vimānas. Brahmā, Viṣṇu, Indra, Vāyu and Agni also felt extremely delighted and began to shower flowers on the Mount Himālayas. The chief Gandharvas began to sing and the groups of nymphs began to dance. The great mountains like the Sumeru, &c., manifesting themselves in human forms presented themselves to the Himālaya with offerings of various articles and all the rivers and the oceans did similarly. The Mount Himālaya became adorable and pleasing and the Devas after adoring him returned to their abodes.—104-108.

Pārvati, the daughter of the Himālaya, endowed with the good qualities and the modesty of the Devas, the Gandharvas, &c., began to thrive and conquered the three worlds and adorned them with Her beauty, intelligence, fortune and good qualities as the Lakṣmi (fortune) of the ever-vigilant sages thrives. At this moment, the clever Indra thought of Nārada for the accomplishment of His ambitions who suddenly appeared in his mansion, when Indra, instantly, leaving his throne, stood up and received Nārada befittingly by offering him water and washing his feet. The sage also duly accepted his hospitality and then inquired after his welfare.—109-115.

Indra said :—O sage ! now the germ of the welfare of the three worlds has sprouted ; so you should cast off your lethargy for the fulfilment thereof. Although you know everything, still I beg of you, for one feels gratified after making his object known. Pray, devise means so that the daughter of Himāchala may, without delay, be united with Śiva.—116-118.

On hearing those words of Indra, Nārada bade farewell to Indra and instantly went to the Himālayas. The latter received and saluted the sage at the gate adorned with creepers. He then took Him inside his mansion and seated Him on a throne of gold.—119-120.

On Nārada's taking his seat, Himāchala adored him after offering him water and washing his feet. The sage accepted the host's offer of hospitality. Then Himāchala very gently enquired after the sage's welfare and the latter also did the same.—121-124.

Nārada said :—O Himāchala ! You are the store of all goodness. Your caves are of wide expanse like mind. You are the mightiest of all the immoveable things and hold the crystal water more clear than the mind. I do not see the end of the belly of your caves and I do not see a store of riches elsewhere. There is not the same charm and Lakṣmi even in Svarga as exists here. You are always sanctified by the ascetics practising various kinds of penances and shining like fire. The Devas, the Kinnaras and the Gandharvas scorning their vimānas reside in your realm making themselves quite at home. O King of mountains ! you are indeed blessed, for in your cave, Mahādeva, the lord of the universe, is practising austerities, and is now in Samādhi.—125-130.



After Nārada had thus addressed Him, Menā the consort of Himāchala also came to meet the sage. She bashfully took her seat along with her daughter, attended by a few companions. With her face covered, she folded her hands to salute the sage sitting close to Himāchala. Seeing her the illustrious sage showered his nectar-like benedictions on her. Then the daughter of Himāchala began to gaze on the Muni with a very curious mind when the sage very gently asked her to go to her father.—131-136.

Then Pārvatī went and sat in the lap of her father by throwing her tiny arms round his neck. Her mother then said, "Daughter! salute this sage. By saluting him you will get a worthy husband." Hearing those words of the mother, the daughter of Himāchala covered her face with a cloth.—137-138.

She shook her head but did not say anything when her mother again said, "Daughter! you salute this sage and I shall give you a beautiful toy of gems that I have kept for you since a long time." Hearing those words she instantly got up and raising her clasped palms made a bow to him.—139-141.

After Pārvatī had made her salutations, her mother gently enquired from the sage through her maids about the auspicious marks on her daughter's body and waited with feverish anxiety to hear the verdict of the sage. Himāchala also appreciated the question put by His noble consort.—142-144.

Afterwards Narada smilingly replied. He said :—Her husband is not yet born. She is void of any auspicious marks. Her hands will always be raised and her feet will go astray after her shadow. What more can I say.—145-146.

Hearing such words, Himāchala became broken hearted and he lost all presence of mind. His eyes were moist with tears. In that condition, Himāchala said to Nārada :—"This world is full of defects ; its ways are mysterious. The flow of creation must go on ; there is, no doubt, a Superior Being who ordains the destinies of beings. The effect comes from the cause ; but, thereby, the cause has no importance attached to it. So it is clear that the father is nobody to the son. The beings are born on account of their past karmas. Egg-born ones become again egg-born ; they may also be born among men. Human beings may be born again as reptiles ; and reptiles can become again men. These superior births are according to their greater merits (in Dharma). It is owing to the difference of Dharma that differences of castes and Āśramas take place.—147-153.

The orders of Brahmacharya, &c., are established in their turn to make the world flourish. If all were to attain the highest in virtue or vice how would the world prosper ? The doctrine that God has ordained in the Śāstras that one should beget progeny to be saved from hell is simply deluding people.—154-155.

No progeny can be born without a woman. Women are by their very nature meek and weak. Women cannot study Śāstras. All that has been stated in the Śāstras, are quite true. The karmas yielding great fruits are repeated often. In the Śāstras, at many places, it has been said,

that a girl is equal to ten sons. If she is not modest and good, she is the cause of pain to her people and is useless. The birth of such a girl who is a source of pain and disgrace to her parents is always repented and regretted. The woman who is blessed with her husband, sons and wealth, &c., is completely fortunate and the one bereft of them is extremely unfortunate. You have described my daughter as possessing inauspicious marks consequently I have been astonished, disappointed and distressed. I am being burnt with anxiety. Though improper, I am compelled to speak this to you. O sage! You better be kind enough to obviate this misery of mine regarding my daughter. My mind acknowledges defeat in things where I have no doubt and which are all settled. The hope of good fruits is deceiving me. The women who get good husbands give peace and comfort to both their paternal and maternal families and their lives become crowned with success.—156-164.

It is difficult for a woman to get a good husband. Without virtue, even a tolerable husband is not obtained, because, the natural course of women is to enjoy the company of their husbands for all their lives. The husband of a woman in spite of his being poor, unfortunate, illiterate and void of all fortune is like a God to her. Dharma without any effort, unlimited pleasures, and wealth to maintain one's life, are all found in husbands. O Devaṛṣi! You have said that her husband is not yet born which is a most unlucky and unbearable thing. You have also said that her Lord is not born in the universe of three worlds which has caused a great agitation in my mind. The auspicious signs of men, Devas, &c., are found in their hands and feet and you have described my daughter's hands to be always raised. The fortunate, the rich and those who do not accept presents in return for anything, have no such hands. You describe Her feet to be astraying which also indicates a bad sign and has caused me disappointment. The signs on one's body indicate separate fortunes, husbands, sons, wealth, fortune, life, etc., But O Muni, you have said that my daughter has no such signs. O Sage! You are truthful. You know all my inclinations. I am being deluded and my heart is breaking.—165-174.

After saying so, Himāchala held his peace and the Sage Nārada, astonished at His speech, rejoicingly said:—O Himāchala! You are driven to anxiety even in midst of good fortunes and all good luck. O, mighty mountain! You have been deluded, because, you have not been able to interpret truly. Now hear the hidden truth from me. Be careful in deciphering what I have said. Her Lord is not a born one. Because Śankara the Eternal Lord, Protector of the Past, Future and the Present is never born. He is the refuge of all, the Immutable and the God. Brahmā, Viṣṇu, Indra, and Muni are all subject to the cycle of birth, death and old age. They are the playthings of Mahādeva. It is through the wish of Mahādeva that Brahmā is the Lord of His domain and Viṣṇu manifests Himself in various ways amongst different bodies during different Yugas. The several incarnations of Viṣṇu are effected through Māyā. Otherwise Ātmā never dies. O Himāchala! Even if the birth takes place in immovable things, the soul does not perish. From Brahmā downwards to immovable objects like trees, &c., are subject, unconsciously, to the pangs of birth and death. Mahādeva is free from disease and death,

fixed, immoveable and is never born. He is not subject to old age and is free from all diseases. Rather from Him spring all things. Such Mahādeva, the Lord of the universe, will be the husband of your daughter.—175-186.

Now hear why I said that she—Pārvatī—was void of marks. The marks on the body indicate longevity, wealth and good fortune. She is full of everlasting infinite good fortune and therefore, no marks can express that; therefore, Her body is void of marks. The reason of my saying that hands will remain aloft is that this Goddess will always keep Her hands raised to grant boons to the Goddesses, Devas, demons and sages. The reason of my having described Her feet as astraying is that Her lotus like feet will shine with the radiance of Her toe nails where will be reflected the shadow of the crowned heads of the Devas and the demons. She will be the Consort of Mahādeva, the Lord of the universe. This Śivā is born as the mother of the virtues of the worlds and the progenitor of the beings, and is shining like fire in your lap. You should do exactly what would facilitate Her union with Śiva. Himāchala! a most important work of the Devas is pending at present.—187-194.

Śūta said :—On hearing all that from Nārada, the mighty Himāchala considered Himself as if born again. Afterwards, making His salutations to Śiva, he very delightfully said to Nārada :—“ O Sage ! you have, indeed, rescued me from an awful hell. You have lifted me up from Pātāla and made me king of all the seven realms. O, good sage ! now my name is famous as Himāchala—but you have made me possess all the moveable good qualities. Now I have become the store of good qualities and my heart is dancing with joy. I do not know now what to do and what not to do. The divisions of duty are inconceivable. Even Brihaspati cannot describe your virtues. Sage ! to have the privilege of meeting the sages like you is very rare and propitious. Your conversation is highly beneficial and soothing to me. Through your favour I am blessed. I am guilty ; yet you all have made me the abode of the sages and the Devas ; now be pleased to command me thinking me to be your most devoted and obedient servant.”—195-203.

When Himāchala said all that cheerfully, Nārada replied :—“ You have done everything and the work of the Devas that I told you before is also a great work to be done by you also.” Having said so, the Sage immediately returned to the Heaven where He met Indra in his mansion. On Nārada's taking his seat, Indra said :—“ What is the news,” in reply to which the sage related the whole history.—204-206.

Nārada said :—“ O Indra ! I have done what was necessary, now, the rest has to be accomplished by the God of love.”—207.

At the same instant, Indra thought of Cupid whose banner is fish ; he instantly appeared with His Consort Rati to whom Indra said fondly “ Manobhava ! what shall I tell you particularly because you originate from the mind and, therefore, you know what is in every body's mind. You can fully espouse the cause dear to the gods. Bring about the union of Śiva and Pārvatī without any further delay. Array yourself with Madhu the Vernal Season, the king of all seasons.—208-211.

When Indra thus besought Cupid to fulfil his desires, the latter said:—"Lord of the universe! Lord Siva is unconquerable by my resources which are terrifying to the Munis and Dānavas and do you not know this? You know the glory of the mighty Siva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Siva. This is not right, for, such schemes against Śvara, launch one into utter ruin. It had been witnessed many times before that. The intentions of the beings become known and those who are overanxious to gain their ends, do not attain their ambition."—212-216.

Hearing those words, Indra said to Cupid:—"Lord of Rati! we are your Superiors here. No doubt, the ironsmith has no other power than to make weapons. Every man has some particular capacity; but no one can possess all the capacities."—217-218.

Hearing those words, Cupid instantly went to Himāchala in company with His wife Rati and the companion Spring Season. Arriving there, He began to think of the means for the accomplishment of His mission. He thought to Himself that the minds of the great who are engaged with immoveable determination in doing great works and who are energetic, are hard to be shaken. He also thought that it would be better to move His mind first, and thereby victory would be certain, the work of the mission would be achieved by the shaking of his firm resolution. Before, many persons accomplished their ends by changing the minds of the opposite party. Unless jealousy be aroused, anger does not come in; and without anger, envy, the root of all attachment, does not set in. He said to Himself, "How should I direct fickleness, jealousy and anger to disturb His mind? Those, who are enduring and contented, do not know my influence, but a doubtful mind is sure to be changed. A doubtful mind is always restless, then the beginnings of success are seen and great obstruction is placed. I shall, therefore, interfere with the asceticism of that fixed-minded Siva. I shall place tempting things before the Lord."—219-226.

With that idea, Cupid went to the hermitage of Siva. This hermitage is the essence of the universe. It was surrounded with tall trees; altars were there; peaceful beings occupied that place. It was adorned with flowers and creepers. All sorts of moveable beings reigned there. There, the Gaṇas, the attendants of Siva were moving to and fro. The bull was bellowing on the green verdure of the tableland on the peak. Cupid saw the three-eyed Siva as the incarnate of the Beautiful. He also noticed that the Lord Siva had matted hair on His head, of the lustre of saffron and was adorned with terrible serpents, and with cane in His hands. He was sitting there as the great hero. Kāma Deva, the god of Love, gradually advanced and saw His lotuslike eyes half open and intently gazing on the tip of His straight nose. He saw that the lion skin was hanging from His shoulders. It was oozing watery juice. The snakes, with their hoods raised, were curling round His ears and

were breathing like fire. His matted hair came down to the ground to the cup consisting of skull and his Tumbi vessel. He was seated on the coils of the Vāsuki, navel deep, and was holding the tail by His hands. The snakes were ornaments all round His body.—227-234.

He approached the Lord silently where He was sitting on the peak with trees all round and black bees buzzing. He then went through His ears inside the Lord who, afterwards under Kamadeva's influence, became enamoured of the daughter of Dakṣa and then involuntarily His Samādhi vanished. He tried to collect His mind but Cupid began to throw obstacles. Then the Lord, knowing Himself to be betrayed by Cupid, most angrily summoned up His Yoga-Māyā and His presence of mind and despised the God of Love and again plunged Himself in His Yoga. Cupid began to be consumed by Yoga-Māyā, the cover of Lord's asceticism and Cupid who was full of anger, came out of His body.—235-241.

Cupid, taking His stand with His friend the Spring Season, made an enchanting arrow of a cluster of sweet smelling flowers over which the gentle breeze was blowing; then He hit it at the heart of Śiva. At that hour, the Lord was deeply struck with this greatly enchanting rough arrow and His pure mind was shaken. Though He was firm like a rock, yet He felt somewhat distracted. But by His great will force He restrained Himself and seeing the great obstacles outside, shouted out with anger a loud sound "Hum." Afterwards the third Eye of the Lord became ablaze as if it was going to consume the world and a terrific fire of wrath was produced.—242-248.

By the opening of that Eye, sparks of fire began to fall in showers and Cupid was instantly burnt and reduced to ashes when the Devas cried out "Alas! Alas! What is this." The fire of the third Eye then appeared terrible as if it would burn the three worlds. Afterwards, the Lord distributed the fire of Cupid amongst the mango trees, the month of Chaitra, the moon, the flowers, the black bees and the nightingale allotting them each different places.—249-252.

He also consumed the arrows of Cupid which rushed to and fro in the form of fire and occupied the places where the remains of Cupid were distributed before and became severely tormenting to the people. It also occupied the hearts of sensuous people and began to burn there day and night violently and without any hope of remedy.—253-255.

Seeing the destruction of Kāmadeva, His wife Rati, along with her brother the month of Chaitra, began to weep. After a long period of waiting she eventually went to the Lord by the advice of her brother; and getting hold of the blossoming creepers and the mango twigs and rubbing over her body the ashes of her Lord, she spoke to Śiva with bended knees:—256-259.

Rati said:—I salute Thee, that art free from all diseases. I salute Thee who pervadest the universal mind. I salute Thee, Lord who is all mind and who art worshipped by the gods and who art always merciful to Thy devotees. I salute Thee, Bhava, Bhavodbhava, Cupid, the God of Love, has been defeated by Thee. Thy vow is very firm; Thou residest

in the forest of Mâyâ. Salutation to Thee! My salutations to Thee, O Sarva, O Siva, O ancient Siddha, O Thou who art great Kâla, who art all the Digits, who givest highest knowledge, Salutations to Thee. My salutations to Thee, who art beyond Kâla (Time) and Kalâ (digits); pure nature is Thy ornament, the great annihilator, the destroyer of Andhaka, the great Protector and without attributes. Thy attendants, Thy Ganas are very terrible; I bow down to Thee. Thou hast created different universes; salutations to Thee. Thou art the Creator of various worlds; Thou awardest rewards to [good] deeds; Salutations to Thee. Thou art the head of all; salutations to Thee. Thy eye is never destroyed. Thou art the enjoyer of sacrifices; Thou fulfillest the desires of the devotees and Thou removest away the attachment of this world; Salutations to Thee. My salutations to Thee of infinite forms, the most Wrathful, the One decorated with the crescent of the Moon and the magnanimous. Thy glory is immeasurable and Thou art adored by all; salutations to Thee. My salutations to the Rider of the bull, the Destroyer of Tripura, the Fulfiller of the devotees' ambitions, the great remedy of everyone's troubles, the Lord of the Creation, the Greatest of the great, I am at Thy mercy. Thou art the Great Âchârya, that is, teacher of the rules of conduct of all the beings, animate or inanimate; Thou art the Creator of all the beings; Thou art great, dear, and immeasurable; Thou holdest the Moon on Thy forehead; I take refuge in Thee. Lord! Grant me back the life of Kâma. None in the three worlds, excepting Thee, can restore Cupid to life. Thou art the Lord of the dear ones; Thou producest the dear ones; Thou hast created all the objects high and low. Thou art the only Lord of the Universe. Thou dost seem to me the only Merciful. Thou art the Lord of the three worlds and Thou drivest away the fears of the devotees.—260-270.

Sîta said: After Rati, the wife of Cupid, had thus prayed the Lord Siva, the latter was greatly pleased and sweetly said:—271.

Sankara said:—"Your husband will be born after a short time when He will be known as Ananga."—272.

Hearing those words of the Lord, Rati saluted Him and then went into the enchanting groves of the Himâlayâ. There, in that beautiful spot, for a long time, she wept bitterly over the destruction of Her Lord. She desisted from committing suicide only by the words of Siva.—273-274

Afterwards, Himâchala, prompted by the words of Nârada, gladly took his daughter at an auspicious hour to the hermitage of Siva, after performing all the necessary ceremonies and dressing Her nicely, making Her put on handsome ornaments, decorating Her hair with flowers, and followed by a train of maids. Crossing through the dense forests, he found a weeping damsel in a beautiful grove on the Himâlayâs. Seeing such a lady of unsurpassing beauty and of extraordinary lustre, weeping so bitterly, He was astonished and being curious went to her, and said "Kalyâpina! Who are you? Whose wife are you? Why are you weeping? It appears that your grief is great."—275-280.

On hearing such words of Himâchala, the crying Rati explained to Him the cause of Her wailings.—281.

She said :—"I am the wife of Cupid. Mahādeva is practising austerities in this mountain and He has reduced my Lord to ashes by opening His third wrathful eye. Afterwards, I sought His shelter through fear and began to pray when the Lord said that He was pleased with me and that my husband would be restored to life and one who would repeat the prayer uttered by me would get his objects accomplished and advised me to desist from death. Relying on His words I shall keep my body anyhow till then."—282-286.

Hearing those words of Rati, Himāchala began to shudder with fear. He thought of returning to his city and became ready to carry his daughter in his arms when Pārvatī said through Her maids.—287-288.

Pārvatī said :—"What have I done to win a good husband. What is the use of having this unfortunate body? Desired objects are obtained by asceticism and there is nothing impossible for an ascetic. The world suffers pain in vain when there is such a way to fulfil one's desires. Death is preferable to living the life of the unfortunate and not practising asceticism. I shall, certainly, consume my body by austerities. I have no doubt, that by this practice of Tapasyā, I shall attain my desired object and so, I shall certainly practise penances."—289-292.

Hearing such words of Pārvatī, Himāchala stammered out with emotions "Daughter! Umā! Chapalā! Your body is too delicate to bear the brunt of asceticism. Do not make such an attempt Tapasyā is very hard and painful indeed. What will be done will surely come to pass without fail. Even without any attempt, future things suddenly come to pass. So, O daughter! get up; let us go home. We will then think what ought to be done. Even at this, the daughter did not agree to return home. He was then plunged in anxieties and at that very instant, a voice from the welkin was heard "Himāchala! Your daughter will be known in the world under the name of Umā and Chapalā. Your daughter shall attain by her mere thinking, all the desires."—293-299.

Hearing that, Himāchala gave Her permission and returned to His abode, after taking leave of his daughter.—300.

Sūta said :—Pārvatī went to practise austerities to a beautiful part of the mountain impassable even to the Devas. Pārvatī accompanied by Her maids went to that peak of the Himālayā that was very beautiful and resplendent with various ores, blossoming creepers, Siddhas, Gandharvas herds of deer, and various birds, buzzing of the black bees, cascades, trees, smelling with the aroma of flowers, having beautiful caves, groups of chirping birds, adorned with kalpa trees, gay with the flowers of all the seasons, loaded with various kinds of fruits, illumined by the rays of the Sun and full of different kinds of animals. She saw a big tree with many large branches, having yellow leaves, flowering in all the seasons, adorned with all sorts of flowers, and various fruits and bright as Manoratha. The Sun's rays fell on the tree and it seemed that the Sun was also overpowered by the brilliancy of the tree. There, Pārvatī discarding Her ornaments and dress, donned the bark of tree, and began to bathe thrice daily. She passed a century living on the leaves of trees, another century on the fallen leaves of trees; and

observed a fast for another century. She thus continued Her penances observing similar ordinances.—301-310.

Then the creation began to tremble by the power of Her asceticism when Indra thought of the seven R̥ṣis. They appeared before Indra with great pleasure and were adored by him when They asked him the reason of his having thought of them. Indra said "R̥ṣis! hear my object. Pārvatī is practising severe austerities on the peak of the Himālaya, and I want you to fulfil Her object.—311-313.

Hearing which They repaired to the spot where Pārvatī was practising asceticism and said to Her :—"Daughter! what is your wish?" Then Pārvatī bashfully said :—"It is wise to observe silence before the great sages like you. Those who salute sages like you are purified by you and you question me right in the face." She, then, offered them a seat and said :—"After you have rested and when the toil of your journey has disappeared, you better question me."—314-319.

Then she worshipped them according to the prescribed rituals and though Umā shining like the Sun, cast off Her vow of silence for a while, she again held her peace of mind : when the sages began to question Her with regard to Her object, She putting on a smile, bashfully said in a gentle voice. "You know the hearts of all beings. It is pleasing to hear words when they express what one wants most dear and sweet to one's heart. The beings are always eager to attain what they hold dear and love it most. Some clever persons resort to divine means ; others resort to various pleasant deities and ceremonies as ordained in the Śāstras. But my mind always rushes to attain my dear wish, like a barren woman desiring a son ; or, one longing Heavenly flowers. I am now making earnest attempt to have Lord Śiva as my husband who is naturally very difficult to be attained and who is moreover at present engaged in His tapasyā. This is a very difficult thing indeed, for how can Śiva devoid of delusion and passion, devoted to asceticism, Whose actions cannot be discerned even by the Devas and the demons and Who has consumed Cupid not very long ago, be attained by a girl like me?"—320-328.

Hearing those words the sages controlling Their mind and realizing Her object said :—"Daughter! There are two kinds of comforts in the world and the first one is the gratification of the body ; the second is the peace of the mind. Lord Śiva is, by nature naked, ferocious, Dweller of the cremation ground, the carrier of skulls, a hermit, statue-like in action, a beggar, mad, fond of collecting ugly and terrible things, and inauspiciousness incarnate. What advantage will you get in having Him as your husband? If you, perchance, wish the gratification of carnal desires how can it be gained? He is the source of fear and an object of aversion and censure. He is the wearer of a necklace of gory heads, adorning Himself with terribly hissing snakes, living in the cremation ground, moving about with His ferocious attendants. How then can you expect to derive comfort from Him? Why do you not marry one of These, viz.—Viṣṇu, the protector of the Universe, the de destroyer of enemies, adorned by the Devas and the Lord of Lakṣmī and sacrifice, Indra, the Lord of the Devas,



Agni the giver of every thing, Vāyu the soul of every being, and Kuvera, the Lord of riches. And if you desire the happiness in the next world in another body, even then the Devas are capable to give you that. There is no chance of getting any happiness in this world or in the next from Śiva. Again what the Devas do not possess, your father has got that; so by the grace of your father, you can get happiness without any trouble. So it is useless for you to undergo so much trouble. You will have to undergo sufferings for the attainment of Śiva and no good will result. Even a trifle sought with great eagerness becomes unattainable. Only Brahmā can fulfil your desire."—329-341.

Śūta said :—Hearing such words of the Rīṣis, Pārvatī got very angry with them and with red eyes and trembling lips said.—342.

Devi said :—"How can Those who hanker after unreal objects and are subject to vices, be devoted to a high Deva? What pleasure is there in getting an unreal object? and what pain is there when one is devotedly attached to an object? You are on the right path and yet how do you come to such a contrary conclusion. You should know that I am a fool and I want to get an undesired object. You all are like Prajāpati and see all things; but it is quite certain that you do not know that eternal Īśāna, the Lord of the world, unborn, unmanifested, of immeasurable glory. The Devas Viṣṇu, Brahmā, etc., do not know Him; then what use is there in judging of His essence. But are you not aware even of His glory that is manifest in all the beings, and all the Universes? Whose are these forms;—Sky, fire, air, earth and water. Whom do they manifest? Who has got the Sun and the Moon for His Eyes? Whose phallus do the Devas and the demons worship devoutfully? Do you not know His glory who is called Mahā Deva by Brahmā and Indra, etc.? Whose mother is Āditi and who has given birth to Viṣṇu? Nārāyaṇa and other Devas have been born of Āditi from Kāśyapa. Kāśyapa has been born of Marīchi. Āditi is the daughter of Dakṣa. Marīchi and Dakṣa, both of them, were born of Brahmā and by praying Whom did Brahmā get His birth from the golden egg? By whose meditation, the part of Prakṛiti was agitated and was turned into the golden egg? From whose third Prakṛiti, the slayer of Madhu was born? Whose Buddhi has created these six vargas out of their own Karmas?—353-355.

Note.—*तृतीया प्रकृतिः* = Third Prakṛiti, i.e., Tamasā. *षड्वर्गः* = The six classes of objects of worldly existence.

"Brahmā, of unmanifested birth, is not born; by His power He disequilibrates the Guṇas and creates this material universe. Brahmā is the Lord of the universe and has extraordinary powers. Viṣṇu and other Devas assume different shapes by their extraordinary powers. Viṣṇu also enters others' bodies through His Māyā and does the *uttama* (excellent), *madhyama* (middling), and *adhama* (inferior) karmas of the world. The world is liable to perish and to be re-born. The fruits of Karma are also various. Many classes of men are born in it by virtue of their deeds. Nārāyaṇa relying on and propelled by His shadow takes various kinds of births and that shadow impels people unconsciously to actions. Being thus impelled people, like lunatics, consider

what is good to be bad and what is bad to be good. So Viṣṇu is the sole cause of the so-called Dharma and Adharma seen in these created customs and usages. Though this Karma, Dharma and Adharma is beginningless, yet in ordinary bodies, it is not seen of long duration. You also have not seen the beginning nor the end of Viṣṇu. Corporal bodies perish somewhere and are re-born at another place. Sometimes they die in the womb, sometimes, they live up to old age, sometimes, they go on up to a hundred years, and sometimes they are nipped in the bud in their early ages.—356-366.

"One, who lives a hundred years, is said to enjoy a full life and is said to live for an infinite period with regard to a short-lived man. One, who is born first and does not die early, is said to be Amara (immortal). In this way, the Devas like Viṣṇu etc., are said to be immortal. Who can attain such pure bliss and powers in this universe so full of various wonderful things? I do not, therefore, feel inclined to marry the Devas predominant with trifling transient glories like Satva, etc. I shall only marry Śiva who is the most supreme among the Devas and all the beings. This idea of difference is the special characteristic of the worldly people. I take refuge unto Him, the Lord Śiva whose intelligence, strength, extraordinary power and excellencies are greater than those of the great; beyond whom nothing exists, from whom all this Universe has originated and whose good qualities have neither beginning nor any end. This is my determination; it is very strong and seems to be contrary, and the sages offering me advice may go or stay."—367-372.

Hearing such words of Pārvatī the sages were overcome with emotions and spoke to the ascetic Pārvatī in very sweet words :—373.

The Rīṣis said :—"O daughter! It is highly astonishing. You are the incarnation of pure undefiled wisdom; be pleased with us. We are very pleased to see your firm, unshakable faith in Mahādeva; at this, our inner natures are highly purified. Indeed, we could not realise the extraordinary glory of that Mahādeva. We have come here to see only how firm are you in your Tapasyā. Your object will very soon be accomplished. As the radiance of the Sun and the jewels is inseparable from them and as the purport of writing is inseparable from the letters, similarly you are not apart from Śiva. This belief is firmly implanted in our hearts. When you, who are full of intelligence and morals, have made such an attempt to get Śiva, then He will certainly see to it. Śiva will undoubtedly accomplish your object."—374-379.

Pārvatī again adored those sages on Their having said so. The Saptarīṣis, then, went to Śiva. They arrived at a beautiful tableland on the top of the Himālayās. There, they saw that the tableland had put on the yellow matted hairs and were shedding showers of the knowledge of Self; and the mountain was holding the garland of Mandāra in its hands composed of the swarms of bees. There, They saw Śiva's hermitage and the Lord with His conscience purified by the sacred waters of the Ganges, with His yellow plaits of hair, wearing the garland of Kalpa flowers and surrounded by a swarm of black bees. There they found all the animals in a peaceful disposition. The

cascaades of water were also not agitated. The attendant Viraka was standing at the door with a cane in his hand and adored the seven sages when the latter said that They had come there to meet the Lord Śiva or some great business of the Devas. They said that they wanted to see Śiva for the fulfilment of the purposes of the Devas. He was to be their intermediary, so that they might not be put to unnecessary delay. He was to kindly inform Him of their arrival.—380-386.

Viraka gave them seats and replied:—"O Brāhṁas! You can meet the Lord after He has finished His bath in the waters of the Mandākinī and finished His Sandhyā Vandanāni; wait for a while."—387.

The Rṣis waited and remained fixed on the spot like Chātaka bird during the rainy season to get drops of rainwater.—388.

After a short while, Lord Śiva after finishing His bath, took His seat on a deer skin when the attendant Virabhadra bowed down and meekly said:—"Lord! The seven illustrious sages have come to see you on the errand of the Devas and They are eager to be ushered in your august presence." At that, the Lord made a sign to Virabhadra to let Them come. Then Virabhadra beckoned to the sages standing at a distance to come in.—389-394.

The sages, with their matted hair tied up into a knot and with long deerskins hanging on them, appeared before the Lord, with folded hands, and approaching Him, removed the celestial flowers presented to His feet by the Devas, and bowed down and touched His feet. Lord Śiva cast an affectionate glance towards them when they gladly chanted His praises—395-396.

The Munis said:—"O Lord Śiva! we are highly gratified, so is Indra. The Lord of the Devas is sitting before us. What better fruit can, one, practising a hard Tapasyā, expect than one's getting Thy favour? This Himāchala is blessed whose daughter is practising devout asceticism to get Thee. Tārakāsura, the annihilator of the Devas, is also blessed for he will leave his body through Thy son. Brahmā and Viṣṇu, who are now being highly tormented by the power and influence of Tārakāsura, are also blessed on account of Their contemplating on Thee the Destroyer of ills. Thou art described to be the Doer of many things under many forms. The stupid persons chant Thy name only under various words. Thou art the only one who knowest all about the Universe; else Thou wouldst be known as pitiless. Or, it can be said Thou knowest nothing of this painful world. For Thou art actionless. And if Thou dost remain indifferent, seeing all these pains and troubles, then, how can we call Thee merciful. Thou dost rest on Thy Yoga Māyā; hence, Thou art pure and undefiled and Thou dost take no pride in good deeds, powers and bibhutes. We are blessed among the corporal beings, otherwise, how could we have met Thee? Now this is our prayer:—That our desires may be fulfilled by meeting Thee. Now it behovest Thee to act in such a way that this universe which is now in trouble may come to peace. We are the messengers of the Deva Indra. We, consequently, bow down to Thee."—397-403.

The seven sages expressed Their prayers sweetly as a good farmer scatters his seeds in a well-ploughed field and then bowed down to Him.—404.

Hearing the prayers of the R̥ṣis, the Lord smilingly said like Bṛihaspati.—405.

Sankara said.—“I know the excellent work that has cropped up for the preservation of the world, and that a daughter has been born in the house of Himāchala. You are also doing your best to promote the cause of the Devas. True! Every one is anxious to fulfil God’s purposes; but though one desires quickness, yet there is some delay here. It is necessary, that the wise should follow the rules and customs; for the ordinary people will follow that.”—406-408.

Hearing those words of Śiva the seven sages saluted Him and went to Himāchala where they were adored by Him with great hospitality and endearment after which the sages uttered a few words hurriedly.—409.

The sages said :—“O Himāchala! Mahādeva, the Lord Himself, asks for Your daughter. You should, therefore, make over your daughter to Him in the presence of Fire. The great work of the Devas is pending long since, and you should fulfil it for the salvation of the Universe.”—410-411.

Hearing those words, Himāchala tried to speak, but could not give a reply distinctly, being overcome with emotions. He mentally approved of it. The clever Menā, then saluting the Munis, began to speak out Her mind, deeply affected by her love towards her daughter.—412-413.

Menā said :—Though the birth of a daughter is highly meritorious, yet, what people do not like, has just taken place with regard to my daughter. One ought to marry one’s daughter to a man who is well-qualified as regards his family, birth, age, beauty, good qualifications and wealth and who does not himself seek for a bride. How, then, can I give my daughter to one whose only qualification is his asceticism. Now do according to the wishes of my daughter. The Munis then replied in words suited to please women.—414-417.

The Munis said :—Hear now about the qualifications of Sankara. The Devas and the Asuras worship, with great devotion, His feet. Whoever wants anything, gets that from Him. Therefore, this girl has practised severe austerities long since to attain Him. She, the Devi, will be greatly pleased on any body who will enable Her to attain the fruits of Her vow. Having said so, the Saptar̥ṣis took Himāchala with them and repaired to Pārvatī.—418-421.

The sages sweetly addressed the auspicious Pārvatī who was radiant like the Sun with Her fire of asceticism. They said, “O, Beautiful one! do not consume yourself any more with such a rigid asceticism. Early in the next morning Lord Śiva will accept your lotus hands.

We had first gone to pray to Thy father and Thou shouldst now return home with him.”—422-424.

Hearing those words Pārvatī exclaimed :—“Oh! Tapasyā yields fruit,” and instantly went to Her father’s home considering Her asceticism

as accomplished. There she felt a single night like a long period of 10,000 years and became greatly eager to meet Śiva.—425-426.

Afterwards in the auspicious moment in early morning (Brāhma muhurta), the dear friends of the Devi performed various auspicious ceremonies, adorned Her body with various ornaments and took Her to a temple filled with auspicious things, where the seasons, incarnate in their proper forms, worshipped Himāchala.—427-428.

The wind accompanied by clouds came and began to work as sweepers and the Goddess Laksmī came Herself in all Her riches. Lustre and affluence pervaded everywhere. Fortune and success reigned. Chintāmani and other gems, Kalpa trees and trees yielding all desires, appeared in Himālaya's room. All the mountains and Divine herbs presented themselves there personified. The Rasas and the ores also turned up there and acted as servants. The rivers and the oceans and all things, moveable and immoveable, also went there personified and the whole Sthāvara and the Jangama worlds added to the lustre of that mountain.—431-433.

*Note.*—निष्ठावति = Philosopher's stone. रस = Sap, Potion, taste, delight. Pathos. They are six in point of taste, viz. —

कटु, कल्प, कपूर, लवण, तिक्त and कण्व. They are eight in point of sentiment, viz. :—दुःख, क्षुब्ध, क्लेश, पीडा, मोह, भय, अज्ञान, and मोह. But sometimes their number is nine by the जोत रस being added and sometimes द्वात्वार is also added making them ten.

The seers, the serpents, the Yaksas, the Gandharvas, the Kinnaras, and the Devas, all, came to the Gandhamādat mount, well arranged and became the attendants of Śiva and assuming beautiful forms, began to arrange the pandal. Brāhmā very lovingly decorated the plaited hair of the Lord with the moon and infused love and generosity into the fire of the Third Eye of the Lord. The Goddess Chāmundā tied several garlands of heads on Her neck and said to Śiva, "Pray, beget a son who may be the destroyer of Tārakāsura and thus I may be gratified with the blood of the demons.—434-437

Viṣṇu, then, stood before the Lord holding the crown decorated with fiery serpents.—438.

Indra held before Him the elephant skin, Vāyu nicely decorated the sharp horned Nandīvara and the Sun, the Moon and Fire inherent in the eyes of the Lord and the witness of the actions of all beings enhanced His lustre.—439-440.

Yama, the Lord of the departed, waited, holding mace in one hand and the silvery ashes of the funeral pyre in the other; he put on the wreath of skulls on his neck and arms. Kuvera presented to Lord Śiva various kinds of ornaments studded with precious stones. Varuṇa presented an excellent wreath. But Śiva did not mind it; he put on the bracelet made of furious snakes and His two ear-rings were made of the snakes Vāsuki and Takṣaka. In that way, all the Devas went and said to Virābhadrā "Pray announce us to Śiva. Now let Him be decorated." Afterwards the seven oceans became ready to serve as mirror. When Lord Śiva saw His self there, the Lord Viṣṇu bowing down on His knees said to Śiva "O Deva! Thou dost look exceedingly beautiful in this Thy Jagadānanda form, the form that gives great bliss to the Universe."—441-448.

At this time, all the Devas sent the Divine Mâtrikâs to Rati, the wife of Cupid, who brought Her to Sîva and said "Rati is standing in your presence; but she does look well in that Cupid."—449-450.

*Note.*—*जातः*—The Divine mothers said to attend on Sîva but usually on Skanda. They are generally said to be 8 in number, *viz.*—माही माहेस्वरी वन्दी काराही वैष्णवी तलः । शिवारी देव वायुव्याधिर्देव्यात् जातः ॥ but sometimes they are said to be only 7 in number, *viz.*—माही माहेस्वरी देव शिवारी वैष्णवी तलः । माहेस्वरी देव काराही वायुव्याधिर्देव जातः ॥ and sometimes their number is increased to sixteen.

Hearing those words, Sîva gave Her hopes, raising His left hand and felt anxious to see the face of Pârvatî.—451.

Then riding on His lofty bull He made a sign to His *ganas* to march slowly and made a move towards the abode of Himâchala. The earth trembled under the weight of the followers. The road became very dusty and Viṣṇu's ornaments became all covered with dust. He felt fatigued and sat down under a tree to take rest. He began to say:—"Pray move on quicker, do not tarry in way," when Viraka, the son of Sîva, said frowning:—"O roamers in the sky! What beautiful thing is there that you are delaying? O mountains! Go at a distance, O oceans! Convert your waters into stones. O Demons and Pretas! Clear out the mud in the streets. Gaṇeśvara, and others do not be restive. The patient Devas are watching. Devas! You should also move on calmly. Bhṛîngi, the attendant of Sîva, is taking the broad monthled skull for Sîva; he is so much absorbed that he does not mind his own body. O Yama! It is useless for you to hold a club instead of a human skeleton. Being encumbered with the horses of chariots and Mâtrikâs, Sîva is going slowly. The Devas, attended by their own follower, are marching separately. The Pramathas, the favourites of Sîva, have already marched twice the distance. O Devas! go on your own vâhanas, with châmaras and banners streaming in air. Why are you not paying heed to the tunes in your songs. The Kinnaras, ornaments are making noise too much. The Gandakas are moving swiftly playing quite in three respective tunes harmonious to each other. Why do not the singers, the Sâṅgavâdis go in front, singing harmoniously. These pleasure loving Nâga men are singing various songs illustrating the praises of the Lord. Why are the voices of the celestial ladies heard on this side so often? Various tunes\* are being played:—Muriya, etc.; but why not even one Mûrchchanâ† is being heard here? Play on your tambourines and Vinas directed by the Gandharvas. Play your various kinds of drums."—452-464.

Hearing those words the Devas, enjoined by Vîrabhadra, drowned the Universe with their music and joy. The oceans and the clouds both

\* *वद्वजः*—The fourth or first of the seven primary notes of the Indian gamut so called because it is derived from the six organs:—नास कंठ दूरकाश जिह्वा हंस्वर चक्षुः । वद्वजः (वद्वजः हंस्वरति) वद्वजतद्वजत् वद्वज इति स्मृतः ॥ It is said to resemble the note of a peacock.

*मध्यमः*—Mean time in music.

† *दूर्चचः*—A duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner, changing the key or passing from one key to another. It is thus defined *प्रवात् स्वराणां समानाकारोद्गारोद्गारश्च । अनुसृत्यनुवर्तते प्रत्येका स्मृतः समश्च ॥*

began to roar. At that time, Himāchala was agitated by the quick march of Śiva.—465-466.

Afterwards, the Lord Śiva and the Devas entered in a moment the mansion of Himāchala, which was conspicuous with thousands of golden gateways and streamers, having many houses studded with various kinds of precious stones, floored with Vaidūrya gem, trickling with showers and cascade waters, the squares looking charming with Kalpavrikṣa trees, gleaming with white, black, and red ores, the pathways shining white like Lakṣmī, pervaded with the odour of flowers diffused all round by the wind.—467-469.

All the citizens became very eager to see the Lord Śiva on His entering the town. The elderly matrons became anxious; the people thronged and rushed to and fro. The streets were over-crowded.—470.

The Divine ladies peeping through the air holes were looking on the huge crowd; and hidden in their own garments and ornaments witnessed the lotus-like eyes of the public. Some were showing off Their beautiful ornaments. Some, putting on beautiful ornaments, abandoned the company of their maids and began to look at Śiva. Some maid said to her mate "Companion, do not be restive in having a glimpse of the Lord. He Himself consumed Cupid and has now of His own accord felt inclined to enjoy the company of woman." Some woman knocked down during the bustle said to another burning with the pangs of separation from her husband. "What are you looking? Do not speak, out of mistake, any love expressions to Śiva." Some woman could not see Śaṅkara on account of distance; but said after some reasoning "Śiva is here where Indra and other celestial Devas are standing. Other ladies began to salute Lord Śiva, taking their respective names and praying for desired objects. The worship of Śiva bears fruit. Some lady exclaimed:—O! There is Śiva whose forehead is adorned with the Crescent Moon. Indra, the Lord of the Devas is perspiring and is going ahead of the Lord making way for Him. O! There is Brahmā, with matted hair and wearing deer skin. He is whispering something in Śiva's ears." When the Lord reached the Himālayā, the Divine women raised the following chorus "Through the union with Śiva, the birth of Pārvatī has become fruitful."—471-478.

Afterwards, the Devas saw the house of Himālayā and were gratified to see the mansion designed and built by Viśvakarmā looking majestic with its pillars of white sapphire, decorated with golden chains and pearl hangings, resplendent with herbs and beautified with many pleasure gardens and lakes. They thought that their minds and eyes had become blessed with that wonderful sight.—479-481.

Hari then went and stood at the gate, so that any body might not enter. The rush, in consequence, was tremendous; his armlets were broken and powdered to pieces. Then Himāchala, meekly and appropriately, adorned the four-faced Brahmā, who repeated all the mantras and performed all the marriage ceremonies, making fire as witness. Śiva, then married Pārvatī. Everything was performed without any hitch. At that instant, the King Himāchala began to bestow lavish charities on the deserving. In

this marriage, Himālaya was the giver. The four-faced Brahmā performed the part of Hotā, the Lord Śiva was the bridegroom and Umā, the representative of the universe, the bride, and all the beings, along with the Devas and the Rākṣasas became fixed with attention. At the same time, the Earth also brought forth new produce and herbs. Varuṇa appeared before Śiva holding various gems. Kuvera brought ornaments of gold, pleasing to everyone, for the Lord Śiva. Vāyu began to blow gently to soothe every one. Indra with garland round his neck and with arms decorated with many ornaments spread an excellent white umbrella shining like the moonbeams, over the Lord. Then the Deva Śankara adorned with all ornaments, enhanced the delight of all the beings.—482-490.

The chief Gandharvas began to sing and the nymphs started dancing. The Gandharvas and the Kinnaras danced and sang exquisite music. The six seasons appeared incarnate to participate in the universal rejoicings and danced and sang. The sportive attendants of Śiva paused on the Himālaya, after being exhausted by their pastime. At the same time the Lord Mahādeva fulfilled duly all the rites of the marriage in conjunction with His noble consort Pārvatī.—491-494.

On the completion of marriage, the Lord stayed in the mansion of Himāchala along with His Consort for that night. The Gandharvas entertained them by singing and the nymphs by dancing. He got awakened early in the morning by the praises of the Devas and the Daityas.—495.

Then the Lord Śiva with His father-in-law's permission started to the Mandarāchal mountain in company with His Divine Consort, riding on His bull swift like the wind.—496.

After the departure of Mahādeva and Umā, Himāchala felt very lonely and dejected in the absence of Pārvatī as often is the case with the father of the bride.—497.

Then Himāchala bade adieu to the Devas and entered into His city naturally resplendent, and adorned with Go-purams made of jewels, and beautified internally with diamonds, gold and other precious gems.—498.

Here, on the other hand Mahādeva with Pārvatī sauntered about for a long time in the charming groves and solitary forests of the mountain. In course of such pastimes, Pārvatī felt inclined to have a son. She made several dolls and began to play with them in company of Her maids. Sometime Pārvatī rubbed scented oil mixed with powder over Her body and made with the dirt of Her body a human form with an elephant's head on his shoulders. Pārvatī sportively threw that son into the Ganges where he became enlarged in body. So much so that he extended himself as big as the world, when Pārvatī addressing him as son called him to Her. The Goddess Ganges also, at the sametime, addressed him similarly whence he is known as Gāṅgeya; then the Devas worshipped him and Brahmā named him Vināyaka and made him the head of all the attendants. Gaṇeśa was thus born from Pārvatī.—499-505.

Again, Pārvatī longed for a son and began to play similarly. She planted a sapling of Aśoka for the pleasure of Her son and took very good care of it. The tree soon grew up by being watered and looked



after so carefully. Then once on an occasion, *Bṛihaspati*, the *Devas*, the *Brāhmaṇas*, the sages came there and said to *Pārvatī* :—" *Bhavanī* ! You have been born for the benefit of the world and all desire the birth of a son. Most of the creation seems eager for progeny. The people consider their births successful by seeing sons and grandsons. O *Devi* ! What object can be gained by creating and rearing up trees like sons ? Those who have no issue usually become dispassionate to the world and try their best to obtain *Devahoods*. Now you ought to set a value on actions like this." —506-510.

*Pārvatī* said :—" One who makes a well in a place where there is scarcity of water, lives in heaven for as many years as there are drops of water in it. One large reservoir of water is worth ten wells. One son is like ten tanks, and one tree is worth ten sons. This is My moral and I am prepared to protect the universe to the same end." —511-512.

Hearing such words, *Bṛihaspati* and other *Brāhmaṇas* returned to their places after saluting *Pārvatī*. —513.

When all of them returned to their abodes, *Mahādeva* gently took *Pārvatī* by Her hands and made Her enter slowly in to His palace. She went inside the mansion which was pleasing to the mind, the doors of which were decorated with hangings of pearls, the walls were of gold ; it was full of pleasure courts and looked most enchanting by the buzzing of the black bees over the floral wreaths. —514-516.

There, the *Kinnaras* were singing, the whole place was well scented and the peacocks were sporting, the cranes were throwing out their notes, the pillars of gems were dazzling with lustre, the parrots were sporting on the walls of lapis lazuli. At some places the ladies of *Yakṣas* were playing on lutes and sporting. The *Kinnaras* were constantly singing and dancing at various places ; cranes and *Sārasas* were moving at other places ; at other places the pearls were reflected on the floors made of gems ; and *Suka* birds thinking them to be pomegranates were striking them with their beaks. Within such a mansion, *Śiva* and *Pārvatī* began to play dice. When both of them were engaged in play on a floor made of *Indranīla* pearl, there was a tremendous uproar all at once and the delicate *Pārvatī* enquired out of curiosity from *Śiva* the reason of it. —517-523.

*Śiva* replied :—" My dear attendants, the *Gaṇeśvaras*, are sporting on this mountain. It is their voices. Those human beings who have won my pleasure and appreciation by observing austerities, fasts, celibacy and pilgrimages to sacred places have now acquired my *Gaṇatva* (office of attendants) and they can assume any form at will. They are full of enterprise ; they are highly energetic and endowed with great forms and virtues. I am also astonished at their deeds. They are powerful enough to annihilate the universe including the *Devas*. I may forsake *Brahmā*, *Viṣṇu*, *Indra*, *Gandharva*, *Kinnara* and the serpents but I cannot live without these attendants. They are all enshrined in my mind and they always play in this mountain." —524-529.

Hearing that *Pārvatī* felt astonished and leaving off play began to peep at them through the air holes. Some of them were lean, others corpulent, some tall, others short with big stomachs, with

their faces like those of tigers, lions and elephants. Some of them were like sheep and goats. Some had variegated features. Some were blazing like fire. Some were dark, others yellow. Some were gentle, others grim. Some were of smiling disposition. Some had black and some brown hair. Some were like birds in appearance. Some had faces like those of the various kinds of deer. Some were dressed in the kusa fibre and skins; some naked and some of deformed appearance; some with their ears like those of the cow. Some had ears like those of elephants, many of them had many faces, many eyes, many bellies, many hands and many feet. They were armed with various kinds of divine weapons, wearing various kinds of divine ornaments of flowers and serpents, endowed with various kavachas (amulets), pervaders in the heaven, players on the Viṇa, dancers at many places. Seeing such attendants, Pārvati said to Śiva.—530-536.

The Devi said :—"How many attendants have you got? What are their names? Pray, mention one by one to me."—537.

Śiva said :—"These Gaṇas of various name and fame are a Koṭi in number i. e., in all, they are innumerable. They are most valiant. They pervade the universe. They become pleased with and enter into the sacred cities, roadways, old worn-out gardens, abandoned houses, bodies of demons, infants and mad men, and the cremation grounds. They indulge in various kinds of sports along with these and drink steam, froth, smoke and honey and eat all kinds of things. They also inhale air and drink water and are addicted to singing, music and dancing. They are numerous and cannot be counted."—538-541.

Pārvati said :—"Lord! What is the name of that attendant who is covered with buck skin, clean in person, wearing the girdle of muñja, with a loop thrown on his left shoulder, looking so sweet, wearing the wreath of stone heads, with handsome form, beating his arms with slabs of stone and following the Kumaras. His tuft of hair on the head is waving a little towards his left. He is frequently attentive to the songs of other attendants. What is his name."—542-544.

Śiva spoke :—"Devi! He is Viraka, i. e., Virabhadra. He is my great favourite. He is full of many astonishing qualities. The other Gaṇeśvaras pay him great respect."—545.

Pārvati spoke :—"I also long to have a son like him. When shall I be blessed with such a pleasing son?"—546.

Śiva said :—"This son is the giver of comfort to your eyes. Let him be your son. Even this Virabhadra will be blessed by calling you 'mother'—547.

Hearing which Pārvati sent Her maid Vijayā to call Virabhadra in. The maid hurriedly coming down from the upper story said.—548-549.

Vijaya said :—"Come here Viraka. You have incurred the displeasure of Mahādeva by your restiveness; and what will Pārvati think of your sports;" hearing which, Virabhadra, casting away the pieces of stone and wiping his face gently, accompanied Vijayā to enquire into real cause and went slowly and took his seat near Pārvati.—550-552. .

Seeing him come, the Devi Girijā got down. At the sight of Virabhadra, the Devi shone like the petal of a red lotus, milk began to flow from her breast and She most lovingly said in a gentle voice : — 553.

"Virabhadra ! come ; come ; you have attained My son-ship ; Mahadeva has given you over to me as son." With these words She seated him in Her lap and kissed his cheeks and smelling his forehead, caressed that sweet speaking Virabhadra. Afterwards, She decorated him with nice ornaments, such as girdle of bells, armlets of gems and garlands. Then she put on him peculiar kinds of leaves, flowers, herbs, white mustard &c., as prescribed to ward off evil sight.—554-557.

Afterwards, She put a mark of Goroohana on his forehead and a garland of ornamental leaves on his neck and said :—" Now go and gently play with your fellow-attendants but do not be rash. Remain for some time putting on a necklace of serpents and remain dirty. May you be ever victorious on mountains, tablelands, over trees, elephants and your companions. You should never enter into the swift running stream of the Ganges nor should you go in a forest infested with tigers and lions. May the Goddess Durgā be pleased with this Viraka as Her son, out of the innumerable attendants. The welfare asked by one's own father and mother is obtained after some time, it is sure to bear fruit in some future time. Virabhadra, the lord of the Ganas, overpowered with the idea of being the child of Pārvatī began to say to his playmates. "My mother herself has decorated me with all these ornaments ; She has put on my neck, the garland of Mālatī flowers with Sindhuvāra flowers interspersed with grey dots. Who is that most skilled musician among the attendants with the musical instrument in his hands whom I may give this toy that is in my hand."—558-565.

Afterwards, Pārvatī, in company of Her maids, began to peep at Virabhadra whilst he was at play, through the air holes from south to west, from west to north, from north to east.—566.

Sūta said "It is highly astonishing that even Pārvatī, the mother of the universe, was also deluded like that ; then what mortal being would not be entangled in the bonds of filial love with his son ?"—567.

After that the Devas and Lokapālas entered within to meet the Lord Śiva when the attendants of Śiva ride on the Vāhanas and made a parade with their arms and weapons. Viraka, also took up one axe and exclaimed, "who will be cut into two by this axe ? who has called the cruel Yama into his memory ? Say. If you remain silent then I understand that you all are afraid of this terrible weapon. When I, of terrific appearance, am here, no one can effect anything with any of these weapons." When Viraka was expressing thus, the Devas desisted him from his purpose, saying "It is quite useless to wound the feelings of the Lokapālas." Seeing Viraka to be so much attached to the Deva-Deva, Pārvatī advised Viraka to bathe in spring water, to walk in the Devī mountain and gardens, to sleep in the house covered with flowers and not to go on the tops of high peaks where wind blows very violently. The high golden peaks, the golden low lands, and the caves of the Gandhamādan mountain are full of many valuable

things. All the Gaṇeśvaras used to dwell there. Its various places were well-bedecked with mandāra flowers, leaves, and lotuses and the pleasure resorts of the celestial beings. Viraka used to roam at those places. The ladies of the Siddhas used to drink the nectar of his face. If Pārvatī could not see Viraka for a moment, she used to become impatient and constantly thought of him. Viraka, too, then remembered his good fortune. It is this Viraka that became the real son of the Devī on some future occasion. The creator of the coming world created Viraka out of fire. Viraka was very fond of Divine singing and dancing and was, therefore, respected by the Gaṇeśvaras. Sometimes, he used to play in mountains, where lions roared ; sometimes, he remained in the mines of jewels, sometimes, he played in Sālatāla forest ; sometimes, the pleasant-blooming Tamāla forest ; sometimes, under the trees, sometimes, in waters full of lotuses and having a little mud ; and sometimes, he used to remain in the pure auspicious lap of his mother. Thus he spent his time in childish pastimes. Sometime, like Śiva, Viraka the lord of Gaṇeśvaras used to sing with Vidyādhara in the groves, with all paraphernalia and amusements. At this moment the Sun, after illuminating the half world, went down below the horizon to some other distant land, the Aśtāchala mountain.—568-578.

The Udayāchala and the Aśtāchala which are the mountains on which respectively rises and sets the Sun, the former helps in the beginning, and the latter in the end ; but in the heart of the Aśtāchala really lies imbedded firm friendship. The Sumeru Mount which is daily worshipped, whose base is wide and which is very lofty does no help to the Sun, the door of real service, at this time. This sort of behaviour is also present in the waters. So the intelligent beings should make use of everything. The Sun, too, at the end of a day, entered into waters ; but He did not feel any need for those when He had considered his own a short time previously.—579-581.

In the evening-time, the Munis feeling the absence of the Sun, suppressed their grief and looking towards Him prayed for His speedy return. Then the veil of darkness spread more and more over the Universe just like the mind of the wicked becoming enshrouded in sin.—582-583.

Then, Lord Śiva went to sleep with His noble consort Pārvatī in His mansion, the walls of which were shining with gems on the hoods of snakes and over the bed was a beautiful canopy ; and on the floor was spread a white cloth shining like moonbeam ; the border of the canopy decorated with various kinds of gems and pearls. It was moving to and fro by the gentle breeze ; on account of the lustre of gems, it seemed as if there arose a rain-bow.—584-586.

When Śiva began to sleep with His neck touching the arms of Pārvatī, His white lustre looked extremely charming and the goddess Pārvatī, gleaming like the petal of a blue lotus, looked dark under cover of night. At that time the Lord jokingly said to Pārvatī :—587-588.

*Here ends the one hundred and fifty-fourth chapter on the birth of Kumāra Kārtikeya.*

## CHAPTER CLV.

Siva said :—" My body is resplendent with lustre and you look black and your embracing me looks like a serpent coiling round a sandal tree. With apparel white and with the moonbeams falling on you, you look like the new moon-lit night."—1-2

Having being thus addressed, Pārvatī leaving the neck of the Lord and with Her eyes turned red with anger and knitting Her eyebrows, said : One despises others through one's own faults. O Lord ! He is surely to meet with misfortunes. Constant despise is the reward that I am now getting on attaining Thee after the performance of rigid austerities. Siva ! I am neither mysterious nor wicked. O, one with streaming hair ! you are well-known to have become vicious by contact with evil things. Siva ! I am not the teeth of Pūṣa, nor am I the eyes of Bhaga. Bhagavān Āditya knows Thee well. Thou art to be blamed, Thou art now causing Thy own trouble by chiding me thus due to Thine own fault. Thou callest me black ; but Thou art well known as very black (Mahā-Kāla), what shall I do ? I am going to the mountains to practise austerities and will give up my life. What is the use of my life under the subjugation of a cunning husband ?—3-9.

Hearing Her such angry words, Siva said lovingly and meekly : " O Girijā ! I have not blamed you on account of your being the daughter of Himāchala ; I have called you by that name simply to test your Bhakti. Do not indulge any doubts for nothing. Girijā ! those whose conscience is clear are not led astray. I shall no more joke with you if you are so much annoyed. Pray, remove away your anger. O beautiful one ! I bow to Thee and join my hands before the Sun. None should ever joke with one who gets offended with what is spoken in affection, and jest."—10-14.

Siva thus coaxed Pārvatī in many ways but Her wrath did not abate. She snatched Herself away from the embrace of Siva and prepared to start immediately.—15-16.

The Lord seeing Her mind fixed on going, angrily said " It is true, you are in every way like your father. The several limbs of your body appear like unreachable tall peaks of the Himālayas with clouds embracing in the middle and trying to reach the Heavens. Your heart is hard to attain, as the unfathomable interiors of the Himālyas are hard to be traversed. Your body is very hard, owing to the hardness of the rocks in the Himālayas ; you are present at many places and that is derived from the hilly forest land ; and your crookedness is from the zig-zag lanes thereof, and you are hard to be served as the cold and snows of the Himālayas are hard to be borne. In short, all the qualities of Himāchala are imbibed in you."—17-19.

Pārvatī, thus addressed, shook Her head with fury and grinding Her teeth said.—20.

Umā said :—" Pray do not despise other worthies by trying to find fault with them. Thou art also full of faults on account of Thy bad company. Thy crookedness is derived from Thy contact with serpents.

Thou art void of affection like Thy ashes. Thy heart is more vilified than Moon by Her spot. Thou art inferior even to this bull in understanding. What is the use of talking more. Thou art fearless by living in the cremation ground. Thou art shameless, because, Thou art naked. Thou dost not dislike disguising things on account of Thy constantly wearing skulls and mercy has left Thee once for all."—21-23.

Sûta said :—With these words, Pârvatî left that place. At that time, the attendants of Sîva made a noise and Virabhadra running up to her said, crying, O Mother ! where are you going leaving us alone ? Saying so, he threw himself round Her feet and said :—"O Mother ! what has happened ? Where are you going so angrily ? If you go away so ruthlessly I will follow you ; else, forsaken by you, I will throw myself down from the peak of the mountain where you may practise penances."—24 27.

On his having thus spoken to Pârvatî, She said—after fondling him with her right arm, "Son ! do not be sorry. You should not throw yourself down from the mountain nor should you accompany me. Son + I tell you what you ought to do. Sîva has despised me by calling me Kṛiṣṇa (black), so I shall practise austerities in order that I may become fair complexioned. This Sîva is desirous of women. After I go away you should keep guard at the gate so that no other woman might come. Son ! If you find any other woman coming in do report it to me and I shall at once arrange about it."—28-33.

Hearing that, Virabhadra said "I shall do as you say " ; and then he cheerfully set himself to carry out the injunctions of his mother, after duly saluting Her.—34-35.

*Here ends the one hundred and fifty fifth chapter on Kumâra Sambhava (the birth of Kârtikeya).*

## CHAPTER CLVI.

Sûta said :—Afterwards Pârvatî beheld the mountain Goddess, Kusumamodinî, the comrade of Her mother, coming to Her.—1.

The Goddess also seeing Pârvatî lovingly embraced Her and said :—"O Daughter ! where are you going ?"—2.

In reply to that query Pârvatî narrated to Her, all about the agony that was inflicted on Her by Sîva and looking upon Her as Her own mother She said :—3.

"O Pleasing one ! You always remain here as the Goddess of this mountain. You are most dear to Me, consequently, you should do what I tell you. Pray, inform me if any woman comes in private to the abode of Sîva ; you should also try not to allow any woman enter in private to Sîva. On receiving your information, I shall arrange what ought to be done." Pârvatî went to the presiding goddess and said "I will act accordingly" and went away.—4-7.

Umâ, on the other hand, entered Her father's pleasure gardens as clouds wander in the sky. In that way, She left all the ornaments and

donned barks of trees on Her body. During the hot weather, She warmed Herself in the fire burning around Her. She remained in water during the rainy season. Sometimes She lived on the jungle fruits and sometimes observed fast. She slept on the floor. Thus She carried on Her penances. Her body became dried up and lean and thin.—8-10.

Afterwards the son of the demon Andhaka, named Āḍi, coming to know about Pārvati's resolution and practice of Tapasyā, remembered the destruction of his father; and he turned up to take revenge. Āḍi, the son of Andhaka, and brother of Vaka, was trying to discover weak points of Śiva; and he now went to Śiva after conquering the Devas in battle. Going there he first saw Virabhadra standing at the door and became anxious. In by-gone days when Andhaka was killed by Śiva, the demon Āḍi practised severe austerities when Brahmā, being pleased with his devotion, appeared before him and said "Demon! what do you desire as a fruit of this asceticism?" The demon said—"That I be immortal is my wish."—11-16.

Brahmā said:—"There is no one exempt from death; every embodied being is sure to die. You should, therefore, seek your death through some means."—17.

The demon said:—"I may only die when there occurs a change in my form, otherwise, I may live for ever," hearing which Brahmā said "You will die when your form undergoes a change."—18-20.

Getting that boon, the Daitya considered himself immortal and afterwards in order to hide himself from Virabhadra he transformed himself into a serpent and without being noticed by Virabhadra, crawled inside where Śiva was. Then, that great Asura, leaving off the disguise of the serpent, masqued as Pārvati in order to tempt Śiva. After making his form exquisitely alike Pārvati by his spell, he put on sharp and strong teeth, and made up his mind to kill Śiva. He went near Śiva in the form of Pārvati putting on neat dress and ornaments—21-27.

Then, seeing the horrible demon in the form of Pārvati, He became greatly pleased and said:—"Pārvati! thou art well-dispositioned. I hope there is no false appearance in thy love. Thou hast come to me after realizing my motive. The whole world is blank to me owing to thy separation. Thou hast done well in coming to me. It is well worthy of thee."—28-30.

The demon thus addressed by Śiva and not knowing His glory smilingly said by slow degrees:—31.

"I had gone to practise severe penances to gain Thy affection, where I could not find myself well owing to my being away from Thee and that is why I have returned to Thee."—32.

Śiva became suspicious and smilingly began to think seriously on the affair.—33.

"Umā had become angry with me and had gone away with the fixed resolution. How has She now come back without fulfilling Her object? This is my doubt."—34.

Śiva now noticed the marks on her body in course of His speech and did not find the mark of a lotus on the left region of the ribs. Instead of which, there was a bundle of hair.—35.

Then, the Lord came to know it to be a devilish freak and keeping His form hidden, took the Vajra-astra and hit it on his private part and thus killed that Dānava. Virabhadra did not know the destruction of the demon in that way and the Goddess of the mountain seeing the demon thus killed in the form of a woman and not realizing the full situation, sent the news by the messenger Vāyu to Pārvati, when She began to seethe with wrath. Her eyes turned red with anger and She felt fearfully agitated in mind and pronounced a curse on Virabhadra.—36-39.

*Here ends the one hundred and fifty-sixth chapter on the killing of the demon Āḍi.*

## CHAPTER CLVII.

Pārvati said :—"O Virabhadra! as you did not care for me and showed less affection and regard for me and as you allowed a woman to appear in private before Śiva, I curse you for this offence so that your mother shall be a salty piece of stone without any heart, inanimate, rough, and rugged."—1-2.

This curse was the cause of Virabhadra's evolution from the rock. While Pārvati pronounced that curse, wrath came out of Her mouth in the form of a powerful lion.—3-4.

Pārvati, on seeing the ferocious lion with his long manes, long tail, fearful fangs, slender waist, standing before Her, in the twinkling of an eye, with his mouth wide open and long red tongue flapping out, began to think of entering within his mouth. Lord Brahmā realizing what was in Her mind made His appearance before Her and addressed Her in a very clear tone.—5-7.

Brahmā said :—"O child! what is your wish? What rare boon can I confer upon you? Now desist from your rigid austerities. I advise you so."—8.

Hearing that, Pārvati revealed to Him what she had thought of since a long time.—9.

Pārvati said :—"I had attained Śiva after a course of hard penances and He addressed me as dark-complexioned, so now I wish that My complexion may become like that of gold in order that I may adorn Myself in the arms of the Lord."—10-11.

Hearing that, Brahmā said : "It shall be so, and you shall also form a part of half of His body."—12.

After that, the complexion of Pārvati instantly turned into a golden hue from that of a blue lotus colour. Her dark skin was separated from Her body and transformed itself into the original form of the Goddess Rātri who stood aside, dressed in yellow and red, three-eyed, with bell in Her hands, and adorned with various ornaments. Brahmā then said to Rātri



who was shining like the petal of a blue lotus "Rārti! you have become blessed by the contact of Pārvati, and the lion, produced by the fury of Pārvati, shall be your conveyance and it will be marked on your banner also. Go to Vindhyāchala where you would do the work of the Devas. You will be known in future by the name of Ekāvamśā. "Goddess! This Pāñchāla Yakṣa is given to you as your attendant. He is well up in various kinds of Māyā. One hundred thousand of Yakṣa attendants are following him."—13-18.

The Goddess Kausikī, thus enjoined, went to Vindhyāchala and Pārvati also went to Śiva after fulfilling Her object. Virabhadra, who was standing at the entrance with a golden rod in hand, challenged Pārvati and taking Her to be an ordinary one addressed Her angrily. He said: "you have no business here. Go away. A demon had come in the appearance of Pārvati to deceive Śiva whom I could not see sneaking inside. He was, however, killed by the Lord."—19-22.

After that the Lord reprimanded me severely and said: "Do you not keep watch carefully? you will not be able to guard for a long time." Since then I am very alert and will not admit you in. You had better retrace your steps."

*Here ends the one hundred and fifty-seventh chapter on the curse on Viraka.*

## CHAPTER CLVIII.

Virabhadra continued, "Lotus eyed! My loving mother had also given me the same order. She told me not to allow any other woman to get inside."—1.

Hearing that, Pārvati began to reflect and said to Herself "Ah! concerning him, Vāyu told me he was a demon and not a woman. I have cursed Virabhadra in vain. In anger, fools, no doubt, do ignoble deeds. Reputation is lost by anger. It also destroys riches. I have cursed my son without knowing the real truth. Men with perverted minds easily get into trouble." With such thoughts Pārvati remorsefully said to Virabhadra.—2-5.

The Devi said:—"Virabhadra! I am your mother and you need not entertain any doubt. I am the beloved of Śiva and the daughter of Himāchala. Son! do not be deluded by my appearance. Brahmā, becoming pleased with My asceticism, has granted me this fair complexion. Son! without knowing the full details of that demon, I have cursed you which cannot be now obviated but I assure you that you will soon come back after being liberated from its effects in thy man-birth."—6-9.

Śūta said:—Afterwards Virabhadra began to pray to his Mother shining like the Moon.—6-10.

Virabhadra said:—"O daughter of Himāchala! O compassionate to those who seek Thy shelter, the nails of Whose feet are rendered more lustrous by the reflections of the swords of the bowing Devas and demons adorned with crowns studded with jewels. I salute Thee.

O the Destroyer of the troubles of the afflicted! shining like the Sun, lustrous like the mountain of gold, with the curved eyebrows looking like serpents; I am at Thy mercy. Pārvatī! there is no one who can confer boons on devotees so readily as Thou canst. Śiva does not yearn for any one else in the world excepting Thyself.—11-13.

"O great one! by great yogic power, Thou hast converted Thy body into another unconquerable body like that of Mahēśvara and hast become His ornament. It is Thou who being praised by the Devas, hast killed the friends and relations of the demon Andhaka. Thou ridest on the great lion with long white manes rising from his shoulders. Thou destroyest the great Asuras by Thy extended hands, reflected with the fire emitting from Thy sharp weapons. O Mother! the inhabitants of the earth call Thee by the name Chāṇḍikā, the Destroyer of Śumbha and Niśumbha. Thou art the only Deity to be meditated by the people of the world who bow down to Thee. It is Thou who art earnest in destroying the demons who create great riot and disturbance. Devī! I bow down to Thy manifestations in the heaven, on the aerial track, in the blazing fire and on land, O unconquerable one! O unequalled one! O dear one to Śiva! I salute Thee. The ocean full of waves, the fire and thousands of serpents cannot cause me any harm when I utter Thy name. I am at Thy mercy and have no craving. Devī! calm down and be clement to me. I salute Thee. O shelter to Thy devotees of firm devotion! O Bhagavati! I take refuge at Thy feet. May Thy unending shower of mercy fall on my head. Forgive me. Now assume Thy peaceful form."—14-19.

Śūta said :—When Virabhadra prayed like that, Pārvatī became highly pleased and cheerfully entered the apartment of Her Lord Śiva.—20.

Then Virabhadra sent back the Devas, who had gone there to make Their obeisance to Śiva to Their respective realms. He said to Them "Devas! this is not the time to meet Śiva; the Lord is enjoying the company of His noble consort." Hearing that the Devas returned to Their respective regions.—21-22.

A thousand years passed away thus when the Devas deputed Agni to make enquiries about Śiva.—23.

Agni assuming the form of a parrot saw through an opening the Lord enjoying the company of Pārvatī when getting annoyed, Śiva said "Thy hindrance has been caused by you and the essence will, therefore, get within you." Agni thus addressed, swallowed the semen-virile of Mahādeva holding it in His palms.—24-26.

Agni gratified the Devas with this in return when the semen-virile of the Lord gushed out of Their stomachs and flowed close to the residence of Śiva where it formed into a pool of melted golden colour where the golden lotuses sprang up and birds of numerous varieties began to chirp there. Pārvatī, hearing the renown of that pool extending to many Yojanas and its crystal waters shining like gold and beautified with lotus beds, went there in company of Her maids and began to sport in it and took up lotuses and made head ornaments. Afterwards, she stood there and felt inclined to drink its water when the Kṛttikās having finished their bath,

took its water on a lotus leaf and came there. Pārvati cheerfully said "I will see this water resting on lotus leaves."—27-32.

Hearing such words of Pārvati, the Krittikās said to Her "O beautiful-eyed one! If by virtue of drinking this water You bear a child, then he would be renowned in the universe after our name. If you agree to this proposal we shall give you this water." Pārvati asked how the son born of Her could be theirs?—33-35.

When Pārvati said that, Krittikās spoke "if you agree to this, we would then make his limbs beautiful and perfect." Pārvati said "Alright, let it be so." Then the Krittikās joyfully offered water to Pārvati which She quaffed. Afterwards, by virtue of that draught, a son was born to Her out of the right side of Her abdominal cavity who was a lustre of all the realms. He was resplendent like the Sun, armed with a sharp trident blazing like gold. He had six heads and was shining like gold. He shone as the destroyer of the Daityas. Thus Svāmikārtika was born. He was known by the name of Kumāra.—36-41.

*Here ends the one hundred and fifty-eight chapter on the birth of Kumāra Kārtikeya.*

## CHAPTER CLIX.

Śiṭa said :—Before the fair-faced Kumāra, the destroyer of the foes, was born, he was effused in the form of semen in the mouth of the fire, afterwards he came out of the left belly of the Devī. The Kritikās joined together with him after his birth and the six heads were fixed to the six trunks; for these reasons he is known as Skanda, Viṣākha, Sanmukha, and Kārtikeya.—1-3.

NOTE.—*अक्षर*—The six stars. The Pleiades represented as nymphs and acting as nurses to Kartikāya, the God of war.

On the new moon night of the month of Chaitra, two powerful sons of the brilliancy of the Sun, were born in the thicket of reed forest; and on the fifth day of the bright-fortnight, they were joined together by Indra, for the welfare of the Devas. On the sixth day of the same fortnight, Kārtikeya was duly installed by Brahmā, Indra, Upendra, Ādityas and the other Devas with scent, garlands, excellent Dhūpa, play things, umbrella, chāmara, ornaments and unguents.—4-6.

Then, Indra gave his daughter Devasenā in marriage to Svāmikārtika after adoring Him with incense, flowers, umbrella, flyflap and ornaments. Viṣṇu gave Him arms, Kuvera placed a million of Yakṣas at His disposal, Agni bestowed His lustre on Him, Vāyu gave Him a conveyance, Twaṣṭā gave Him a beautiful cock who could assume any form at will to play with.—7-10

In that way, all the Devas gladly gave some sort of present to Svāmikārtika who was like another son to them and kneeling on the ground they all recited the following prayer:—11-12.

The Devas said :—"We salute Thee, O Śaḍmukha! highly radiant and illustrious like the rising Sun and lightning. We salute Thee, Sanmukha! decorated with many kinds of ornaments, Fearful amongst the

fearful in fighting and our Protector from the perils of war. O mysterious Guha ! O Dispeller of the fears of the three worlds ! Clement to the babies having beautiful and clear eyes, highly resolute ; we salute Thee O One of high resolves ! The enchanter of the mind ! O Thou art irresistible in fighting ; Rider of the beautiful peacock in war ; we salute Thee. The keeper of the lofty banner ! the best among the blessed, the fulfiller of the aims of the good ; we salute Thee. O mighty one ! Thou art the present and the future forms of those beings who are devoted to karmas ; we salute Thee.”—13-17.

On being thus adored by Indra and the other Devas, Svāmikārtika looked towards Them and said “Devas ! do not be afraid of anything, I shall kill your enemies. Be free from all your cares and anxieties. O Devas ! also tell me what object of yours I may fulfil. I shall fulfil your wish even if it may be difficult to accomplish.”—18-19.

The Devas thus addressed by Svāmikārtika, bowing Their heads before Him said :—20.

“The demon Tārakāsura has destroyed all the Devas. He is most valiant, unconquerable, wicked and wrathful. Pray, destroy him. He is our terror, this is our only desire.” Hearing such words Svāmikārtika said “I will kill him” and at once accompanied the Devas and marched to kill Tārakāsura.—21-23

Then Indra, getting his refuge, sent his messenger to deliver his blunt message to the demon king ; the messenger went to him dauntlessly and said.—24.

The Messenger said :—“Tārakāsura ! Indra has told me to inform you that he is the lord of heaven, and, O Demon ! I am his messenger. I have told you what he directed me to do. Besides this, Indra has also told me to inform you that he is the king of the three realms, and as you have tormented the world, he will now punish you.” Hearing those words the demon, whose prosperity was about to vanish, said with great fury :—“Messenger ! tell Indra that I have seen his valour hundreds of time in warfare. Is he not ashamed of himself ? He is veritably a shameful creature !”—25-28.

Hearing those words the Messenger returned and Tārakāsura began to ponder. He said to himself “Indra would not say so without having got support of some powerful ally, for I have several times subdued him in war. We have conquered him thoroughly ; now all on a sudden how has he got another’s protection ?”—29-30.

Afterwards, the vicious minded Tārakāsura experienced the following inauspicious signs. He saw the shower of dust, the fall of blood from the sky, felt the throbbing of the left eye, the drying up of the mouth, delusion of mind, the turning dull of the lotus faces of the ladies, the ferocious beings making inauspicious sounds. Afterwards, he saw the army of the Devas advancing in chariots with tinkling bells, streaming with lofty banners and flyflaps, having a multitude of singing Kinnaras in its force, with the warriors wearing garlands of celestial flowers, armour and weapons, playing on various kinds of music. He saw the armies getting dusky-coloured on account of the dust rising from the hoofs of the marching horses. The

banners were flying on their running chariots. The wonderful chariots and chamaras over them were looking brilliant. The bards were singing praises of the Devas. He saw that army from the terrace of his mansion and anxiously said to himself : " Who can be such an extraordinary warrior whom I did not subdue in war previously." Afterwards, the demon king heard the following sharp words uttered from the mouths of the bards.—31-39.

He heard the bards of the Devas saying " O Kumāra ! You are shining with the lustre of unequalled prowess. By Your mighty valour you are well-skilled in the arts of warfare, victory to You ! You are pleasing like the Moon, the Destroyer of the demons like the fire ! Victory to You ! O Rider of the chariot drawn by a peacock. Svāmikārtika ! the fingernails of Your feet are being rubbed, by the coronets of the kotis and kotis of Devas, victory to You. You are the lord of the pure groups of the lotus-like heads of the Devas ; It is You only who are the unbearable conflagration fire destroying the whole family of the demons, victory to You. O Viśākha ! O Lord ! The Redeemer of all the realms, may You be victorious. O Skanda ! O son of Gaurī, Vibho, wearer of golden ornaments, conquer You are the only one who can uproot the enemies by Your mere sport May you conquer. Skanda ! Bāla, seven days' old, the Dispeller of the grief of the three realms, conquer. You are the destroyer of Tāṛakāsura, the Lord of the demons, conquer. You are the Destroyer of the sorrows of the world ! may you conquer in every way."—40-43.

*Here ends the one hundred and fifty-ninth chapter on the preparation of war between the Devas and the Dānavas*

## CHAPTER CLX.

Sūta said :—Hearing that Tāṛakāsura remembered the words of Brahmā that he would be killed by a child. With his army he mournfully set out on foot without any coat of armour to meet the foe when Kālanemi, and others also came to him.—1-2.

Tāraka said : O Kālanemi and other Daityas ! why are you confounded. Take up your arms ; collect your army and rush on the foe—3.

Seeing Svāmikārtika, the terrible Tāṛakāsura said " Child ! do you wish to fight ? You ought to play with a ball. You have never seen ferocious demons Is your understanding so limited on account of your infancy ?"—4-5.

Hearing those words, that Kumāra also said words which were gratifying to the Devas :—" Tāṛakāsura ! now hear the meaning of the Śāstras. During war time, the learned do not understand the real meaning of the writings of the scriptures. You should not look down on Me, as a mere child A cobra may be a very young, one ; see the Sun, though he may be small yet cannot be looked at. O Demon ! have you not seen how a mantra of very few syllables contains wonderful force ?"—6-8

After the Kumâra had said so, the demon hurled his club at Him which He destroyed by His unfailing vajra.—9.

Afterwards, the demon adjusting a ball of iron to his javelin flung it at Svāmikārtika which He caught by His hand and hit Tārakāsura with His awful club by the blow of which the demon began to shiver and he said to himself that the Kumâra was unconquerable and that his end was come. At that time Kālanemi and other demons seeing the rage of Svāmikārtika began to shower their weapons on Him.—10-13.

Those blows did not, in the least, affect Svāmikārtika ; and all became futile. Then the chief demons all clever in warfare began to strike Prâsa and Siltmukha weapons on Kumâra. Kumâra, though struck, did not feel any pain. That battle destroyed many Devas when Svāmikārtika seeing them in distress angrily took up His arms and began to cause disaster to the demons which made Kālanemi and others turn their backs on the battlefield. Many demons were killed and many fled. At that instant, Tārakāsura seeing what was happening, turned up with a club decorated with the network of gold ; and violently struck Svāmikārtika with it ; His peacock struck by this, fled away.—14-20.

Svāmikārtika seeing His peacock flying away and vomiting blood turned on the battlefield, rushed at Tārakāsura, holding a Śakti javelin in His hand adorned with a bracelet and shining like gold, said "O wicked one ! stop, stop. See this weapon and today count yourself among the dead. If you know of any better weapon, think of it now." Saying so, He threw His Śakti which, making a jingling sound, rent open the rough heart of the demon who fell down like a mountain blasted by thunderbolt.—21-25.

The coronet fell down from the head of the dead demon, his turban was scattered and all the ornaments were strewn. The Devas were jubilant to see the fall of such a formidable demon. At that time no one, not even one in the hell, became sorry. The Devas were entirely free from sufferings. The Devas along with Their consorts prayed to Svāmikārtika and returned to Their regions after showering blessings on Him.—26-28.

The Devas then said with glee "The wise who would read or listen to this narration relating to Svāmikārtika will be illustrious, long-lived, prosperous and handsome. Besides this, they will have no fear from any one and will be void of suffering. One who will read this after his morning sandhyâ will be liberated from all his sins and become exceedingly rich. The recitation of this is specially beneficial to the young one suffering pain and to one connected with state craft. This narration yields to all the fruits of their desires. Such devotees at the end are corporally united for ever with Svāmikārtika."—29-33.

*Here ends the one hundred and sixtieth chapter on the destruction of Tārakāsura.*

## CHAPTER CLXI.

The Rīṣis said :—"O Sūta ! we now wish to hear about the destruction of the demon Hiranyakāśyapu and also the glory of Narasiṃha (Avatāra) which is the dispeller of great sins."—1.

Sūta said :—O Brāhmaṇas ! The demon Hiranyakāśyapu was the most ancient progenitor of the Daityas during the Satyayuga (the golden age). He practised severe austerities for 11,000 years, taking his bath regularly and then plunging himself in water neck-deep and observed the vow of silence. He led a life of continence restraining and controlling his passions and was very humble. Brahmā was highly pleased with his devotion.—2-4.

Riding on His white swan illustrious like the sun and followed by twelve Ādityas, Vasus, Sādhya, Siddhas, Maruts, Rudras, Yakṣas, Rākṣasas, Demons, Serpents, Directions, Vidyās, Rivers, Oceans, Stars, Muhūrtas, Planets, Devas, seven Rīṣis, Brahmarṣis, Rājārṣis, Gandharvas, Nymphs, Brahmā, the Lord of the universe, went there and addressed the demon :—5-9.

"O Suvrata ! I am pleased with your asceticism and you may ask for a boon that may suit your wish. You shall attain all your desires through My kindness."—10.

Hiranyakāśyapu spoke :—O best of the Devas ! Make me invulnerable from the Devas, demons, Gandharvas, Yakṣas, Serpents, Rākṣasas, men, Piśāchas. The curses of the Rīṣis also may not affect me. If you are pleased with me, then also grant me O, Lord ! the boon so that I may not die of any weapon, missile rocks, trees, wet and dry things. I may also not die during the day or night. Let me be (like) the Sun and the Moon and perform the functions of the wind, fire, water, sky, stars, the ten directions. May I be Anger, Cupid, Indra, Varuṇa, Yama, Dhanapati, Kuvera, Yakṣa, Kimpuruṣa.—11-15.

Brahmā Said :—"Son ! I grant you all these extraordinary boons sought by you. You shall attain them all that you desire without any doubt."—16

After that, Brahmā returned to His realm Vairāja, through the aerial track accompanied by the Brahmarṣis.—17.

Then the Devas, the serpents, the Gandharvas, and the Rīṣis, etc., hearing the nature of the boons conferred on the demon by Brahmā went to Him and said "O Brāhmaṇa ! By virtue of Your boons, the demon will kill us all ; so You should devise some means of his destruction. Bhagavāna ! You are the prime cause of all, You are Supreme, You are the Creator of the Devas and the Pitris. The Kavyas and Ravyas, offerings to the Devas and the Pitris, are ordained by You. You are the unmanifested Prakṛiti. You are wise and you are self-born."—18-20.

Hearing those words of the Devas, Brahmā consoled them with His nectar-like words. He said : "The performance of asceticism is bound to bear its fruits ; and when his merits will be exhausted, the Lord Viṣṇu will kill this demon."—21-22.

Hearing those words, the Devas and the Brāhmanas joyfully returned to Their realms and Hiranyakāśyapu on getting those boons became proud and began to oppress the people. He greatly disturbed the peace of the honourable Munis who were practising austerities and following the true Dharma, remaining in their Āsrama.—23-24.

After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards those living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the rights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings.—25-27.

The Ādityas, Sādhya, Viśvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Dvijas, Maharṣis went to Lord Viṣṇu and jointly offered Their prayer to Him the great Protector of the refugees, highly powerful ; the Deva of the Devas, the Eternal, the Yajnapuruṣa, Vāsudeva.—28-29.

They said "Nārāyaṇa! Mahābhāga! We have come to seek Thy shelter. Lord! do kill the demon Hiranyakāśyapu and save us. Thou art Our Protector, Gurū, Thou art the adorable of the Devas like Brahmā, etc."—30-31.

Hearing such a prayer, Viṣṇu said "Devas! Cast aside Your fears. Go back to heaven, do not delay. I shall kill this haughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon.—32-34.

Then the mighty armed undecaying Viṣṇu took the assistance of "Omkāra" and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of Narasimha (the lower half of human form with the upper half of the lion).—35-36.

At that instant, Narasimha chanced to see the most beautiful assembly of that valiant demon. It was full of every blessing, divinely beautiful, 100 yojanas in length and 50 in breadth. It had all the desires and wealth; it was aerial; it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of lustre and prosperity and firm. It was located amongst enchanting surroundings such as beautiful gardens, &c. There were beautiful pools of water within its precincts designed and executed by Viśvakarmā and the trees of gold studded with precious stones. Besides all that, there were charming awnings of blue, yellow, white, black colours and hundred of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colours. In that place full of light and pervaded with the stupefying odour of unsurpassing sweetness, there was a total absence of grief and it was full of comforts. There, the sun, cold, hunger, thirst and decay were not visible. The demons were sitting at such a place of beauty and comfort.—37-44.

It had various and beautiful architectural forms and was supported on wonderfully extraordinary bright pillars. The self-luminous Sabhā eclipsed the sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects of desires there. Nice and tasteful victuals were also in plenty there.—45-47.



Sweet scented garlands were in abundance. It was full of trees bearing flowers and fruits. It was ornamented with handsome floral wreaths. The water was nice and cool during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves, creepers, and clusters were circling the wells and the tanks. Narasimha saw many such scenes there. There were sweet-smelling flowers, juicy fruits, beautiful pools and Tirthas.—48-51.

He also be'eld many reservoirs smiling with nice smelling blue and red lotuses and beautified with the lustresome swans, Kāraṇḍavas, Chakravākas, cranes, Kuravas, etc., and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops.—52-55.

He also noticed the following plants and flower trees there, *vis.*, Ketaki, Aśoka, Sarala, Punnāga, Tilaka, Arjuna, Amra, Nipa, Kadamba, Vakula, Dhavamāla, Pātala, Haridraka, Sālmali, Sāla, Tāla, Tāmṛta, and beautiful Champaka. Similarly He saw in that assembly various other kinds of flower plants and the dazzling lustre of Drumas (Trees of Paradise) and Vidrumas (Coral trees)—56-58.

Very many tall trees of various descriptions were there. Besides, many kinds of other trees such as Arjuna, Aśoka, Varuṇa, Vatsyanābha, Panasa, Nīla, Sumanasa, Chandana, Aswatha, Tinduka, Pārijāta, Nimba, Mallikā, Bhadrā Dām, Amalaki, Jambu, Lakucha, Sailavālukā, date tree, Coconut tree, Haritaka, Vibhītak, Kāṭhaka, Drukāla, Hingu, Pāriyātraka, Mandāra, Kundalata, Patanga, Kutaja, red Kuruntaka, blue Aguru, Kadamba, Bhavya, Pomegranate, Vṛjapūraka, Saptaparna, Bel and various other trees were there. Sweetly humming bees were there. Aśoka Tamāla, Madhuka, Saptaparna and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds Chakora, Satapatra, intoxicated cuckoos, Sārikās and other birds of red, yellow and various other colours were cooing sweetly there. The couple Jīva and Jīvaka were looking at each other with great joy and satisfaction.—59-68.

The demon Hiranyakaśyapu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and his earrings were sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated.—69-72.

Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the following nymphs:—Viśvācī, Sahajānyā, Paramlocha, Saurabhayī, Samicī, Puñjikasthā, Mīrakesī, Rambhā, sweet-smiling Chitraklekṣā, Chārukeśī, Ghritācī, Menakā, and Urvasī and thousands of other Apsarās, experts in singing and dancing, were in attendance on their lord, King Hiranya-Kaśipu.—73-76.

The sons of Diti who were all famous, were also waiting on Hiranyakāśyapu.—77.

They were hundreds of thousands, such as :—Bali, Virochana, Pri-thivisuta, Narakāsura, Prahlāda, Viprachitti, Mahāsura, Gaviṣṭha, Surahantā, Sunāmā, Pramati, Vara, Ghaṭodara, Mahāpārśva, Krathana, Pithara, Viśvarūpa, Surūpa, Svabala, Mahābala, Daśagrīva, Bāli, Meghā-vāsā, Ghaṭāśya, Akampana, Prajana, Indratāpana. They were seated in groups wearing brilliant earrings.—78-82.

They were also wearing garlands; and they were great speakers and had attained boons. They were valiant and free from death. They were clothed in nice divine dresses and all of them had chariots blazing like fire; their bodies were like Mahendra; and their arms and bodies were ornamented with various armlets and ornaments. They looked like mountains, and were of golden colour. They, along with other demons were adoring Hiranyakāśyapu.—83-84.

They, all seated in various kinds of Vimānas, looked splendid. They were gleaming like gold. Narasimha thus saw the great Hiranyakāśyapu the Lord of the Daityas who was shining with uncommon lustre like a mountain. His body was radiant like the sun. His like in wealth, in splendour, in everything else, has neither been heard of nor seen. His splendour was in keeping with his greatness. The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him. The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows. He was attended by thousands of demons shining like the sun and wearing garlands of gold.—85-89.

*Here ends the one hundred and sixty-first chapter on Hiranyakāśyapu*

## CHAPTER CLXII.

Sūta said :—Mahātma Prahlāda, the son of Hiranyakāśyapu, saw with his supernatural vision that, hidden within Narasimha, who came like the cycle of death, there was Lord Viṣṇu as cinders are embedded in the ashes. He was not the natural lion but Hari, the Lord of the Devas. Other demons, along with Hiranyakāśyapu, were highly astonished to see Narasimha, whose body was very extraordinary and who looked like the mountain of gold.—1-3.

Prahlāda said :—“O valiant king! the progenitor of the Daityas! I have neither heard nor seen this divine Narasimha form. How wonderful this mystic form is? Whence has it come? his formidable lionform seems to indicate to me that He will annihilate the demons.—4-5.

The Devas are all within this form and so are the oceans and the rivers. Huge mountains like the Himavāna, Pāripātra, etc., the Moon, the stars, Śun, Vāsus, Kuvera, Varuṇa, Yama, Indra, the Maruts, the Devas, the Gandharvas, the Rṣis, the Nāgas, the Yakṣas, the Piśāchas,

the terrible Rākṣas, Brahmā and Śiva, etc., all animate and inanimate are revolving in his head. Yourself, with Jambha and all the Daityas, myself, hundreds of your assemblies with hundreds of aerial chariots and in fact the whole of the three worlds are visible to me in his form. The whole universe is within this form.—8-11.

Prajāpati, the high-souled Manu, planets, Yogas, trees, destruction, stability, intellect, pleasure, truth, asceticism, Dama, Sanatkumāra, Viśvedevā, the Rṣis, wish, anger, glee, righteousness, delusion, Pitris, are all confined within this form.—12-13.

The king Hiranyakāśyapu on hearing those words of Prahlāda addressed the other Dānavas. He said "This wonderful lion should be caught and in case there be any difficulty in its being captured, kill him outright."—14-15.

Hearing those words, those powerful Dānavas began to illtreat Him in all sorts of vicious ways and became ready to torment that Narasimha with their weapons.—16.

Then Narasimha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the assembly was devastated, Hiranyakāśyapu boiling with rage attacked Narasimha with his arms.—17-18.

Like the pouring of the sacrificial offerings in the fire the demon showered the following missiles on Narasimha:—The deadly club, Kālachakra, Viṣṇuchakra, Brahmāstra, the consumer of the three realms, the wonderful Vajrāstra, the two other sorts of Vajrāstras (dry and wet), the formidable trident, club, Mohanāstra, Śoṇanāstra, Santāpanāstra Bilapanāstra, Vāyavāyāstra, Mathanāstra, Kāpālāstra, Kainkarāstra, Śakti, Krauñchāstra, Somāstra, Brahmasīrastra, Śisīrāstra, Kampanāstra, Śatānāstra, Tvastāstra, deadly club, Tapanāstra, Samvartamāstra, Mādanāstra, Māyādhara, Gandhīvāstra, Daita-Asiratna, Nandaka, Prasavauāstra, Pramathanāstra, Uttamavāraṇa, Paśupatāstra, Hayasīrāstra, Brāhma-āstra, Nārayanāstra, Aindrāstra, Sarpāstra, Paśāchāstra, Ajitāstra, Śosanāstra, Samanāstra, Bhāvanāstra, Prasthāpanāstra, Bikampanāstra.—19-28.

NOTE.—Viṣṇu-āstra, Brahmāstra, &c. were all different arrows that were used after reciting the prescribed mantras. Most of them have been described in previous chapters so only the few new ones are explained in this note.

कालचक्र = Lit. the wheel of time. Deadly quolt. विष्णुचक्र = A particular kind of missile, कालचक्र = A destructive weapon of the thunderbolt. केशवचक्र = A missile which bewitches the person against whom it is used, कणकचक्र = A particular kind of missile. कृष्णचक्र = A missile which and subdues the adversary. विषिचक्र = A missile that produces chill to kill the foe. कम्पचक्र = A missile that shivers the foe. रक्तचक्र = The missile composed of the bright disc of sangyā trimmed off. तपचक्र = The missile that produces heat. वृक्षचक्र = The missile that produces destructive clouds. मत्तचक्र = The missile that causes intoxication to the foe. प्रवचक्र = The missile that divides into many. मरुचक्र = The missile that causes excessive torture and destruction. हविचक्र = A particular kind of missile. ऐशचक्र = The missile sacred to Indra. वज्रचक्र = A missile that creates fiends who fight and devour the foe. शूलचक्र = A particular missile. जलचक्र = A missile causing a deluge. मलयचक्र = A missile causing the enemy to retire. किरणचक्र = A missile causing palpitation and unsteadiness to the foe.

As the sun overshadows the Mount Himāchala by his rays during the hot season, similarly did the valiant demon Hiranyakāśyapu overpower

## CHAPTER CLXIII.

Narasimha with the weapons. The angry demons drowned Narasimha with their missiles as the Mount Maināka is buried in the sea.—29-30.

Spears, nooses, swords, clubs, huge fiery trees, javelins, bolts, rocks, staffs, burning Sataghni and various other weapons were piled on Narasimha, one after the other. They did not wave a bit ; rather, they remained firm like the thunderbolt of Mahendra.—31-32.

The demons circled round Narasimha like an encircling fire, holding their nooses and massive bolts, etc. They with their bodies and arms straight looked like Tristras Nāgapāsa (noose formed by three-headed serpents)—33.

Those demons looked like a multitude of big-winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes. The armlets and earrings of those agile demons shone like the rays of the rising sun. All the demons were inspired like Vāyu with vigour and energy.—34-35.

Narasimha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves ; but like the mighty Himālaya He did not move, inspite of so many blows ; He remained firm and steady.—36-37.

At which, the demons began to shiver with fear of Narasimha blazing like fire ; they were agitated as the waves of the ocean become by blast of wind.—38.

*Here ends the one hundred and sixty-second chapter on the power and glory of Narasimha (Man-Lion.)*

## CHAPTER CLXIII.

Sūta said :—A hoard of demons had various appearances, viz., like that of an ass, alligator, fish, serpent, deer, swine, rising sun, comets, half Moon, swan, blazing fire, cock, lion, with mouths wide open, crow, vulture, jackal, meteors ; some of them had two tongues ; others had faces like big sparks, some looked like mountains ; they were all very proud of their strength. They began to shower arrows incessantly on Narasimha, but He was not affected in the least.—1-5.

Afterwards, they became angry like furious hissing snakes and sent forth a volley of various kinds of terrible weapons which were all destroyed in the air and became invisible like a firefly in the mountains.—6-7.

The demons blinded with rage threw their mighty quoits at Narasimha which illumined the sky as the sun and the moon at the time of the destruction of the universe.—8-9.

Narasimha caught hold of and devoured the quoits shining like fire and thus their dazzle was lost as the sun and the moon are eclipsed by the clouds ; then Hiranyakāśyapu hurled his formidable bolt shining like lightning.—10-12.

Narasimha broke the flying bolt with His roar, Humkāra, which fell clattering on the ground and looked like a shooting star falling from the heaven.—13-14.

The rows of arrows pierced into Narasimha looked like the garland of the petals of the blue lotus —15.

Afterwards Narasimha with a loud roar tore up the demons as wind does with the leaves; when the chief Daityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell on the head of Narasimha and gleamed like so many fireflies. Then the demons covered Narasimha with the rocks as the mountains are covered with rain. But even then the demons could not move Narasimha as the violent ocean cannot move the Mandarâchala mountain.—16-20.

After the shower of rocks, rain poured in on all sides to kill Narasimha. The whole space pervaded with those fearful torrents but they did not touch Narasimha. After the showers of rocks and rain proved ineffectual, Hiranyakāśyapu let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness.—21-27.

The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Narasimha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Narasimha which were the trident mark looking like the stream of the Ganges flowing in three directions.—28-29.

When all Mâyās raised up by the Daityas were annihilated, the demons went for shelter to Hiranyakāśyapu with a heavy heart who burnt with rage and determined to destroy everything. At that hour, the whole universe was covered with darkness (Tamas); and the following very strong, fearful winds began to blow as ominous signs:—Âbaha, Pravaha, Vivaha, Udâvaha, Parâvaha, Sampvaha and Parivaha; and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky.—30-34.

The Sun turned pale. The evil spirits, headless Kavandhas, began to haunt in the sky and the full moon along with the stars began to be eclipsed —35.

The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky.—36.

Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon. Sukra and Brihaspati were situated on the left and the right sides respectively there. Saturn and Mars and all the stars at the time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rohini, indicating, as it were, the destruction of the universe with planets and other stars. Râhu began to shadow the Moon, and meteors began to fall on Him as well as on the Moon. Devendra began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise.—37-43.

The trees blossomed and fructified out of their seasons. The creepers also did the same to contribute to the other inauspicious signs for the demons. Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink,

sometimes to laugh, cry and shriek. Smoke came out of Them and They began to burn.—44-46.

The wild deer and birds mingling with the tame ones started a fearful noise in that fight.—47.

The water of the foul rivers flowed upwards and the particles of blood were diffused all round in the several quarters of the sky.—48.

The adorable trees were neglected and not worshipped. Huge trees were knocked to the ground by wind.—49.

In the afternoon the shadows of persons did not change. In the store-rooms and arsenal of Hiranyakāśyapu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible.—50-53.

Along with that valiant demon, the whole universe trembled; the multitudes of the powerful serpents and high mountains began to tremble. The four, five and the seven-hooded serpents agitated and exhausted, hissed out their fiery venom.—54-55.

Vāsuki, Takṣaka, Karkotika, Dhanañjaya, Ailāmukha, Kāliya, Mahāpadma and the mighty Śeṣa and Ananta with thousand hoods began to shudder with fear, though they were very firm. The luminous beings within the waters supporting the universe, began to tremble with rage. Besides, the fiery serpents in the Pātāla regions trembled frequently. The wrathful Hiranyakāśyapu at that time biting his lips with rage stood up like the Ādivarāha the Boar incarnation, and caused the Ganges, the Sarayū, the Kauśiki, the Yamunā, the Kāverī, the Kṛṣṇavati, the Svainī, the Godāvarī, the Charmanvati, the Sindhu, the oceans, the Sonatīrtha, the Narmadā, the Vaitravati, the Gomati, the Sarasvati, the Mahī, the Kālamahī, the Tamasā, the Puṣpavāhini, the Jambudvīpa with the golden banyan tree, the gold producing Mahānada Lauhitya, the city Pattan inhabited by many of the Rṣis, and inhabited by the brave, Māgadha, Muṇḍī, Sunga, Sumha, Malla, Videha, Mālava, Kāśīkosala, the realm of Garuḍa created by Viśvakarmā and looking like Kailāsa peak, all to quake.—56-67.

He also stunned the fearful Lauhityasāgara full of red water, the Mount Udayāchala 100 yojanas high encircled by clouds looking like golden altars; the Ayomukha mountain adorned with golden trees, Śāla, Tāla and Tamālā plantations; with beautiful flowers and trees and bristling with all the ores; the mount Mālayāchala diffusing strong perfume; the countries of Saurāṣṭra, Vāl̥hika, Śūra, Ābhīra, Bhoja, Pāṇḍya, Vanga, Kalinga, Tāmraliptaka, Oḍra, Paṇḍra, Vāmachūḍa, and Kerala. He made the groups of the nymphs with the Devas tremble; the mount Vidyutman, 100 yojanas wide, shining like lightning where there was the inaccessible hermitage of Agastya Rṣi inhabited by the Siddhas and Chāraṇas, echoed by the cooings of various birds, decked with flowering trees, with its high peaks soaring high into the Heavens like the Sun and the Moon; the wonderful Rṣabhja mountain, the mounts Kuñjara, the irresistible Viśālākṣa mount the river Bhogavati, the mounts Mahāsena, Pāriyātra, Chakravāha, Uttamavārāha, the golden town of Prāgyotisāpur inhabited by the wicked Naraka,

the mountain Megha, and other sixty thousand mountains all to tremble.—68-82

The Mount Sumeru glittering like gold, the caves of which are incessantly full of the Yakṣas, Rākṣasas and the Gandharvas; the mounts Hemagarbha, Hemasakha, Kailāsa, were all shaken by Hiraṇyakaśyapu. The lakes Vaikhāṇasa with golden lotuses, the Mānsarovara surrounded by swans; the mount Trisṅga, the river Kumāri, the mount Mandarāchala, the mounts Uśravindu, Chandraprastha, Prajāpati, Puṣkara, Devābhra, Ropuka, Krauñcha, the mount of the seven Rṣis, the smoky mount; all these and other countries, rivers and oceans and all the realms were shaken. Kapila, Vyāghravān, the son of Mahā, the sons of Satī residing in the skies, the dwellers in the lower regions; the Raudras, Ūrdhagas, Bhūmagas and other attendants of Śiva were also shaken by the demon. Afterwards Hiraṇyakaśyapu took the club and the trident and assumed a ferocious appearance.—83-91.

The demon, shining, moving and roaring like the clouds, the enemy of the Devas, rushed at Viṣṇu when Narasiṃha supported by "Om," jumped and tore the demon with His pointed nails. At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets, the directions, the mountains, the rivers, the oceans were all delighted.—92-94.

Afterwards, the gratified Devas, the Rṣis and the Gandharvas, jointly praised the Eternal Viṣṇu "O Deva! Your Narasiṃha form is adored by the learned, knowing the highest and the lowest."—95-96

Brahmā said:—"O Lord! Thou art Brahmā, Rudra, Mahendra; Thou art the foremost among the Devas. Thou art the Creator, the Destroyer, the ultimate source of power to all the beings. The sages declare Thee the Paramasiddha, Parama Deva, Paramamantra, Paramahari, Parmadharmā, Parama Śāstra, Parama Brahma, Parmayoga, Parama-vāpti. Thou art Paramarahasya, Parmagati, Paramapada, Parama Deva Thou art Parātpara, Parama Pada, Parātpara Deva, Parātpara Parama Bhūta, Parātpara Parama Rahasya, Parātpara Parama Mahatva, Parātpara Parama Mahat, Parātpara Parama Nidhāna, Parātpara Pavitra, Parātpara Parama Dānta, the great Ancient Puruṣa."—97-102

Thus praising Nārāyaṇa, Brahmā went to Brahma-loka and afterwards various kinds of music began to be played, the nymphs began to dance. Viṣṇu then went to the northern coast of the ocean Kāśirabdhī, where after establishing His Narasiṃha form, He assumed His old form and returned to His realm riding on Garuḍa and seated in a magnificent illustrious chariot of eight wheels.—103-105.

NOTE.—परम सिद्धि=The highest attainment. परम देव=The highest God. परम मंत्र=The highest formula. परम कृति=The highest sacrifice. परम धर्म=The highest Dharma. परम योग=The highest yoga. पुरातन पुरुष=An old man, An epithet of Viṣṇu. परम बली=The highest element. पर ब्रह्म=The highest Brahma. The Supreme Being. परम वक्त्र=The highest speech. परम रहस्य=The supreme secret. परम शक्ति=The chief refuge. परम सुख=Final beatitude. परम चरित्र=Supremely chaste. परम श्रेष्ठ=The supreme. परमपरः=Higher than the highest.

*Here ends the one hundred and sixty-third chapter on the destruction of Hiraṇyakaśyapu.*

## CHAPTER CLXIV.

The Rīṣis said :—" O Sūta ! You have described in detail the glory of Narasimha ; now tell us something more in detail about His other glorious works. How did this universe become the golden lotus ? What was the nature of Viṣṇu's creation inside the lotus ?"—1-2.

Sūta said :—Vaivasvata Manu was astonished to hear the glory of Narasimha ; his eyes expressed great joy and he again asked the Lord.—3.

Manu said :—" O Janārdana ! During the Pādma Mahā Kalpa how was the universe first created in the lotus springing from Thy navel when Thou wert reposing in the ocean ? Thou art named Padmanābha ; how were the Devas and the Seers born first in the lotus springing up in the navel of Viṣṇu ? Yogavidāmpate ! pray explain the whole of this yoga for I am not sufficiently satisfied by listening to an account of His glory. When did Viṣṇu repose ? How long did He remain asleep ? What was the length of that period ? When did He awake from His sleep ? How did He create the universe after awakening ? Who were the Prajāpatis at the time of creation ? How was created this wonderful eternal creation ? On the annihilation of the moving and non-moving worlds, only a wide expanse of water remains. The Devas, the demons and the men were all destroyed. Fire, air, earth and Ākāśa did not exist ; all were extinct. The whole universe seemed a big cave ; void as it were. How did then Janārdana rest ? What mode did He adopt ? That Lord of the great Bhūtas, that great form highly energetic, that knower of yoga, that Bhagavān, the best of all the Devas. O knower of Dharma ! O Brahman ! I wish to hear all this with great devotion. Kindly describe in detail all this to me. Lord ! I am very eager to hear about these things."—4-14.

Hearing such words of Manu the Lord Matsya said :—" O Manu, the flower of the solar race ! It is very satisfactory indeed that you feel inclined to hear about the glory of Nārāyaṇa. Hear about it as stated in the Purāṇas and the Vedas and as heard from the Brāhmanas. I shall tell you what Vedavyāsa, the son of Parāśara, illustrious like Bṛihaspati saw, by virtue of his great asceticism, in his vision."—15-17.

(Veda Vyāsa said :—) O Rīṣis ! There is no one other than me and the chief Rīṣis, who can comprehend and adequately realize the Highest Nārāyaṇa and I shall tell you as I have been able to form some idea about Him by the help of my limited intellect and from what I have heard about Him. Even Brahmā, the Creator of the Universe, is not able to know His essence ; Nārāyaṇa is the mystery of all the Vedas ; He is what is proved there. He is the mystery of the Maharṣis, that for which all sacrifices are made ; the Tattva of all the seers, the Aim of the Thinkers, and the Hell of the Wicked ; the Adhidaiva, the Daiva, the Adhibhūta, and the highest wisdom of the ideal Rīṣis. He is the Yajña as described in the Vedas. Tapas as described by the poets, He is the Doer ; He is the Agent, He is the Buddhi, He is mind, He is Kṣetrajña. He is Onkāra, He is the Puruṣa, the Great Instructor, the Great Governor, and He is the only One, He is the five Prāṇas, He is the Eternal undecaying One. He is Kāla, Pāka (friction), Paktā (awarder of fruits), the seer, and the study of the Vedas, He is this Nārāyaṇa Deva and there is absolutely nothing beyond Him.



He is the Doer of everything. He is the Annihilator of all. He is the Creator of us all. He makes all work. He remains above all things. We are all in quest of Him and we all adore and worship Him.—25-26.

All the narrations, Śrutis, etc., tend towards Him. He is the Universe. He is the Lord of the Universe, Who is also known as Nārāyaṇa. He is Truth and Immortality; He is Eternal, Past, Future and the Present, the Purāṇa-Puruṣa and Brahma.”—27-28.

NOTE.—अविर्भाव=The Supreme Lord. उच्चैःश्रवण=The highest sacrifice. उच्चैःश्रवण=The highest element. कारक=Doer. क्षेत्र=Place of origin. सुखकार=An epithet of Viṣṇu.

*Here ends the one hundred and sixty-fourth chapter on the creation from the Lotus.*

## CHAPTER CLXV.

Matsya said:—O Manu! The age of Satyayuga is four thousand divine years. Its twilight is of eight hundred divine years. During that age the four feet of Dharma are complete and there is one part of adharma; the people devoted to their own dharmas are born in that Yuga. All the Brāhmanas are engaged in the pursuit of high class dharma. The Kṣatriyas rule the Empire and are ready to please their subjects; the Vaiśyas take to agriculture, and the Sūdras render menial service to the three castes. In that age, truth, cleanliness, and dharma increased and every one followed and propagated the dharma practised by the high castes. King! The people in that age lead such a virtuous life and the low also keep themselves on the track of their dharma.—1-5.

The Tretā age lasts for a period of three thousand divine years and its twilight is of six hundred years duration. Two pādas of adharma exist during that age and there are only three pādas of dharma. There is truth and Satvaguna in that dharma. The castes become vitiated with regard to their functions in that age and the disturbance weakens the Varṇas. This is the cycle of Tretā age, now I shall describe Dvāpara and hear about it.—6-9.

O Manu! the age of Dvāpara is two thousand divine years and its evening is of four hundred years. In that age, all the beings are stupefied by Rajoguna and are jealous and mean. Dharma exists only twofold and adharma is threefold. In Kaliyuga, the twofold dharma becomes extinct by and by. The Brāhmanas lose their spirit and become lukewarm in their duties at the close of Dvāpara and the fasts and vows become abandoned.—10-13.

Kaliyuga remains for a thousand divine years and its evening lasts for a couple of centuries. There are four feet of adharma during that age and dharma consists of only one. Men are overpowered by Tamoguna; and they become sensuous during that age. The people of Kaliyuga are full of vanity and egoism and do not feel any love towards Jīvas. None of them is predominant with Satvaguna. None is truthful. The Brāhmanas become atheists, conceited, void of attachment and follow the duties of the Sūdras. During Kaliyuga the Āśramas are upset and at the end of the age, the Varṇas also become mixed.—14-18.

The period of the aforementioned four yugas is 12,000 years, when that period elapses it makes one day of Brahmā. On the lapse of Brahmā's one day, Īvara feels inclined to annihilate the creation on finding it apathetic. He destroys all the Devas including Brahmā, the demons, the Yakṣhas, the birds, the Gandharvas, the nymphs, the serpents, the mountains, the rivers, the creatures like scorpions, etc., and various kinds of insects. He also destroys the five elements.—19-23.

The destruction of the universe starts like that when Viṣṇu in the shape of the Sun absorbs the eyes of all the beings, dries up everything in the form of wind, consumes every thing in the form of fire and sends forth heavy rain in the form of clouds.—24.

*Here ends the one hundred and sixty-fifth chapter on the creation from the lotus.*

## CHAPTER CLXVI.

Matsya said :—Nārāyaṇa, of Satva guṇa, in the form of the Sun absorbs the ocean by His piercing rays. After drying up the ocean He also similarly dries up rivers, wells, tanks and the mountains by His rays. Then He penetrates the lower regions and dries up the moisture there and afterwards He dries up all the moisture produced by filth, secreta, saliva, etc., that exist in the bodies of all beings. Later on the Lord in the form of the wind shivers everything and draws in all the airs such as Prāṇa, Apāna, Samāna, etc. The Devas, and all the elements, are annihilated.—1-6.

The organ of smell, and the body become dissolved in earth. The organ of taste, and relish merge into water and the organ of vision, the power of seeing and forms dissolve into fire. The organ of touch, Prāṇa, and activities all mingle in air. Sound, the organ of hearing and sky dissolve in Ākāśa.—7-8.

The Lord destroys the whole structure of the universe in a moment when the minds, intellects and souls of all the beings get into Viṣṇu. Afterwards by virtue of the blowing wind, the trees and branches rub against each other and a big fire crops up and consumes everything. This fire is named samvartaka fire. This fire reduces everything to ashes during that period of annihilation. It consumes all the mountains, trees, bowers, creepers, reeds, vimānas, divine cities and all the resting places. Viṣṇu, after consuming all the universe, quenches the fire with continuous downpour, divine rain and ghee at the end of the age. The land then becomes full of auspicious water sweet like milk. It spreads all over the landscape and no living creature exists.—9-17.

Every being is destroyed, all the great essences merge in the body of Viṣṇu. The Sun, the wind and the space becoming subtler disappear. The whole universe exists in a very subtle state. At that time, Viṣṇu drying up the oceans and the being therein by His glory reposes all by Himself. He sleeps in that wide expanse of water for many thousands of yugas when none can comprehend the Avyakta Viṣṇu.—18-21..

None can know at that time His manifested or unmanifested state ; who is that Puruṣottama ? What yoga He resorts to ? Why does He resort to yoga ? What for and how long does He remain in that water and what shall He do in future ? No one can fathom all these truths. He is not seer, nor goer, nor knower, nor remains with any body. He alone knows about His ownself or His desires. No one knows anything of Him. After thus absorbing within His body, earth, water, fire, air, ether, the creator Brahmā and the Great Munis, He goes to great sleep.—22-24.

*Here ends the one hundred and sixty-sixth chapter on the creation from the lotus.*

## CHAPTER OLXVII.

Matsya said :—When there is one vast expanse of water, Lord Viṣṇu covers the earth with water and sleeps on it in the form of a swan (Haṁsa). One who thus sleeps in midst of this mass of waters and Rajas is known as the undecaying mighty armed Puruṣa named Brahma. That Lord Viṣṇu dispels the Tamoguṇa by His glory and infuses the mind with Sattvagūṇas. This is the real supreme truth, and His true Jñānmūrti (true knowledge). He is the goal of the Upaniṣadas and the mystery of the Aranyakas. He is the Yajñapuruṣa (the sacrificial Lord) ; He is next to Him and He is again the Highest excellent person (parama puruṣottama).—1-5.

The Ritwika Brāhmaṇas who perform and direct the performance of the sacrifices were first born of Viṣṇu. He created Brahmā first from His mouth, and then from His arms He created Udgātā, Sāmaga, Hotā, and Adhvaryu (the sacrificial priests). From His back came Mitrāvaruṇa, Brāhmanāchhaṁsi, Prastotā, and Prati Prastotā. The Pratihartā and the Potā Brāhmaṇas were produced from the stomach ; Achāvākas and Neṣṭas were born from his thighs ; Agnidhra Brāhmaṇas from His hands ; Subrahmaṇya Brāhmaṇas from His knees ; the Unnetā and Jātusa Brāhmaṇas were born from His feet. Thus the Lord created sixteen excellent priests who performed the functions of all the sacrifices. Lord Viṣṇu, the very incarnation of the Vedas, rests in sacrifices. The Vedas along with the six aṅgas which dictate karmas are also this Supreme Puruṣa and nothing else.—6-12.

I shall tell you the wonderful scene beheld by the sage Mārkaṇḍeya at the time of Lord Viṣṇu's repose in the vast speck of water all by Himself. Swallowed up by Lord Viṣṇu, the sage Mārkaṇḍeya remained within His belly by His glory for many thousands of years and began to wander about there. There he made pilgrimages to many places ; and he saw the sacred places, the holy hermitages, and the divine realms. He also beheld the wonderful countries, empires, various kinds of cities, etc. Then the sage devoted himself to meditation, to the performance of sacrifices, Japams and Homas, and asceticism by virtue of which he slowly came out of Viṣṇu's mouth. He did not know at all when he entered in His belly or when he came out of His mouth. This was due to Lord's Māyā. He saw the whole universe under the cover of Tamoguṇa

and that vast expanse of water. He was afraid. The sage was then bewildered and lost all hopes of life. On seeing Viṣṇu he seemed to have remembered Nārāyaṇa and became glad. He became astonished and standing in that vast expanse of water did not know whether he was dreaming or deluded.—13-20

He said to himself "What wonders have I seen! surely this universe would not be so much fraught with troubles." With such thoughts the sage saw that there was no Sun, Moon, wind, mountain nor earth. What world was that? While he was thinking thus, he saw a man sleeping, and floating like a mountain as if a cloud, half submerged on that water. He was brilliant like the Sun and even in that night He was luminous by His own splendour as if He was awake. No sooner the Muni Mārkaṇḍeya came to know who He was, then he immediately went again into His belly.—21-25.

Getting inside the belly of the Lord, Mārkaṇḍeya thought of what he had seen outside as a dream, and like before went to many sacred places full of many hermitages and having many pools and streamlets flowing in them.—26-27.

He also saw many people performing various sacrifices and hundreds of Brāhmaṇas. The Brāhmaṇas were all pursuing the highest path of duty and he also found the four orders well-established. In that way, the great sage Mārkaṇḍeya passed a divine century within Viṣṇu. But he could not find the end of the belly of Nārāyaṇa.—28-30.

*NOTE.*—All this is allegorical. It simply means that at the time of the dissolution of the universe, everything becomes extinct, only the Lord remains with everything absorbed within Himself and at the recreation of the universe, He gives birth to one after the other till the universe becomes complete.

Then after sometime coming out of Viṣṇu's month, the sage saw a boy sleeping on the branch of a banyan tree. He was seen playing all by himself without any anxiety in the universe bereft of creation. The sky was covered with mist and the down below was a vast expanse of water. There were no beings nor lives there. The sage was much surprised and tried, out of curiosity, to see the boy satisfactorily, but could not look at Him on account of His dazzling brilliancy. Then he thought to himself while floating on the water, I undoubtedly saw him before, but am doubtful as I might be deluded by Deva Mâyā. Then being amazed and struck with horror, the sage approached that boy swimming in the water. Then the Lord, in the form of that young boy, thundered to Mārkaṇḍeya "Son, Mārkaṇḍeya! donot be afraid. Come near me." Hearing those words the tired sage said:—31-37.

"Who is it that despising my asceticism summons me by name? Who is despising my age of a thousand divine years? Even if you are Devas you ought not to behave with me in this way; Brahmā even calls me longlived. Who is it that after practising rigid penances and leaving all hopes of life courts his destruction by addressing me by my name?"—38-40.

When Mārkaṇḍeya finished his wrathful speech, the Lord Madhusūdana said:—"Son! I am Purāṇapuruṣa, Your progenitor. Why do you not come to me? I am your father; Your Guru. In former times

your father the sage Āṅgīrasa adored Me with great devotion and asceticism with the intention of begetting a son. Then, at the close of his asceticism, he sought a most illustrious son which boon I granted and by virtue of the same he was blessed with you as a son. O, Mārkaṇḍeya who can by his Yogic power see me dabbling like a boy at a period like this, unless He is blessed by me?"—41-45.

Afterwards, the great ascetic, the longlived sage Mārkaṇḍeya with folded hands and with eyes struck with wonder most devoutly saluted Lord Viṣṇu after reciting his name and Gotra.—46-47

Mārkaṇḍeya said :—"O Sinless one ! I am eager to know Thy this Māyā in truth. Thou art reposing in this expanse of water. Thou art in the form of a boy. By what name art Thou known in this universe ? Thou must be a very great soul, indeed ; else who can remain in this state."—48-49.

Śrī-Bhagavāna said :—"O Brāhmaṇa ! I am Nārāyaṇa. I am the Creator and Destroyer of all. I am known as Ananta, Sahasraśīrṣa, Śeṣa, &c. in the Vedas. I am that golden Person, illustrious like the Sun. I am Brahmanmāyā yajña among the sacrifices. I am Agni carrying oblations. I am the father of waters. I am Indra in his place. I am the Parivatsara of the years. I am the yogi, the cycle and the end of the cycle. I am present in all the beings including the Devas. I am the Śeṣa among the serpents and the Garuḍa among the birds. I am the end of all in the shape of Dharmarāja. I am the dharma of all the Āśramas. I am the asceticism of all the dwellers in the hermitages. I am the divine river. I am the milk ocean Kṣīroda. I am the supreme truth. I am Prajāpati. I am the Sāṅkhya and Yoga. I am the highest place, the sacrifice, the Presiding Deity over learning. I am the Sun, the wind, the earth, the sky, the water, the ocean, the stars, the directions, the years, the moon, the clouds ; I sleep in the milk ocean ; I am the conflagration fire in the salt ocean. I drink up all the Havīṣ in the form of waters by means of sampvartaka fire. I am the Parama Purāṇa. I am the Creator of the past, future and the present. Brāhmaṇa ! whatever you see or hear about or think about, I am all those. I created this universe before and I am creating it now. Mārkaṇḍeya ! I create this whole universe at the end of each yuga and then support it. Hear about my dharmas by joyfully entering within My belly. Brahmā along with the Rṣis and the Devas rests in My body. I am the Avyakta Yoga, again I am Vyakta, the enemy of the demons. You attain to me. I am the one-lettered mantra and again the three-lettered mantra I give dharma, artha, kāma ; and again I am the giver of Mukti. I am the giver of salvation. I am "Om" the symbol of the sacred Trinity."—51-55.

When Lord Viṣṇu thus spoke to that sage, He suddenly swallowed the sage. Then the sage rested there in His belly in peace and was desirous of hearing about the truth of eternal Viṣṇu. He heard the sound "Haṁsa" there, thus :—"I am known as the eternal Haṁsa. It is I that remains in this great ocean bereft of the Sun and Moon and roam about slowly and again create the world by assuming various bodies."—56.

*Here ends the one hundred and sixty-seventh chapter on the creation from the lotus.*

## CHAPTER CLXVIII.

Matsya said :—That High Soul living in water began to practise asceticism there. Since then, the species of aquatic animals began to appear. Then that highly powerful Soul wanted to create worlds and thought of the universe that is made up of five elements. In course of that conception, that ocean, void of air and space, became disturbed and by that disturbance the womb of the subtle universe was created, which being again agitated, begot small subtle holes and sound and it gave birth to air which found space and thus expanded.—1-5.

When wind appeared, there arose waves in the ocean; and when the waters of the ocean became agitated, the great Vaisvânara fire appeared. This fire dried up the waters. By the loss of water there was an expansion of the space in the small holes and the firmament appeared; then the water, born of the fire of the Lord, became tasteful like nectar. The space in the holes created the sky out of which came forth the wind and by their concussion, fire was produced. Then the Lord thought of Brahmâ and various other things for the creation of the cosmos.—6-10.

The Lord selects, out of the Jîvas on the earth, a qualified one for the post of Brahmâ for the creation of the cosmos after the expiry of one thousand Mahâyugas (a Mahâyuga-consists of four yugas). He who is a pure Soul, endowed with the powers of asceticism and highest knowledge, with the yogic powers and equipped with all the Aisvaryas (the powers and highest excellencies), who is established in his self and purified by many births, is made such a Brahmâ. In that great ocean, the great place of pilgrimage, the infallible Hari, the creator of all the worlds, plays for some time and brings forth out of his navel a wonderful lotus of a thousand petals shining like the sun. That beautiful lotus, looking like the hairs of that High Soul was brilliant like fire and bright like the autumnal Sun. That lotus of extravagant beauty began to shine.—11-16.

*Here ends the one hundred and sixty eighth chapter on the creation from the lotus.*

## CHAPTER CLXIX.

Matsya said :—Afterwards Viṣṇu, out of that golden lotus, begot Brahmâ, the Creator of the Universe. The lotus was many yojanas wide, endowed with the qualities of the earth, full of all Gûpas and all Tejas and of a golden colour. Brahmâ was highly energetic, the Greatest Yogi and the Creator of all the worlds.—1-2.

The learned describe the very same lotus as the *terra-firma*, the Maharâis call it the lotus born of Nârâyana. Rasâ, also known as Padmâ Devi, is the earth. The weighty portions of the lotus are the mountains.—3-4.

The mountains Himavâna, Sumeru, Nîla, Niṣadha, Kailâsa, Muñjavanta, Gandhamâdana, Punya Sikhara, Mandarâchala, Udayâchala, Piñjara, Vindhyaâchala, are the rendezvous of the groups of the Devas, Siddhas, Mahatmâs and the pious.—5-7.

The countries within these mountains form the Jambūdvīpa. The best distinguishing feature of Jambūdvīpa is the performance of a great many sacrifices there.—8.

The nectarlike streams of these mountains give birth to many rivers which form places of hundreds of pilgrimages.—9.

The numerous ores, with which the mountains are full, are the best part of the lotus; and the Mlechchha countries in the impassible mountains form on the petals of the lotus. The lower portions of the petals form the habitations of the demons, serpents and birds.—10-12.

The oceans near the residences of the demons are the sap of the lotus where the great sinners are drowned.—13.

Round the lotus-shaped earth exist four oceans on the four sides. By the mere contemplation of Nārāyaṇa, this lotus-shaped earth appears in existence. So this springing up of the earth is termed Puṣkara. Consequently lotus is called Puṣkara and for the same reason the high seers have enjoined the use of drawing the lotus before the performance of any sacrifice.—14-16.

In this way, Lord Viṣṇu has created the universe with mountains, rivers, lakes. Afterwards the infinitely powerful Viṣṇu again begins to sleep in that great ocean.—17-18.

*Here ends the one hundred and sixty-ninth chapter on the creation from the lotus.*

## CHAPTER CLXX.

Matsya said :—When Brahmā was practising austerities in the lotus, the great Āsura Madhu appeared to cause him obstacles and the Āsura Kaiṭabha full of Rajoguṇa also put on his appearance. They full of Rajo and Tamoguṇas began to torment the universe. Wearing fine dresses, having white, pointed and fearful teeth, adorned with coronets, armlets, those most valiant Āsuras with bloodshot eyes, bloated chest, mighty arms, gigantic like the mountains, shining like the clouds, with faces like the sun, holding clubs like lightning, agitating the ocean with their feet, made an attempt to arouse Viṣṇu from His sleep.—1-6.

They, traversing through that lotus, saw the four-faced Brahmā, who was the best of the yogis, and who had a bright body—7.

Brahmā as directed by Nārāyaṇa was carrying on the work of the creation of the universe by His mental power. He was creating the people, the Devas, the demons, the Yakṣas, the Rīṣis, the Mānasa Rīṣis, in course of which both the demons, wishing their death and agitated with anger, addressed the following sullen words to Brahmā :—8-9.

“O, lotus born one! wearing white coronet and white dress, having four heads, void of grief! How are you sitting here quietly? Get out of it and fight with us, we are very powerful and if you cannot face us, then speak, Who is your Creator? Who has located you here? Who is your protector? And what is your name?”—10-12.

Brahmā replied :—" You ought to know the name, deeds and means of that one Supreme Being who is adored by the whole universe, who has thousands of eyes and who is the unit. I see you are two ; I wish to know your names and your object ; what do you do ?"—13.

Madhu Kaitābha said :—" O wise one ! there is none superior to us in the universe. We envelope the universe with Rajo and Tamogūṇas. We are full of Rajo and Tamogūṇas. The Rīsīs cannot transcend us. We are inviolable, we enshroud the dharma and nature of all the beings. Consequently, we cannot be overpowered by any being. The whole universe trembles with our fear. We are the givers of artha, kāma and svarga in course of the sacrifices during each Yuga. Those who attain comfort, pelf, happiness and fame, always adore us. We are happiness, pleasure, beauty, fame and every other thing what can be desired"—14-17.

Brahmā spoke :—" I have acquired Yoga with great practice and am full of sattvagūṇa ; but the Supreme Being, the incarnate of Sattva, the great controller, the author of satva, rajasa and tamas gūṇas, the Creator of the universe who only begets satva-bhūtas, will destroy you."—18-20.

At that time the powerful Viṣṇu stretched his arms by His Māyā while asleep and both the demons were caught and drawn in and they looked like two monstrous birds hanging on His hands.—21-22.

Then both the Asuras saluted Viṣṇu and said " we know Thee to be the Great cause of the universe. Thou art Puruṣottama, protect us. We are ignorant. Thou art the image of sattvagūṇa. We have come to see Thee. Deva ! Thy sight is not fruitless. We are eager to seek a boon from Thee, and we salute Thee."—23-25.

Śrī Bhagvāna spoke :—" What for do you seek a boon ? You have completed your lives. Do you wish to live longer ?"—26-27.

Madhu Kaitābha said :—" Deva ! let our death be at your hands, at such a place where others did not before experience their deaths. Grant us this boon ?"—28.

Śrī-Bhagavāna said :—" I speak this truly that both of you will be born great in the future age. Do not be doubtful about this."—29.

Having said so, the Lord killed under His thighs both the demons who were the originators of Raja and Tamogūṇas.—30.

*Here ends the one hundred and seventieth chapter on killing of Madhu and Kaitābha in the creation from the lotus.*

## CHAPTER CLXXI.

Matsya said :—" The energetic Brahmā, the chief of the knowers of Brahmā, with His arms uplifted, began to practise severe austerities within the above mentioned lotus. Driving away all darkness with His lustre, He shone forth like the Sun. Afterwards, Viṣṇu, in another assumed form of a Yogāchārya, appeared before Brahmā as the Spiritual guide. The sage Kapila—the great Preceptor of Sāṅkhya—also appeared along with Him. Both of them went to Brahmā singing His praises. Afterwards



both the Professors of the Supreme knowledge and adored by the Rīṣis spoke to Brahmā of immeasurable lustre, thus :—It is Brahmā who resides embracing the whole universe, who is tied fast with the knowledge of Brahmā and self, and who is worshipped by the three worlds, that is the Creator of all the Bhūtas; when the latter absorbed in His contemplation hearing their words, created by His yogic power, the three realms on the basis of the Brahmā Sruti. Brahmā created a son from His desire who, immediately on being born, went to Him and said "In what way shall I assist you?"—1-9.

Brahmā said :—"O highly intelligent one! Do as Nārāyaṇa, the Brahma incarnate and the Muni Kapila instruct you."—10.

Then that son of Brahmā stood with folded hands before those Brāhmaṇas and said "Give me orders what to do."—11.

Bhagavāna said :—"Think of what is Truth, Eternal, and emancipation. What is said to be true and undecaying is of eighteen varie What is true, that is Highest, follow that."—12.

Hearing those words, that son of Brahmā, went to the north where helped by His intellect He attained, by degrees, Brahmāhood.—13.

Then Brahmā created Bhuva a second son from His mind who also asked Him what assistance he could render Him. Brahmā told him to follow what the two Preceptors said and by their command he went down to the earth and began to study the Vedas from them. In time he attained the highest position. Brahmā again created His third son Bhâr-bhūvaḥ—the knower of Sâṅkhyā—in the same manner, who also with the directions of Brahmā went to the two Preceptors and obtaining knowledge, acquired the highest position like his two elder brothers.—14-18.

Then the conditions of the three sons of Brahmā are described. Nārāyaṇa and Kapila both returned to their abodes after taking with them the three sons of Brahmā.—19.

Brahmā commenced again His rigid penances, after Nārāyaṇa and Kapila had left Him. Then Brahmā, in course of His practices, did not feel any comfort and happiness, for those [whom he had created] were single. He created a beautiful woman from His body by virtue of His tapasyā.—20-21.

She, by virtue of Her austerities, equalled Brahmā and was gifted with the faculty of the creation of the universe. Brahmā thus engaged in creation, first created the three-footed Gāyatrī, adored by the Vedas and then the Prajāpatīs and the oceans.—22-23.

He also created the Vedas from the same Gāyatrī. Then, He created those Prajāpatīs who were like Him and through whom this universe and all the beings have been created.—24-25.

The highly ascetic and the most illustrious son, named Viśveśa Dharma was begotten first who was followed by other sons named, Dakṣa, Marīchi, Atri, Pulastya, Pulaha, Kratu, Vasīṣṭha, Gautama, Bhrigu, Āṅgīrā, and Manu. The highly wonderful Rīṣis have followed thirteen paths of dharma.—26-28.

The twelve daughters, viz.—Aditi, Diti, Danu, Kalā, Anśyu, Sindhikā,

Muni, Tāmra, Krodhā, Surasā, Vinatā, and Kadrū were born of Dakṣa. The sage Marichi produced Kaśyapa from his lustre and Dakṣa gave his twelve daughters in marriage to Kaśyapa and gave twenty-seven daughters, that is, the twenty-seven asterisms beginning with Rohiṇi, to the Moon. Brahmā created the five maids named Lakṣmī, Marutvatī, Sādhya, Viśveśā, and Sarasvatī who were married to Dharmarāja: the Consort of Brahmā of great beauty and having the form of Kāma, stood before Her Lord as Surabhi, when He with the view of producing cows for the benefit of the world enjoyed in Her company when she gave birth to many smoke coloured progeny of huge bodies.—29-36.

All those sons, dark like the night and sombre like the evening clouds, began to cry and despise Brahmā; and in consequence of their crying and running away, they were named Rudras. They are:—Nirṛiti, Sambhu, Aparājita Mrigavyādha, Kapardī, Dahana, Khara, Ahirabradhnya, Kapālī, Piṅgala, and the most illustrious Senāntī, these are the eleven Rudras. Yogaiśvari cow was also born of that Surabhi cow as well as the lower animals, goats, swans, high class drugs. Dharma produced Kāma from Lakṣmī, the Sādhya Devas were born of the lady of the same name Sādhya.—37-42.

Bhava, Prabhava, Īśa, Asurahantā, Aruṇa, Āruṇi, Viśvāvasu, Bala, Dhruva, Haviṣya, Vitana, Vidhāna, Samita, Vatsara, Bhūti, and Suparvā were all born of Sādhya through Dharma; and, similarly, the Devi Sudevī gave birth to the eight Vasus, viz.—Dhara, Dhruva, Viśvāvasu, Soma, Āpa, Yama, Vāyu, and Nirṛiti. It is also heard that dharma begot from Viśvā the Viśvedevas.—43-48.

Viśveśā gave birth to the mighty armed Dakṣa, Puṣkaravana, Chākṣusa, Manu, Madhu, Mahoraga, Vibhrāntakavapuḥ, Vāla, Viṣkambha, and Garuḍa, illustrious like the Sun. Marudvatī gave birth to the Marut devas.—49-51.

Agni, Chakṣu, Ravi, Jyoti, Savitra, Mitra, Amara, Saravriṣṭi, Sukarṣa, Virāt, Vati, Viśvāvasu, Mati, Advamitra, Chitraraśmi, Niṣadhana, Hūyanta, Barāba, Mandapannaga, Brihanta, Brihadrūpa, and Pātananuga are the Maruts. Aditi Devi gave birth to the twelve Ādityas from Kaśyapa.—52-55.

They are Indra, Viṣṇu, Bhaga, Tvastā, Varuṇa, Aryama, Ravi, Pūṣa, Mitra, Dhanada, Dhātā, Parajanya. These are the best of the dwellers in Heaven. Āditya begot from Sarasvatī two sons who were gifted with highest attributes and were great ascetics. Danu gave birth to Dānavas and Diti brought forth the Daityas.—56-58.

Kālā gave birth to Kālakeya Asuras. Anāyuṣā gave birth to fearful diseases. Simhikā begot Grahas; Munis gave birth to the Gandharvas, Tāmra was the mother of the Apsaras, Krodha gave birth to the Piśāchas, Yakṣas and the Rākṣasas.—59-61.

Surabhi begot quadrupeds and cows; Vinatā produced Garuḍa and other birds.—62.

Kadrū was the mother of the mountains and the serpents, and in such a way the universe multiplied.—63.

O King! In such a way the lotus Puṣkara was produced by Viṣṇu and the creation emanating from it is known as Padmasriṣṭi. I have thus described the glory of the Lord Viṣṇu—the Purāṇapurusa—before you, and the Rīṣis, all pray to Viṣṇu the Prime cause of all.—64-65.

One who hears this Purāṇa, specially on the days of the festivals, goes to heaven after enjoying all the best comforts in the world.—66.

One who pleases Lord Śrīkṛiṣṇa by sight, words, and mind is shown kindness also by the Lord.—67.

And, as fruits (of devotion), Kings acquire Kingdoms; poor men get riches, a man of short life gets longevity and people desirous of sons are blessed with sons.—68.

Devotion to Viṣṇu begets the benefit of sacrifices and of the reading of the Vedas, all desires and the benefits of asceticism, various kinds of riches and other virtues.—69.

He attains what he desires. King! one who listens to the glory of the lotus, forsaking everything, never gets any pain. Such is the description of the lotus creation which I have described to you as narrated by Vedavyāsa and the Śruti.—70-71.

*Here ends the one hundred and seventy-first chapter on the creation from the lotus.*

## CHAPTER CLXXII.

Matsya said :—Now hear how Viṣṇu attained Viṣṇuhood in Satya-yuga; how he attained Vaikunṭha amongst the Devas; and how he attained Kṛiṣṇahood amongst the human beings. The deeds of the Lord are indeed impervious, king! now hear about the past and the future manifestations of Viṣṇu.—1-2.

The mystic Viṣṇu is known as Nārāyaṇa through discernable manifestation. He is also called Anant-ātmā and Avināśi Prabhu. When the eternal Hari became engaged in the form of Nārāyaṇa in creation, He manifested Himself as Brahmā, Vāyu, Soma, Indra, Dharma, Bṛihaspati, Śukra, etc., Viṣṇu was also born as the son of Aditi in consequence of which He is also called Upendra, the younger brother of Indra; He manifested Himself to destroy the enemies of the Devas such as the demons, the Daityas, the Rākṣasas.—3-6.

The Supreme Spirit Nārāyaṇa first became the Pradhānātmā and created Brahmā and the latter created the worthy Prajāpatīs in the previous kalpas who contributed to the great multiplication of the men and other beings. The eternal Akhaṇḍa Brahma was divided by the Prajāpatīs in many parts. The doings of Viṣṇu have been thus described. Now listen to His mundane glory.—7-9.

When Vritrāsura had been killed in the Satya-yuga, the Tārakāmaya war renowned in all the three realms took place; in course of which the demons showed marked valour and began to destroy the groups of the Devas, the Yakṣas and the Rākṣasas.—10-11.

The Devas and the Rākṣasas, acknowledging themselves vanquished, went to seek the help of the Lord Nārāyaṇa ; whilst those demons, burning like cinders, after eclipsing the Sun, the Moon, the clouds and other stars began to spread in the sky. The clouds, highly charged with electricity, began to thunder and rain, when all the seven kinds of winds began to blow. At that time the deafening din created by thunder, rain and wind was most fearful, and it appeared as if the whole firmament was going to be consumed. Thousands of meteors began to fall. The Divine chariots also fell down on the ground after being tossed in the heavens. It looked as if the annihilation of the universe was in progress. In course of that terrible, calamity the lustre from every one's face was gone. It was pitch dark, and the ten directions were under cover of dense darkness.—12-18.

The Goddess Kālī wandered about in the sky, when even the Sun was entirely covered with the massive folds of darkness. At that time, Lord Viṣṇu, dispelling the huge piles of darkness by His arms, shone forth with His glory and His blue appearance.—19-20.

The Lord shone like the sombre clouds, soot and the mountains ; His body looked like cloud and collyrium. Even the hair (on his body) looked like clouds ; by His lustre and appearance He looked like a blue mountain. He was dressed in yellow and wearing ornaments glowing like burnished gold, His complexion resembling the colour of the smoke arising at the time of the destruction of the universe ; He had four arms ; hence, His shoulders looked more yellow. His shoulders were broad, wearing a diadem, armed with high class weapons bright as Heavens, majestic like the mountain, having serpentlike arrows in His quiver, and Nandaka axe and Śakti ; holding conch, quoit, club and the lotus, He looked like a mighty mountain, Forgiveness is the base whereof ; Prosperity its tree ; the Śaraṅga bow is its peak.—22-25.

The celestial ladies formed its leaves and various chariots, trees and rainwater, its ooziings ; and in such a way, it became the illuminator of all the realms and the source of rejoice to all.—26.

Knowledge and egoism formed its essence ; the chief elements formed its sprouts. The numerous variegations were the leaves, the stars and planets formed the flowers, the world of the demons formed the trunk of the tree. The Viṣṇu mountair thus appeared in the world.—27-28.

It looked like a huge reservoir resembling the ocean resting on the Raaṣṭala. It was covered with the massive network, even difficult for the lion to seek his rescue and adorned with birds, animals and various beings, thus conducing to the common welfare of all the Lokas. Adorned with the aroma of modesty and wealth, the unspeakable endless Bhāvas (feelings) formed the waters thereof. The manifested Ahaṅkāra formed the froth ; the planets and stars formed the bubbles.—29-30.

The elements were the crests, the asterisms were the bubbles, the Vimānas were the birds, it was agitated by the clouds. All the men and beings were its fish ; the rows of mountains formed the couches ; the three guṇas were its eddy, the regions were its alligators, fishes, etc., the warriors were its creepers and saplings, the snakes were its reeds, and the twelve Suns were its great islands. The eleven Rudras were its cities, the eight

Vasus, its mountains; the Sandhyas formed its waves; and birds formed the air thereof. The demons were the crocodiles. The Yakṣas and the serpents were the huge fishes, Brahmā was the supreme valour, the women were the gems, Śrī, Kīrti, Kānti and Lakṣmī were the rivers. The Yogas and the great festival occasions found their origin and end in Him. The Devas became consoled at the sight of such a Nārāyaṇa.—31-36

Then Nārāyaṇa, looking like such a vast ocean, the Lord of the Devas, the Giver of the boons, the Most Clement on the devotees, the Giver of peace, seated in a chariot streaming with the banner with the symbol of Garuḍa, became visible in the firmament.—37-38.

In other words, the stars, the Moon, the Sun, gleaming like the Mount Sumeru bedecked with the starry flowers, the Dispeller of fear, seated in an excellent divine chariot, the Lord Viṣṇu was visible to Indra and the other Devas on the aerial track.—39-41.

Seeing Him, all the Devas with folded hands shouted out victory, took His refuge, and explained to Him the whole situation; when the Lord determined to put an end to all the demons in the war and said to the Devas:—"Devas! be calm and do not fear. I shall now conquer all the demons and you shall possess the Empire of the three realms." Being pleased with such nectar-like words of the truthful Lord, the Devas returned to Their regions, and after that all the darkness was dispelled and the clouds were dispersed. Pleasant wind began to blow, calm reigned in each direction, and all the stars, regaining their brilliance, began to circumbulate the Moon. The celestial fight of the planets ceased, the oceans became calm, the dust storms subsided, and peace in all the realms was restored. The roads became clear and the threefold Devas looked bright and cheerful. The agitation from the rivers disappeared, the devotees came to their senses, the hearts and senses of the townsmen became jolly. Mahārṣis started the chanting of the Vedic hymns loudly, without any sorrow or grief, and the fire began to accept the sacrificial offerings. The Universe became peaceful, and the Dharmas were again established. All the beings became elated, and all the Devas hearing the resolution of the Lord Viṣṇu to destroy the demons, became highly delighted.—42-51.

*Here ends the one hundred and seventy-second chapter on  
Tārakamaya fight.*

## CHAPTER CLXXIII.

Matsya said:—The demons hearing those fearful words of Viṣṇu made great preparations, and left no stone unturned to gain the battle. At that time, the demon Maya took his seat in an imposing golden chariot, measuring 1,200 cubits, gliding on four huge wheels, its extensive yoke jingling with little bells and covered with the tigerskin, with birds worked out in precious stones, full of various weapons, rumbling like the thunder of clouds, decorated with lofty turrets touching the sky, teeming with clubs, plaited with gold, streaming the golden banner shining like

the Sun, and the Mount Mandarâchala, painted black like the snake and tiger spots, drawn by gigantic bears, the breaker of the enemy's chariots. Seated in such a majestic chariot the valiant demon looked like the sun rising on Mandarâchala.—1-8.

Târakâsura seated himself in a lofty chariot of gold, looking like a mountain and making terrible noise, having its motion unimpeded, which was plaited with iron, having wheels of the same metal, dispelling darkness by their glitter, rumbling like the clouds, decorated with massive net work of iron over the windows, full of clubs, spears, nooses, axes etc., all made of iron, yoked by a thousand asses, and shining like another mountain Mandara from a distance.—9-13.

The demon Virochana came furious with anger, armed with a club, looking like the Mount Achala in that army. The demon Hayagrîva came in his own chariot, with a following of thousands of demons and chariots. The demon Varâha, immensely extensive in bulk, with his bow drawn measuring thousand kiskus, came to the field like a mountain pushing on his chariot. The demon Khara came charged with great conceit and wrath, his lips and eyes throbbing.—14-17.

The valiant demon Tvaṣṭâ, riding on a chariot drawn by eight elephants, went round the army to see that all the phalanxes of the demons were ready. Viprachitti's son, the demon Śveta, also came with his white earrings, Ariṣṭa, the son of Bali, came armed with rocks, and began to use them as missiles.—18-20.

The demon Kiśora came with his fresh energy and looked like the sun in the midst of dark clouds. And so did many other demons, wearing armours. The demon Lamba, fully bedecked with hanging pendants, shone forth like the Sun, through the mist in his army. Râhu also came biting his lips, gnashing his teeth and with eyes disturbed with anger.—21-23.

Râhu stood before all the demons smiling and many other demons came riding on horses, several others came riding on elephants.—24.

Many came riding on the lions, sheep, bears, mules, camels, boars, several ferocious looking demons came on foot. At that time, the demons with only one or half a leg, in their eagerness for war, began to dance and began to terrify the Devas, shewing their hands and holding clubs, parighas, stones, muṣalas and other terrible weapons in their hands. Several roared like happy lions, and came waving their arms with glee.—27.

Those demons armed with clubs, Pâṣa, Prâṣa, Parigha, Tomara, Ankusa, Pattisâ, Sataghñis, Satadhâras, Gandasacalas, iron Parighas, discus, etc., began to cheer up their own armies.—28-30.

Thus the demon army, full of conceit and perseverance, looked furious like clouds, and assembled before the Devas. The thousands of the infuriated demons looked shining like the wind, fire, mountain, water and clouds, and became mad for war.—31-32.

*Here ends the one hundred and seventy-third chapter in the  
Târakamaya battle.*

## CHAPTER CLXXIV.

Matsya said :—O son of the Sun ! You have heard about the force of the demons ; now hear about the strength of the army of the Devas. The twelve Ādityas, the eight Vasus, the eleven Rudras, the two Aśvinik-umāras, wearing their armours and followed by their men, appeared in the field. The thousand-eyed Indra—the lord of all the Devas—came on his great chariot, and marched himself before the Devas, to kill the enemy of the Devas. His chariot was also placed in the centre of the army. Indra then took his seat in that illustrious chariot going swiftly like Garuḍa, gliding on beautiful wheels, inlaid with gold and gems, containing his famous weapons, such as thunderbolt, etc., surrounded by the Devas, the Yaksas and the Gandharvas, adored by the Brahmariṣis, conjoint with lightening clouds, going at their will. At that time, he was adored by the Brāhmaṇas. Riding on such a chariot, when Indra goes round the earth, the sacrificial priests chant various hymns to him.—1-7.

Various kinds of music were played in the heaven, hundreds of nymphs began to dance. In their midst the chariot looked beautiful like the rising Sun on the Udayāchala mount. It was drawn by a thousand horses, swift like the mind and wind. At that time, the chariot controlled by Mātali looked handsome like the Mount Sumeru illumined by the Sun. Dharmarāja came armed with his formidable club, and took his stand in the army of the Devas, causing terror to the demons by His roars.—8-11

The handsome Varuṇa also appeared in the field, along with the four oceans, serpents lashing their tongues, wearing garlands and jewelled ornaments, armed with his deadly noose, riding on the horse shining like the moon-beams, dressed in variegated coloured robes ; and awaited the hour of war. He then appeared like the oceans agitated with billows. Kuvera, the Lord of the Yaksas, the Rākṣasas, Kinnaras and the riches, armed with a club, made His appearance seated in his Puṣpaka Vimāna, with Yaksas, Rākṣasas, Guhyakas and conch shell and lotus etc. His carriers were men.—12-18.

The Lord Śiva came then riding on a very big bull. Indra took his stand in the east, Dharmarāja in the south, Varuṇa in the west and Kuvera in the north. The valiant Dikpālas guarded their respective directions as well as the army of the Devas. The God Sun also came in His chariot, drawn by seven swift horses having beautiful reins, moving round the Meru, illumining the Udayāchala and Astāchala mountains, and giving light to all the realms, adorned with many rays, shining with His own lustre, the Lord of the twelve Adityas thus graced the battlefield.—19-23.

The demons beheld the Lord Moon who came to the battle, mounted on a chariot drawn by white horses, adorned with white and cool rays, pleasing to the worlds, followed by all the Nakṣatras, the Lord of the Brāhmaṇas, the Dispeller of nocturnal darkness, the receptacle of thousands of herbs and nectar, looking like a portion of the universe ; and riding on white horses and holding in his hands weapons causing cold.—24-27.

Vāyu, the creator of fire, the Lord of all, the omnipresent in all the seven tunes and the sounds, the foremost of all the elements, the formless, the easily accessible to heaven, the producer of sound, and five-fold Prāṇa of all the beings, the life of all, bursting with his own force; also joined the army of the Devas, followed by clouds and caused great pain to the demons by His violence.—28-31.

The Devas with the Gandharvas and the Vidyādharaśas waved their swords, which looked like serpents that had lately cast off their skin, and thus began to play. The gigantic serpent Lords, infusing their venom, into the arrows of the Devas, made the smaller of their species to bodily merge into the arrows. Many other Devas armed with huge rocks, trees, etc., became ready to hurl them at the demons.—32-34.

The highly powerful Lord Viṣṇu, from whose navel sprang the lotus, who assumes the form of fire for the destruction of the world, the eater of the sacrificial oblations the cause of the entire universe, the giver of Peace, armed with the club, also adorned the great field of battle with His garuḍa, like the rising Sun on the Mount Udayāchala.—35-37.

Viṣṇu held his lustrous chakram in His right hand; the discus looked like the rising Sun, as if ready to destroy the enemies.—38.

He held in His left hand the huge club of a black colour ready to annihilate the enemies; and He held other weapons such as Śaraṅga bow, etc., in His other hands.—39.

Lord Nārāyaṇa rode on His illustrious Garuḍa the son of Kasyapa, eater of snakes, going more swiftly than the wind, agitator of the sky, roaming in the air, looking beautiful with snakes in his mouth, looking like the lofty Mandara mountain after the churning of the ocean, who had shown his valour many times in the fight between the Asuras and the Devas, with his body having the mark of the thunderbolt of Indra hurled on him for stealing nectar, having crest on the head, highly powerful, ornamented with golden ear-rings, having garments of variegated leaves, looking like a golden mountain, shining with the splendour of the gems on the hood of the snakes that he held in his mouth with his wings, looking like clouds with rainbows, overspreading the heavens, and with red, yellow and blue banners streaming in the air, of huge body, the brother of Aruṇa, and the best of those who roam in the air. Riding on such a Garuḍa, Viṣṇu made His appearance. The moment Lord Viṣṇu appeared riding on His mighty Garuḍa, all the Devas and sages followed Him and began to sing His praises with verses, all Mantras.—40-48.

Kuvera, Yama, Indra, Dharmarāja and the Moon went ahead of the Lord, illumined by the rays of the Moon, and at the same time Brihaspati blessed all the Devas saying "Let good come to the Devas" and Śukrāchārya blessed also the demons, uttering their welfare.—49-50.

*Here ends the one hundred and seventy-fourth chapter on  
Tārakāmaya fight.*



## CHAPTER CLXXV.

Matsya said :—A tremendous battle ensued between the Devas and the demons and every one, eager for victory, took up his arms and stood like a mountain in the battlefield. The haughty warriors, representing the forces of dharma and adharma, respectively, waged a fierce battle, where they displayed both vanity and modesty.—1-3.

Afterwards the sky was covered with moving chariots, advancing herds of elephants, and warriors leaping with sword in hand. The falling of arrows and clubs, and the twanging bows created a din like the thundering of clouds at the time of the annihilation of the universe, causing a great terror to the creation.—4-6.

The demons began to hit the Devas by hurling clubs and huge rocks at them, which caused the valiant Devas, eager for victory, a great suffering, and the Devas hurt with the weapons, with their heads powdered with clubs and their chests smashed by the demons, began to vomit blood. The Devas could not do anything when they were entangled in a network of arrows by the demons. Thus overpowered by the demons they could not do anything. They could not use their arms and appeared like the dead acknowledging themselves beaten by their foe.—7-11.

Seeing that, the thousand-eyed Indra dispelled those huge piles of dreadful arrows by his thunderbolt and effected his entrance in the ranks of the demons. Devastating the army of the demons, he created darkness by letting out his Tamas-astra when the demons could not see one another. The Devas became freed of the Māyā of the Demons which Indra drove away by his lustre, and then they began to kill the demons with great caution. Then the demons of bluish haze began to fall down like mountains with their wings severed.—12-16.

When the demons began to be annihilated in great numbers, Maya spread the Māyā of Urvī and dispelled the darkness, and created fearful fire like the one that prevails at the time of the destruction of the world, which started the devastation of the Devas, whilst the demons again took up a firm stand. The Devas seriously belaboured by Ūrvās fire, went to seek the protection of Indra and the Moon. The Devas, burnt by Urvā fire and their senses benumbed reported the whole matter to Indra.—17-21.

Seeing such a fearful chaos, Varuṇa prompted by Indra said :—22.

“Indra ! Aurva has been created by the Brahmarīṣi's son Ūrvā in ancient times. The Brahmarīṣi became like Brahmā by means of his asceticism.—23.

NOTE Aurva. A celebrated Rīṣi. The sons of Kārtavīrya with the desire of destroying the family of Aurva killed even the children in the womb. One of the women in the family, however, in order to preserve her embryo secreted it in her thigh (Āru), whence the child at its birth was called Aurva. Beholding him the sons of Kārtavīrya were struck with blindness and his wrath gave rise to a flame which threatened to consume the whole world, had he not at the desire of the Pitṛis cast it into the ocean where it remained concealed with the face of a horse. Aurvānāla is also known as Vadavāgni or Vadavanala. It is the submarine fire.

Then the Mahārṣis and the Devas began to pray to the sage Ūrva who was shining like the Sun by virtue of his asceticism.—24.

The demon Hiraṇyakaśyapu also appeared there. The Brahmarṣis then said 'Bhagvān! this Your attempt is to root out the race of the Rṣis. You are the only survivor and there is none in your family and you are devoting yourself to rigid austerities in the flower of your life. So many sages are all by themselves without any offspring and in the same way the families of the Rṣis have died out in the absence of any progeny. The Rṣis look entirely cut off from the world. You have become illustrious like Prajāpati by virtue of your asceticism, but you should also beget a son for the continuance of your family. You have renounced householder's life; therefore create another body by getting another soul out of your own.'—25-30.

Those words went deep into the heart of Ūrva who despising these Rṣis said 'the highest duty of the Rṣis, as enjoined by the Śāstras, is to pass their days in the forest, living on the produce of nature, for a Brāhmaṇa ought to strictly observe Brahmacharya. In that case he can shake the position of Brahmā. The householders have threefold duties to discharge, but those of them living in the forest ought to follow our way. The Rṣis living merely on water, air, grain and on things powdered by stones, simply warming themselves in the fires burning all round them, practising Daśatapāḥ and Panchatapāḥ, all of them thus pursuing the course of rigid asceticism, seek final emancipation by leading a life of celibacy.—31-36.

A true Brāhmaṇa becomes as such only by virtue of Brahmacharya, and others, knowing what Brahmacharya is, also say that fortitude is established in Brahmacharya. And asceticism is also established in the practice of Brahmacharya. The Brāhmaṇa fixed in his austerities is really enshrined in heaven. There is no Siddhi without Yoga, and there is no fruit without Siddhi. There is no higher name and fame than Brahmacharya which is the root of all.—37-39.

There is no greater ascetic than the one who strictly follows Brahmacharya by subduing all his passions.—40.

It is hypocrisy to grow long hair without asceticism, to pursue any vow without any resolution, and to practise Tapasyā without Brahmacharya. These three are simply signs of vanity.—41.

Where is wife? and where is Yoga? and where is the perversion of thought? Great differences lie between these.—42.

Brahmā has created all these by His mental power. If one has the seed of asceticism within him, he can create a son from his mind. Verily you are the knowers of selves. Then why do you not create such children by the force of mind alone?—43.

The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son, without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume the creation."—44-47.

Afterwards the sage Ūrva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a *kṛśa* grass. Then the son in the form of Fire, desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful fire Aurvā was begotten from the thigh of the seer Ūrva.—48-50.

That son of Ūrva said with a feeble voice, to his father, immediately on being born "Father ! I am oppressed by hunger, pray direct me to consume the universe." Saying so, the fire Aurva ascended to heaven, and with the intention of consuming everything all round, increased itself in bulk, and spread itself in all directions.—51-52.

Afterwards Brahmā said to Ūrva 'Pray save the universe from the fury of your son.—53.

'Brāhmaṇa ! I shall assign a very good place to your son. Have full confidence in my words.'—54.

Ūrva said :—"To-day I am blessed. You have shown me a great kindness by promising a place for my son. Bhagavān ! what oblations will my son get when he feels hungry in the morning ? What will be the place of his stay and what arrangements will be made for his food ? Those things should be arranged in a manner be-fitting the position of my son."—55-57.

Brahmā said :—"This son of yours will stay as the submarine fire in the ocean and O Brāhmaṇa ! I am also born of water. He will be gratified to drink it. I am giving the same butterlike water to your son which I also drink in course of my stay in it.—58-59.

'At the end of the yugas, your son and I will wander about in mutual company' when we will repay the debts of those who are sonless. Later on, the same fire will dry up all the waters. Besides he will burn up all the Devas, Asurs, Yakṣas, Rākṣasas, etc., and all other elements.'—60-61.

Hearing those words of Brahmā, Ūrva said 'Be it so.' When the fire merged into the ocean, after throwing his lustre into his father. Then Brahmā and other Rīṣis resumed their pursuits undisturbed, on realising the glory of fire, the son of Ūrva.—62-63.

The demon Hiraṇyakaśyapu beholding that wonder of Ūrva Rīṣi spoke, after making a series of salutations. "O Rīṣi ! It is indeed highly surprising that Agni the witness of the universe has merged into you and Brahmā has also become pleased with your devotion. Great sage ! I have come to you as your and your son's slave. Pray look with a favourable eye on your devotee. Sire ! If I suffer it will be like your defeat."—64-67.

Ūrva said :—"I am gratified, because I have now become your preceptor. I have now no fear of danger on account of my asceticism. You should also embrace the Māyā created by my son, who, though without any fuel is more violent than Pāvaka the ordinary fire. This Māyā will protect your family and destroy your enemies and will be unbearable to the adversary.' Hearing those words the demon Hiraṇyakaśyapu embracing her (Māyā) went to heaven after bowing to Ūrva Muni very much gratified.—68-71.

The mighty Mâyâ, created by Aurva the son of the sage Ūrva, was unbearable even by the Devas.—72.

Now Hiranyakāśyapu being dead, this Mâyâ had become comparatively weak. Also the sage, who was the author of that Mâyâ, cursed him. I have narrated this all to you, said Varuṇa to Indra ; so that in case you want the Mâyâ to be destroyed, you should let the Moon go with me to render me assistance, and I shall undoubtedly destroy it, with his co-operation, by means of water.—74-75.

*Here ends the one hundred and seventy-fifth chapter on the Tārakā  
maya fight.*

## CHAPTER CLXXVI.

Matsya said :—Indra on hearing what Varuṇa said gladly directed the Moon to go to fight.—1.

He said “ Moon ! go and help Varuṇa ; thus carry out the rescue of the Devas and the destruction of the demons. You are more powerful than me. You are the Lord of the heavenly bodies and you pervade all the realms with your elixir which like the ocean, waxing and waning exists in you. You bring about by your diurnal motion the day and the night. Your spot, in the form of a hare, is indicative of your giving shelter to the universe and even the Devas and the celestial bodies do not know the full significance of your power. You are located above the Sun and the other heavenly bodies. You by your glory dispel the universal gloom and make it bright and luminous. Your rays are white ; your body is made up of cold ; you are eternal, you are the manifestation of sacrifices, the Lord of the herbs, the source of actions, begotten from water, producer of lotus and other aquatic plants, most cool, the receptacle of nectar, nimble, having white conveyance, the Illuminator of all things, the giver of nectar to those who are privileged to have it, the dispeller of darkness from every thing ; therefore be good enough to dispel, by your co-operation with Varuṇa, the delusion caused by this demon. You are the beauty of the beautiful ; you are the Soma of the drinkers of Soma ; you are the most beautiful of all ; and you are the Lord of stars. We are all tormented in the battlefield ; now go and relieve us by destroying this Asuri Mâyâ.”—2-9.

The Moon said :—“ The Lord of the Devas ! I shall pour down a heavy dew destructive to the demons. See the Demons void of their conceit and the store of their delusion exhausted. I will envelop the Daityas with severe cold ; I will burn them with chill and I will make the Demons void of their pride.” Thus saying, the Moon showered torrents of cold, while Varuṇa hurled his noose. The demons under the influence of these began to lie inert and dead.—10-12.

Thus Varuṇa and the Moon both started the annihilation of the demons by showering cold on them. Both those Lords of the waters, fighting by the store of their freezing resources, roamed about in the field like the ferocious oceans. Varuṇa and the Moon pouring down

showers of rain, like those that descend at the time of the annihilation of the universe, totally destroyed the delusive fire. The demons, benumbed by the cold showers of the Moon and entangled in the noose of Varuṇa, could not move their limbs any way, and they all looked like the mountains with dismantled crests. The Moonbeams and the cold showers of Varuṇa entirely unhinged the demons. Their chariots deprived of all lustre fell down tossing from the heaven.—11-19.

Maya saw the demon folks so belaboured by the Moon. He then introduced his Pārvatī Mâyā which suddenly pervaded all space with rocks, swords, shields, dense forests teeming with yawning caves and roaring lions and elephants, full of herds of deer and wind, containing huge trees and moving by the force of wind in the heavens at will. The Chāndrī and Varuṇī Mâyās of the Moon and Varuṇa disappeared. And the moment such a delusion was introduced, swords, rocks, trees began to pour down upon the Devas, who began to be destroyed and the demons regained a safe footing. All the stratagems of the Moon and Varuṇa were made useless. The Devas began to die of the heavy sword blows. There was a huge shower of rocks, trees, &c., which filled the universe like the heavy rain. At that time many Devas were powdered by the rocks, several were divided into pieces by them, a good many were covered with trees. The bows of many were broken and they were all bewildered and helpless. No one excepting Lord Viṣṇu remained powerful. The other Devas disappeared.—20-28.

That demon waved the rocks over Lord Viṣṇu, but the latter shewed His perseverance and did not show the least anger. The Lord like the clouds that bank up at the time of the annihilation of the universe, kept on looking at the conflict, in the expectation of the befitting hour, when to hit the demons —29-30.

Afterwards Viṣṇu saw both Agni and Vāyu, and at the request of Indra asked them both to dispel the delusion, at which they annihilated that all pervading Mâyā. Vāyu with Agni consumed the demons, just as beings are reduced to ashes at the destruction of the universe. The wind blew fiercely and was followed by fire. In that way the two Devas started their play of havoc in the ranks of the demons. They consumed the Vimānas of the demons with everything all round. Agni in company of the wind burnt the shoulders of the demons, and Maya could not kill any one. The Pārvatī Mâyā disappeared. At that time Viṣṇu was praised by the Devas.—31-36.

The Devas cried out " Victory ! Victory ! " and all the plans of the demons were frustrated. The three realms were liberated from bondage. The Devas were gratified and the din of " Bravo ! Bravo ! " filled the space. Indra was victorious and the demons were defeated. All the directions were cleared. Dharma increased and the Sun and the Moon returned to their respective realms, and the three realms were restored to their equilibrium.—37-38.

Every one began to perform sacrifices, sins were subdued, death was curbed, sacrificial oblations began to be poured into the fire, the Devas ascending to heaven began to survey the glory of the sacrifices and all the Lokapālas returned to their quarters.—39-41.

Ascetics flourished, the sinners declined. The followers of the Devas were pleased and those of the demons became sad. Dharma reigned over three-fourths of the world and adharma existed in only one. The path of virtue flourished and the people became righteous. Every one began to follow his order of life and the kings began to devote themselves to the protection of their subjects. The sins of the universe were subdued by the subjugation of the demons by the Fre and the Wind.—42-45.

The whole universe became radiant with the lustre of Agni. Kālanemi hearing about the violence of Agni and Vāyu appeared on the field. He was wearing a coronet shining like the Sun and was bedecked with tingling armlets and ornaments. He looked tall like Mandara mountain; golden coloured; he had hundred arms, hundred faces, hundred heads and appeared like a mountain with hundred peaks. He appeared like a blazing fire, measuring the sky with his massive arms, kicking the mountains with his feet, driving away the heavy banks of rain clouds by his breath, with his eyes knitted, persecuting the Devas, covering all the directions, looking like the messenger of death. He, stretching his arms clustered with heavy fingers, addressed the demons, saying "Demons! you should all get up now." He overspread all the quarters with arrows and seemed ready to burn the Devas. He looked like death at the time of the dissolution of the universe. All the Devas were bewildered to see Kālanemi. All the beings looked upon that persevering Kālanemi as Nārāyaṇa; he began to roam on the battlefield pacing his very tall legs to and fro and thereby raising wind and rolling as it were the firmament. The Devas were all very much terrified. Maya, the lord of the Asuras then embraced him. Kālanemi then with Viṣṇu looked beautiful like the Mandara mountain. Indra and the other Devas were deeply pained to see the demon Kālanemi advancing as if the death of all.—46-61.

*Here ends the one hundred and seventy-sixth chapter on  
Tārakāmaya fight.*

## CHAPTER CLXXVII.

Matsya said:—That highly energetic Asura Kālanemi, in the midst of the demons, appeared growing in strength like the heavy rain clouds gathering in strength after excessive heat. Then the chief Dānavas, like Maya and Tārakāsura and others, seeing Kālanemi were encouraged as if they had drunk the nectar; and stood up and made an advance; and all the demons casting off their fears and knocking off their fatigue, cherished Tārakāsura's victory and they all congregated in the field to resume fight, after duly holding a council of war. They arranged their phalanxes and the principal demons forming the vanguard of Tārakāsura also turned up dauntlessly. All were pleased to see Kālanemi. The chief generals of Maya came off gladly from Maya's side and joined Kālanemi, Maya, Tārakāsura, Varāha, Hayagrīva, Sveta the son of Viprahiti, Khara, Lamba, Ariṣṭa, Kiśora, Svarabhānu, Chāmara, and Vakrayodhi, versed in warfare and learning and tapasyā,

also came armed with clubs, quoits, axes, discs, rocks, javelins, spears, nooses, staves, the terrible Gandśails, Pattisā, Bhindipāla, iron Parighas, heavy Ghātani, Śatagni, Yugasyanties, etc., to render assistance to Kālanemi.—1-12.

They were also armed with arrows resembling the mouths of the serpents, bolts, keen swords, tridents, bows, and many other luminous weapons. The army of the demons, under the leadership of Kālanemi, looked awfully striking, as if the whole sky was covered with blue clouds.—13-15.

The army of the Devas, guarded by Indra, looking white and black, extremely joyful, having the Sun and the Moon with them, with asterisms as banners, swift like the wind, located close to the heavenly bodies, under the protection of Indra, Varuṇa, and Kuvera, gleaming like fire blazes, under the chief leadership of Nārāyaṇa, like the mass of ocean, swelled by the Yakṣas, and the Gandharvas armed with various kinds of weapons shone forth and looked particularly splendid. Both the armies encountered each other, like the heaven and earth at the time of universal dissolution, and a fearful conflict ensued.—16-21.

The Devas and the demons showed their valour, and arrogance. They fought furiously like the clouds emerging from the roaring eastern and western oceans. They began to tear down each other, as the infuriated elephants rend the mighty mountain trees. They also blew several kinds of conches and trumpets. The din of their conches filled earth, sky, heavens and the space all round, and so did the noise of the twanging of the bowstrings, clashing of swords, clap of the hands, etc. In the midst of the tumult raised by the kettle-drums, etc., the roars of the demons vanished; they began to break the heads of each other; some of them fought duels; some broke other's arms, etc., many of them wrestled, the Devas used their heavy clubs and iron bolts, etc.—22-27.

Many warriors fell down with their limbs severed by the clubs and arrows. Several of them fought from their chariots and horses, biting their lips with rage. There was a tremendous uproar, when the infantry and the chariots started face to face fighting. They smashed the chariots of each other, fighting like two clouds in the months of Śrāvana, and Bhādra rushing into each other. Many were killed under the pressure of the chariots running over them. Most of the warriors were unable to guide their chariots, being impeded by other chariots; and several of them threw down their foes by the arm.—28-33.

Some of them killed their foes by pushing them by their shields. The warriors wounded in the battle vomitted blood like the clouds pouring out rain. A fearful onslaught raged between the Devas and the demons. The dense volleys of arrows shot from both the armies covered the sky like clouds, and the weapons looked like rainbows in the heavens, afterwards Kālanemi came charged with wrath like the surging ocean. The clouds charged with lightning and making a thundering noise, began to be dispersed when they struck Kālanemi's luminous coronet and his body hard like a mountain. When he began to breathe in his wrath, and with his twisted faces and wrinkled eyebrows sweats

came out of his body and sparks of fire emitted. Sparks emitted from his mouth and his arm stretched towards the sky and the sides, and grew in magnitude, and looked as if five-headed serpents had emerged from the mountains, and various kinds of weapons such as clubs, bows, etc., held by him looked beautiful like the mountain peaks touching the skies. When his garments were blown by wind, it seemed as if, the top of mount Meru was struck with the evening rays of the Sun. He knocked down many Devas by his violently striking them with mountain peaks and trees, and cut down many of them by his sword, who felt unable to move about. He killed a good many by his blows. The Devas, the Gandharvas and the serpents, thus belaboured by Kālanemi, became lustreless and utterly helpless, and even the mighty Indra of a thousand eyes was entangled in his network of arrows.—34-47.

At that time Indra, riding on his Airāvata, could not move about. Varuṇa was bereft of his noose and looked like the clouds and the oceans bereft of water. Afterwards, he belaboured Kuvera with his club, and subdued Dharmarāja, who shuddering with fear, ran away abandoning His glory. He also overpowered the Lokapāla and divided himself in four parts and located them in four directions. These parts did all his works. Then going up to the path of the stars, he took the splendour of the Moon and his kingdom what is so anxiously coveted by Rāhu. He then dispelled the light of the Moon, and also drove away the shining Sun from the gates of heaven, and took under his charge His Sāyana (procession of the equinoxes) and the diurnal functions. Knowing Agni to be the mouth of the Gods, Kālanemi swallowed Him also. He also conquered Vāyu by his valour and controlled and swallowed all the heavenly and mundane streams along with the ocean. In such a way that demon after bringing under his control all waters of heaven and earth, shone forth like Brahmā and became the terror of the universe; and assuming the forms of Lokapālas and the Sun and the Moon, he controlled the affairs of the universe in a well-ordained manner. Then enthroning himself in the heavens in the place of Brahmā, that demon, highly energetic like wind and fire, began to rule himself the celestial and terrestrial kingdoms. All the demons then prayed to him as the Devas do unto Brahmā.—48-60.

*Here ends the one hundred and seventy-seven chapter on the  
Tārakāmaya fight*

## CHAPTER CLXXVIII.

Matṛya said:—The Vedas, Dharma, Forbearance, Truth, and Lakṣmī, these five things were not attained by Kālanemi on account of his ignoble deeds, contrary to the laws of dharma; other things came under his possession. In not being able to attain these five things he became angry, and wanted to enthrone himself in place of Viṣṇu and appeared before Him. He saw the Lord riding on His Garuḍa and holding conch, quoit, club, lotus, wearing white apparel and brandishing His club to destroy the



demons. His garment appeared like lightning. He himself appeared like rain clouds. His carrier was Garuḍa, Kaśyapa's son having crest and golden wings. Seeing Him thus appearing in the battlefield with a calm composure, ready to destroy the demons, that demon angrily said :—1-5.

"He is my enemy. He is the Destroyer of my elders, He lived in the oceans, destroyed the demons Madhu and Kaitabha. It can be said that as long as He lives, the war between us will not end. There will be a most fearful fight between Him and me. He has killed many demons in this battle. He is very cruel. He has not shown His clemency even to the children and the women of the demons killed. He is shameless. He is Viṣṇu. He is the heaven of the Devas. He sleeps on the Śeṣa serpent. He is the Prime Soul. He is the Lord of Brahmā and the Devas and our Tormentor. Hiranyakaśyapu was the victim of His fury. The Devas under His guardianship enjoy the sacrificial oblations and the offerings of clarified butter poured into the fire by the Rṣis. He is the Destroyer of all the enemies of the Devas. Our race is annihilated by His quoit. For the benefit of the Devas He has no regard for His own life and throws His quoit shining like the Sun in midst of the demons. He is Bhagavān Keśava—the Destroyer of the demons. He is Bhagavān Viṣṇu—our Destiny. He has now come to fight. Now this Viṣṇu subdued by me will make His salutations to me. In this battle I shall kill Viṣṇu—the terror of the demons—and will then kill all the rest of the Devas. Thus I will free myself from the debt of my ancestors. This Viṣṇu in all forms causes anguish to the demons. I have heard that this very same Viṣṇu bears enmity to the demons even after he gets other births; and he has killed the demons Madhu and Kaitabha, when a lotus sprouted from His navel, and when there was only one vast expanse of water all over the universe. I have also heard of His having torn Hiranyakaśyapu my father in the form of Narasinha (half man and half lion). He had measured the three realms by His three strides, when Aditi held Him auspiciously in Her womb. Now the Tārakāmaya war has commenced and He will be destroyed by fighting with me." Having uttered such words, he got ready to encounter Viṣṇu.—6-22.

Lord Viṣṇu, in spite of such harsh words, kept Himself quite calm, and only said with a smile :—"Demon! you are somewhat conceited and that is why you are addressing Me so impatiently. The strength of conceit is no strength indeed; whereas the strength of angerlessness is more stable and really strong. Filled with conceit, in My opinion, you are void of valour. Fie to your words. Verily, women pose at a place where there are no men. Demon! I see you are ready to follow the footsteps of your ancestors. I shall do unto you as I have done with your compeers gone by, for who can remain in comfort after breaking the bridge of dharma made by Lord Brahmā? O, one eager to destroy the Devas! I shall kill you without doubt, and shall instal the Devas in their places"—23-27.

When Viṣṇu, the holder of Śrī Vatsya, spoke like that, the demon laughed with anger, and holding missiles in hundreds of his hands, began to hit the chest of the Lord. Maya and other valiant demons also ran after Viṣṇu with their keen arms and Nistrinśa weapons.—28-30.

Lord Viṣṇu was not moved in the least by the blows of the demons. He kept Himself firm like a mountain.—31.

Kālanemi taking up a ponderous club hurled it at Garuḍa, which indeed astonished the Lord. When Garuḍa felt exhausted, the Lord feeling Himself also troubled, become angry, took up His Sudarśana, quoit, and exhibited His majestic glory. At that time Viṣṇu began to grow with Garuḍa; and covered all the directions with His arms, and the Lord pervading all over the universe rose to heaven, and started His destructive campaign against the demons.—32-37.

The Rīṣis and the Gandharvas began to chant hymns to Viṣṇu, and at the same time the Lord rose so high that His coronet touched the clouds, His feet covered the earth and His stretched arms spread in all directions. Then He look His mighty Sudarśana chakra, shining like the rays of the Sun, containing a thousand edges, the destroyer of the enemies, looking like a blaze of fire, its ends adorned with golden work and its middle bedecked with diamonds, having garlands on it, going and assuming forms at will, terrible to all the enemies, the eater of the blood, bone and marrow of the demons, made by Brahmā Himself, conjoined with the fury and fortitude of the Mahārīṣis, by the throwing of which the moveable and immoveable objects become burnt up, by virtue of which the goblins and the Rākṣasas get satisfaction (by getting blood and flesh to live upon).—38-45.

Raising such a Sudarśana chakra, unmatched in accomplishing its objects and looking violent like the burning rays of the Sun, Viṣṇu took away all the Dānava's energy and cut down the arms and the hundreds of the heads of Kālanemi looking like fires. But the demon still remained unmoved, and his headless form like the trunk of a tree stood up in the field, when Garuḍa threw him down on the ground by the force of his wings, and by his breast. His body fell down with great violence and he expired instantly. Then the Devas rallying together cried out "Bravo! Bravo!" and adored Viṣṇu. Then all the demons took to flight; but they were all resisted by the stretching arms of Viṣṇu who caught hold of their hair and necks. He powdered the faces of many and broke the waists of several. A good many were cut down by the quoit and the club blows of the Lord. Several died falling from the heavens. When all the demons were thus destroyed, the Lord stayed there after doing the work of Indra. On the termination of the Tārakāmaya war, Brahmā along with the Rīṣis, the Gandharvas and the nymphs went there.—46-56.

After adoring Viṣṇu, He said "Devadeva! You have done a great work. You have removed the source of pain to the Devas. You have gratified us all by killing these demons. The demon Kālanemi destroyed by You could not have been killed by anyone else. He was a source of utmost sufferings to the Devas and the three realms. He caused a great pain to the Rīṣis and was bent on doing me harm as well. You have, therefore, done me a personal favour by killing Kālanemi. May You be blessed. Pray move on to the north where the Brahmarīṣis will behold You. Deva! what boon can I confer on you, for you Yourself are the giver of boons to all. You have destroyed the thorn of the three realms. Now hand over the fullest kingdom of the three realms to Indra."—57-63.

Viṣṇu thus praised by Brahmā, said to Indra and the other Devas :—  
 “Devas ! Hear with attention what I say. In this warfare I have killed a demon more valiant than Indra, but two have escaped from this great war. They are Virochana and Rāhu, consequently Indra and Varuṇa should guard the eastern and western quarters respectively. Dharmarāja and Kuvera should keep guard on south and north respectively. The Moon along with His sateliets should return to His realm. O Sun ! enjoy Yourself with Your northern and southern Ayanas and seasons throughout the year. The daily oblations of clarified butter, &c., poured into the sacrificial fire may now be resumed.

*NOTE*—Ayanas—The northern and southern paths of the Sun.

“O Brāhmanas ! Resume Agnihotras and other sacrifices according to the Vedic injunctions, and oblations be offered in Fire. The Devas may be gratified by sacrifices, the Pitris by the performance of Śrāddhas, and the Maharṣis by the recitation of the Vedas. The wind may freely roam in His realm and blow from there. The three fires may now gratify the three realms and the three varṇas. The sacrifices may be resumed through the Brāhmanas, and the Yājñikas may accept their sacrificial fees. The Sun may nourish the earth, the Moon may foster the Rasas, and the Wind may refresh all. Let all in this way resume Their allotted functions. Let the mother rivers rising from the mountains Mahendra, Malaya, etc., flow to the oceans. O Devas ! cast aside your fears of the demons, be calm, may you be prosperous. I am going to Sanātana-Brahmaloka. Do not ever be afraid of the demons either in your realms or in battlefield. The demons are mean and whenever possible will attack the Devas. They have no fixed abodes. You should remain careful in your abodes, in the Heavens and in battlefied. You are simple and good. Gentleness and frankness are your wealth.”—64-79.

Lord Viṣṇu after thus speaking to the Devas retired to His realm in company of Brahmā. Such was the wonder of the Tārakāmaya war that waged between the Devas and the demons and I have related all that to You.—80.

*Here ends the one hundred and screnty-eighth chapter on  
 Tārakāmaya war*

## CHAPTER CLXXIX.

The Rṣis said :—“O Sūta ! we have heard the creation from the lotus and the glory of Lord Viṣṇu narrated by you at such a full length ; pray now tell us about the glory of the Lord Bhairava Bhava. (Śiva) ?”

Sūta spoke :—I shall relate the glory of Śiva the Lord of Devas, which please hear with attention.

In ancient times there was a demon, as black as soot, who was known by the name of Andhaka. He was invulnerable of the Devas and was constantly engaged in his asceticism. Seeing one day the Lord Śiva and Pārvatī enjoying in each others company, he wished to snatch away the latter from the Lord, when a most fearful battle ensued

between Him and the demon. That battle was fought in the Mahākāla forest, in the district of Avanti. The Lord was very much oppressed by the demon when the Lord, Rudra discharged the weapon called Pāsupata. Out of the blood that gushed from the body of that demon by the blow of that formidable arrow, thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons.—2-7.

When they were killed the blood from them again gave births to hundreds of Andhakas of formidable appearances. In such a way innumerable demons spread all over, when the Lord created the following Divine Mothers to drink their blood :—Māheśvarī, Brāhmī, Kaumārī, Mālinī, Saurparṇī, Vāyavyā, Śakrī, Nairittī, Saurī, Saumyā, Śivā, Dūtī, Chāmundā, Vārūṇī, Vārāṇhī, Nārasinhī, Vaiṣṇavī, Chalachhikā, Satānandā, Bhagānandā, Pichhillā, Bhagamālinī, Balā, Atibalā, Raktā, Surabhi-Mukhamandikā, Mātrinandā, Sunandā, Viḍāltī, Śakuntī, Rāivati, Mahāraktā, Pilapichikā, Jayā, Vijayā, Jayantī, Aparājītā, Kāltī, Mahākāltī, Dūtī, Subhagā, Durbhagā, Karālī, Nandintī, Aditī, Diti, Mārī, Mrityu, Karpamotī, Grāmyā, Ulookī, Ghatodartī, Kapālī, Vajrahastā, Piśāchī, Rākṣasī, Bhūṣuṇḍī, Sāṅkārī, Chāṇḍā, Lāṅgālī, Puṣabhi, Kheṣṭā, Sulochanā, Dhūmrā, Ekavirā, Karālīnī, Viśaladanstrī, Syāmā, Trijaṭī, Kukurī, Vināyikā, Vaitānī, Umattudumbartī, Sidhī, Lailihānā, Kaikārī, Garadabhi, Bhṛṅkutī, Bahuputrī, Prevāynā, Viḍambinī, Kraunchā, Sailamukhī, Vinatā, Śurasā, Daru, Uśā, Rambhā, Menakā, Salilā, Chitrarupinī, Svāhā, Svadhā, Vastkāra, Dhritī, Jeṣṭhā, Kapardinī, Māyā, Vichitrarūpā, Kāmarūpā, Sangamā, Mukhevilā, Mangalā, Mahānāsā, Mahāmukhī, Kumārī, Rochanā, Bhīma, Sadāhāsā, Mahodhātā, Alamvākshī, Kālaparṇī, Kumbhakarṇī, Mahāsaurī, Kosinī, Sankhīnī, Lambā, Pingalā, Lohitamukhī, Ghantāravā, Danstrālā, Rochanā, Kālaṅghikā, Gokarṇikā, Ajamukhikā, Mahāgrīvā, Mahāmukhī, Ulkā-mukhī, Dhūmasikhā, Kampinī, Parikampinī, Mohanā, Kampanā, Khelā, Nirbhayā, Bālusālīnī, Sarpakarṇī, Ekākṣī, Viśokā, Nandinī, Jyotsnāmukhī, Rabhasī, Nikumbhā, Rakta-kampanā, Avikārā, Mahāchitrā, Chandrasenā, Manoramā, Adarsanā, Haratpāpā, Mātangī, Lambamekhalā, Abālā, Vanchanā, Kālī, Prānodā, Lāṅgālāvattī, Chittā, Chittajalā, Koṇā, Śāntikā, Aghavināśinī, Lambastanī, Lambastā, Viśatā, Vāsachūrpīnī, Skhalantī, Dirghakṣī, Suchirā, Sundarī, Subhā, Ayomukhī, Kaṭumukhī, Krodhinī, Aśanī, Kutumbikā, Muktikā, Chandrikā, Balamohinī, Samānyā, Hāsinī, Lambā, Kovidārī, Samāsavī, Kankukarṇī, Mahānādā, Mahādevī, Mahodartī, Hūmkārī, Rudrasusatā, Rudreṣī, Bhūtaḍḍamarī, Kuṇḍajihvā, Chalajjvālā, Śivā and Jvālāmukhī, and several others.—8-32.

They looked very terrible. They all drank the blood of those demons and were exceedingly gratified. After they were quite full and could not drink more blood, the demons again began to multiply by leaps and bounds, when Lord Śiva went to seek the succour of Viṣṇu.—33-35.

Then Lord Viṣṇu, with great wrath, created Śuśka-Revatī who in a moment drank the blood of all the Andhaka demons. She became more withered and dry as she drank their blood, and when all the blood was drunk, the demons were completely annihilated.—36-37.

When Śiva with His valour was ready to pierce Andhaka the primary Asura, with His trident, the demon prayed to the Lord and He being pleased

with His devotion, bestowed Gaṇeśatva to him, and also made him the attendant-in-chief, and allowed him to remain in His company (granted Sāṃpṛya).—38-39.

Then all the Divine Mothers said to Śiva "Bhagavān! We shall through your favour eat up all the Devas, demons and men residing in all the three realms. Pray order us accordingly." Śiva said :—"You should all undoubtedly protect the creation; so you should abandon this ignoble desire of yours." But they unmindful of the words of the Lord, started their campaign of destruction, assuming terrific appearance. Then Śiva thought of Narasinha, birthless and deathless and the creator of all the Lokas, Who instantly appeared then and there with His claws besmeared with the gore of Hiraṇyakaśyapu, His tongue flapping out like a spark of electricity, with His formidable fangs and long teeth, full of mighty energy and roaring like that of the rumbling clouds, agitated like the fearful wind that blows at the time of the destruction of the world, thundering like the oceans, with His mouth wide open, with His nails h like thunderbolt, with His eyes gleaming red like the Sun, burning with the fire of fury, wearing a crown, garlands, armlets, girdle of bells, fine garments, spreading His lustre all over the universe, shining like the fire blaze, having majestic hair, and wearing garlands of various kinds of beautiful flowers. His appearance looked like the mountain Meru, and His two eyes looked like the Suns. His fearful rows of teeth, though formidable yet beautiful, illumined His face. His colour was blue like blue lotuses.—40-51.

Narasinha appeared before Śiva in the same form as was thought of by Him. He was adorned with a pair of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind. The Lord saluting Him said :—"Lord of the universe! Devadeva in the form of Narasinha, my salutations to Thee. Looking handsome with Thy claws dyed in the gore of the demons, shining like gold, Padmanābha (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns, charged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuveras, the soul of a thousand Varuṇa and Kāla, calm like a thousand earths, lustresome like thousand Moons, glorified like a thousand Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are. Deva! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disregard of My orders. I have created them, but I cannot destroy them now Myself. How can I, being their Creator become their Destroyer."—52-61.

Hearing such words of Śiva, Narasinha created Vāṇīśvart from His tongue, Māyā from His mind, Bhavamālīni from His hinder private parts, Kālī from His bones who drank the blood of the high-bodied demon Andhaka. She is known in this world by Śuśka-Revatī.—62-64.

I shall also name to You the thirty-two Divine Mothers created by

Viṣṇu from His body. They are all prosperous and fortunate. Their names are :—65

Ghantākaraṇi, Trailokyamohini, Sarvasattvavaśamkarī, Chakrahriḍaya, Vyomachāriṇi, Saṅkhiṇi, Lekhaṇi, Kāmasaṅkariṇi, are the maids of honour of Vāṇīśvarī ; and Saṅkariṇi, Aśvathāmā, Bijabhāṇā, Aparājitā, Kalyāṇi, Madhudanāṅgī, Kamalotpalaśastikā, are the maids of Māyā ; and Ajitā, Śākṣmahriḍayā, Vṛiddhā, Veśāmadanānā, Nṛsinhabhairavā, Vilvā, Garuṇmahriḍayā, Jayā, these eight the maids of Bhavamālīni ; and Ākarṇi, Sabhaṣā, Ūttaramālīkā, Padmakarā, Jwālāmukhi, Bhīṣanīkā, Kāmadhenu, Bālīkā are the maids of Revatī.—66-72.

All of them are most powerful and have been created from the body of Viṣṇu. They are powerful enough to create and destroy the whole universe. The Divine Mothers created by Viṣṇu subdued those created by Śiva, because none can stand the flash of wrath beaming from their eyes. The Mātrikās who were ready to destroy the world, now took refuge of Nṛsiṅha Deva who then explained them the whole situation.

He said :—“ You should also foster and guard the universe with My command ; as the men and animals look after their off spring, and as the Devas protect the creation so do ye also, and work in every way like the Devas. Let the Devas and men worship the Deva Tripurārī. Never cause pain to the devotees of Śiva ; and you should also protect those who contemplate on Me. Those who will offer you sacrifices every day, You should give them all their desired objects. You should also guard those who recite the praises uttered by Me, and you should protect My seat. Lord Śiva will give you His Raudrā Devī. You all would occupy the position of the highest Devī and protect Her also. You should guard the universe in conjunction with Her. The Divine Mothers created by Me will remain with Me, and will attain the oblations made by the devotees along with Me. Those who will adore you separately, you should give them all their desires. Those desirous of progeny will get children no doubt, if they worship Śuṣkadevī.”—73-84.

Saying so Lord Viṣṇu disappeared from that spot with the Mātrikās ; and the sacred Kritaśauṇa tīrtha sprang up there. And here Mahādeva the Dispeller of all the troubles gave His Divine Raudrā form to the Mātrikās created by Him. And He remained enshrined there amongst the Mātrikās.—85-86.

Śiva, half man and half woman, after installing the seven Mātrikās there in that Raudraśhāna disappeared. And whenever the Mātrikās created by Śiva approach the form of Him, the Lord Śiva, the Destroyer of Tripurāndhaka, then that enemy of Tripura and Andhaka pays homage and puṣā to the Lord Viṣṇu in His form of Man-Lion, (and thus Śiva worships Viṣṇu).—87-90.

*Here ends the one hundred and seventy-ninth chapter on the killing of Andhaka.*

## CHAPTER CLXXX.

The Rīṣi said :—“ O Sūta ! we have heard an account of the destruction of Andhaka and now we are eager to know the glory of the sacred

Kāśī (Benares city). How did Bhagavān Pingala become Gaṇeśvara and the giver of food to all within the precincts of Kāśī? How did he attain the Kṣetrapālahood and how did he attain the Pingalahood? We wish to hear about all these things.”—1-3.

Sāta said:—“Hear from me how Pingala came to be the Gaṇeśvara and the giver of food to all and how he got his residence in the city of Benares? There was one Yakṣa, the son of Pūrṇabhadra, who was renowned by the name of Harikēśa. He was very devout and righteous and beautiful also.—4-5.

Ever since his birth he was devoted to Śiva and thought of the Lord at all hours. He saluted Śiva; his whole heart was in Śiva; sitting, sleeping, walking, standing, drinking, eating, he thought of Śiva and Śiva alone.—6-7.

His father Pūrṇabhadra said to his righteous son “Son! I do not recognise you as my son. Your birth is unfortunate and deplorable. It is not meet to lead such a life in the family of a Yakṣa. You are Guhyakas and they are naturally fierce and cruel. We are hard-hearted. We are addicted to hunting and flesh-eating. Brahṁā has not ordained us to follow the life that you pursue. One ought not to follow the life of a different order abandoning his own. You should, therefore, forsake your human feelings and pursue the course of your family, otherwise I should think that you have been born of men. Mark my ways, who am born as a typical Yakṣa and who also perform various works pertaining to my class of being.”—8-13.

Sāta said:—That illustrious Pūrṇabhadra after thus speaking to his son, went out quickly and asked his son to leave his home and go away wherever it pleased him.—14.

On being thus addressed by his father, he left his home and relations and went to Kāśī, where he devoted himself to rigid asceticism. His eyelids did not fall; he curbed his passions and stood motionless like a dried up piece of wood or a piece of stone.—15-16.

By continuing his austerities like that, for one thousand divine years, he was surrounded by ant-hills on all sides. White ants and insects began to feast on him. After sometime all the flesh and blood were almost consumed, and that devotee of Śiva with his bones, began to shine like a white shell.—17-19.

Sometime after, the Goddess Pārvatī said to Śiva “Lord! I wish to see the woods, gardens and bowers and also feel desirous of hearing the glory of Kāśī which please relate to me. As Kāśī is your dearest resort, it must bear excellent results”.—20-21.

When Pārvatī made such a request to Śiva, He took Her out of Kāśī to show Her the sylvan beauties and explain to Her the glory of the sacred Kāśī.—22-23.

Śiva said:—“O Dear! Look! how nice is this garden! How beautiful! See this forest smiling with many kinds of flower clusters, creepers, flowers of Priyangu, Ketakt, sweet-scented Tamāla, Karṇikāra, Vakula,



**Āśoka, Punnāga, and various sweet-smelling flowers swarmed by the buzzing blackbees.—24-25.**

In this forest, the sweet singing birds are throwing their melodious notes on the blooming lotuses; somewhere beautiful swans and enchanted blackbees are creating a bustle, at some places *chakravākas* are echoing notes; at others *kādamba* *kadambas* are roaming; at other places again *Karandavas* are sounding notes. Somewhere the celestial ladies are enjoying the aroma of flowers, somewhere the creepers circling round the delicious flavoured mango trees are looking so beautiful; in such a way the Lord Siva pointed out the attractions of that spot.—26-28.

Somewhere the *Vidyādhara*s, *Siddha*s and *Chāraṇa*s were singing beautiful songs, somewhere the nymphs were dancing, somewhere the joyous birds repeating their captivating notes, somewhere the green pigeons were echoing notes, at some places the roars of the lion were being heard; the deer were running away with fear at other places, somewhere the lakes flourished with full blown lotuses, somewhere a swarm of blackbees buzzed over the plants laden with flowers, somewhere the new foliage bedecked the branches.—29-31.

Some portion looked beautifully blue by the dense *Nichula* reeds. Somewhere the creepers were broken by being trampled by the walking elephants, somewhere were seen the beautiful trees embraced with creepers, somewhere the gamboling peacocks and the *Yakṣa*s made a show of their strutting; somewhere cooed the pigeons, at some places *Kimpuruṣa*s were walking along. Such a beautiful wood adorned with white flowers and the *Deva*s were pointed out to *Pārvatī* by Siva. The peaks of the mountains where sports and amusements are held are being echoed by pigeons. They look white and exceedingly beautiful and were shining with the beauties of all sorts of flowers. The sight of them made one fancy that many inhabitants of the heavens were resorting there.—32-33.

The thorough fares with the blooming trees looked beautiful like the Divine pathways. The various kinds of birds were chirping on the branches of those trees. The *Āśoka* trees with their branches bowing down to the ground by the weight of flowers looked highly beautiful. The beautiful blossoms, pervaded with the swarm of singing blackbees, were indistinguishable from the silvery moonbeams playing on them during the night. The herds of deer standing in thickets overshadowed by the trees were grazing on green meadows and exhibited a different kind of beauty. The wings of swans rubbing against the water and flowers enhanced their beauty. The beautiful spots on the peacock feathers dazzled by the reflection of the moonbeams, when those majestic birds danced at other places. *Hārīta* trees looked exceedingly beautiful. Somewhere the *Sāranga* birds added to the beauty of the sylvan splendour, somewhere the air resounded with the melodies of the enchanted *Kinnara* ladies, somewhere the *Muni*s squatted themselves on the floor of their hermitages strewn with flowers, somewhere the *Panasa* and mango trees looked beautiful with their plethora of fruits, somewhere the jingling of the anklets of the *Siddha* ladies filled the space, somewhere the bees swarming on the *Kadamba* trees made it look sombre, somewhere the air loaded with



the perfume of Ambu and Kadamba flowers diffused a madenning smell all round, somewhere the deer standing among the cluster of trees looked exceedingly charming, somewhere were the flowers as white as the moon-beams, somewhere they were of the colour of vermillion and saffron, somewhere flourished the smiling lotuses and somewhere the groups of Aśoka trees were pointed out to Pārvatī by Śiva.—34-41

Somewhere the trees blossomed with the flowers of the silver, coral and gold colours. The garden land some where looked silvery ; somewhere looked golden, and somewhere looked of Vidruma (reddy precious gemlike) colour.—42.

The birds sitting on the Punnāga trees were singing, the wind was beating against the red flowers of Aśoka, the blackbees buzzed on the smiling lotuses. The Lord Śiva, in company of Pārvatī, beheld the beauty of such a forest.—43-44.

Seeing that Pārvatī said :—"Deva ! You have shown the majestic grandeur of this forest, now be pleased to relate to me the glory of Kāśī, the Avimukta Kṣettra, because I am not sufficiently gratified to hear the glory of this sacred place and so I wish to hear it again."—45-46.

Mahādeva said :—"This sacred city of Kāśī is My best place. It is always the giver of emancipation to all. It is the most mysterious place of all. Dear ! this place is full of My devotees. There are many Siddhas, who have taken up vows and there are various orders of saints and Sādhus, with various Lingas or signs. practising highest yogas and wanting My regions.—47-48.

By virtue of their yoga practises they subdue their passions and become free.—49.

The reason of My presence in this sacred, auspicious and beautiful place, adorned with lotus beds, various trees and always frequented by nymphs and Gandharvas ; I shall now explain to you. My devotees constantly meditating on Me and dedicating all their deeds to me, attain emancipation, which they would not get anywhere else.—50-52.

This my city is more mysterious than all other mysteries. The Lord Brahmā and other Devas, the Siddhas, wishing emancipation, also reckon this sacred place as supreme. Consequently I feel so much attached to this place.—53.

I never leave this sacred place Kāśī, nor will I ever leave it. Hence its name is Avimukta Kṣettra.—54.

One bathing at Naimiṣāranya, Kurukṣetra, Gangādvāra, and Pūṣkara or devoting his self there and not getting highest fruits there, gets it here, and, therefore, it is so superior to all the sanctified places. There is no doubt in this ; this is the speciality of the place.—55-56.

The people get Mokṣa (freedom) at Prayāg (Allahabad). If the people take My refuge, they get Mokṣa ; yet in spite of Allahabad being the best of all places of pilgrimage, this Benares is the chief of all, and is reckoned to be superior to Prayāg.—57.

There was a great ascetic Rīṣi named Jaigṛavya. He attained the

highest siddhi in this Kāśī Kṣettra by his Bhakti and devotion towards Me.—58.

This Jaigīśavya desired to reach the goal of the yogis. He daily meditated on Me in this place. By his meditation, the fire of yoga was kindled in him, and he attained Kaivalyam (Independence) so very rare to the Devas.—59.

The clear conscientious seers also attain such a bliss here as is rarely attained by the Devas and the demons.—60.

Here I grant excellent enjoyments and powers, union with Me and my devotees, the place that they desire. Kuvera the Lord of the Yakṣas, has become like My attendant, by dedicating all his deeds to me. And dear! the devotee Samvartana will also attain in future the highest siddhi here, by adoring Me with devotion.—61-63.

The son of Parāśara the great Yogarāi, ascetic Veda Vyāsa, who will be the propagator of the Vedas, and the Dharma, will also live in this sacred place. Brahmā, Viṣṇu, Vāyu, the Sun, and Indra along with the Devarṣis, Indra and the other Devas and other Mahātmās, also adore Me in this sanctified place. Other Siddha Yogis, with great vows and under disguise, live here and worship Me.—64-67.

King Alarka, also through My favour, will attain this sacred place, and will cause it to thrive like before, when there will be a great increase and prosperity among the four castes. He will well protect it and will then attain Me after dedicating all his deeds unto Me.—68-69.

All the householders and Sanyāsīs residing here will be devoted to me, and by My grace will attain the highest Mokṣa, so very rare. They will attain the difficultly obtainable emancipation through My favour, and even the most sensuous people, unheeding of dharma, dying here will not be born in this world; and those who are free from all mundane cravings, have patience, and have stationed themselves in satvaguṇa, with their passions subdued and devoted to Me, dying here will undoubtedly attain liberation through My grace. The final rest attained by the people, through the continual practice of yoga in course of thousands of lives, is attained merely by dying here. Devi! I have related to you the glory of this sacred place, this Avimukta Kṣettram, thus concisely.—70-75.

O Mahesvari! there is no better place than this that could give siddhi, and the knowledge of the mysteries. All the Yogis and the Lords of the yogas, consider this place to be the foremost giver of siddhi. This is the Parmasthāna, Paramabrahma and Paramapada; this is Paramaīśwara. This Kāśī is the essence of all the three realms. It is always pleasing, enchanting and beautiful. The sinners, resorting to this place, are also liberated from their sins. Devi! this place is always dear to Me. It is splendid with various kinds of creepers, bowers, and flowers. People dying here are liberated from the cycle of birth and death and attain the highest place. There is no doubt in this.—76-79.

Sūta said:—Afterwards Mahādeva explained to Pārvatī about the granting of boons to the Yakṣa, heretofore mentioned.—80.

He said "Dear! this Yakṣa, this devotee of Mine is now sinless, after his asceticism and he will now get from Me some boon."—81.

After saying so, Mahādeva the Lord of the universe, repaired to that spot in company of Pārvatī, where the Yakṣa was practising austerities.—82.

There, seeing the devotee's bones shining white as he was reduced to a mere skeleton, Pārvatī said "Verily the Devas describe You to be so stiff; it is quite right because you do not grant boon to even such of your devotees. In such a sacred place, it is not proper that this son of a Yakṣa should be subjected to such hardships. Pray grant him a boon quickly.—83-86.

"Deva! the Rṣis, like Manu, have said that blessings are always attained from Siva whether he be pleased or displeased.—87.

"All beings seek comforts and enjoyments and kingdoms during lifetime and emancipation after-death." Hearing such words of Pārvatī the Lord approached the Yakṣa who saluted him. The Lord then granted him Divine vision, when he was able to behold the Lord with all His attendants and was highly pleased. Then the Lord said "I am granting you a boon, by virtue of which you will see the three realms, and your body will also become like Mine. Look at Me, being free from any grief or trouble."—88-90.

Sūta said :—On attaining such a form, he stood up and throwing himself at the feet of the Lord said "Be kind on me," when the Lord said "I have granted you a boon." At which he again said :—"Lord! grant me such a boon so that I may have unflinching devotion for You and I may be called everlasting Gaṇapati and the giver of food to the World.—91-94.

"Besides this I also want that Your this avimuktatirtha may always be before my eyes."—95.

Mahādeva said :—"Yakṣa! be free from the sufferings of infirmity, diseases and death, you will be the Gaṇapati, the lord of attendants, the giver of wealth, adorable by all, unconquerable. You will be prosperous and giver of food to all. You will be Kṣhetrapāla, you will have all the yogic powers.—96-97.

"Besides this you will be most valiant, righteous, the knower of Brahma, dear to me, having three eyes, holding a mace and gifted with supreme yoga."—98.

"Udbhrama and Sambhrama will be your attendants, and they will always obey you. By your order they will get respect for you from all the people; and they can create delusion in their people."—99.

Sūta said :—In this way, Lord Mahādeva, after appointing that Yakṣa, as Gaṇeśvara, went back in his company.—100.

*Here ends the one hundred and eightieth, chapter on the glory of Vārāṇasī, and the granting of boon to a Yakṣa by Lord Śiva.*

## CHAPTER CLXXXI.

Sūta said :—"Hear you, O, pure souled holy Rṣis! with attention, this righteous narration which is the dispeller of all ills, and the mother of all good merits.—1.

Once upon a time, Bhagavân Sanat-Kumâra asked Nandikeśvara :—the Lord of the gaṇas and as powerful as Rudra.—2.

He can assume terrible forms that the Devas and Dānavas cannot assume. And in this terrible form He remains firm and stable, like a pillar, till Pralaya. He asked :—“Now kindly describe to me the sacred places, where Mahēśvara always resides—this great mystery of all.”—3-4.

Nandikeśvara said :—“I shall relate to you, after saluting, the Lord the most ancient event which Mahādeva Himself narrated first.—5.

The Lord narrated it first to Pârvatî, for Her satisfaction, and afterwards it spread over the universe.—6.

Sometime ago the illustrious Consort of Śiva—Pârvatî—on the summit of the Mount Meru, asked the Lord after making salutations to Him :—7.

“O Bhagavân ! O Lord of the Devas ! O one with crescent of the Moon in His forehead ! Pray explain to me the duties of those men, living in the world, as well as of those, who have subdued their passions. How do the charities, sacrifices, well-practised asceticism, meditations and recitations give everlasting fruits ? And how are the sins of ages thereby destroyed ? What are the ways, ordinances and duties and sadāchāras, by the observance of which, you remaining there, become pleased with your Bhaktas and grant imperishable position to them ? Pray explain all these to me, for I am very curious to know all these.”—8-12.

Mahādeva said :—“O Lēvi ! Hear with attention. I shall relate to you the glory of the avimuktatīrtha, which is the best among all the sacred places, and so dear and near to me. I am telling you a great secret. Sixty-eight sacred places have been already described, and the one where Rudra is Omnipresent and never absent from there is called the avimuktatīrtha and is the first best of all the rest. I never forsake avimuktakṣetra (Kāśī) ; hence it is called Avimukta Kṣetra. Emancipation is readily obtainable here, and the charities, meditations, sacrifices, recitations and other similar deeds performed there beget everlasting benefits, and the sins of thousands of ages are destroyed the moment one enters the sacred place. The sins are consumed like cotton in the fire.—13-18.

O Devi ! the Brāhmaṇas, Kṣatriyas, Vaidyas, Sūdras, bastards, sinners, animals, insects, flies, deer, birds, Mlecchas, dying in course of time in avimuktatīrtha, go to My realm (of Śiva) and become Rudras, who wear a crescent on their forehead, and get eyes on their foreheads, and become like Me.—19-21.

Whether they aspire or not, but in every case they attain My realm, by dying in avimukta, no matter whether they be men or lower animals.—22.

Far better it is for one when he goes to Kāśī, to fix himself down to the earth, by tying a piece of stone on his legs, and never leave this place, and thereby enable him to go to My realm.—23-24.

He who never goes out of the precincts of Kāśī, attains My realm ; there is no doubt in this. Vasraprada, Rudrakōṣī, Sidheśvara, Gokarna, Rudrakarna, Suvarṇākṣa, Amara, Mahākāla and Kāyāvarohana, are all

sanctified places, and I am present at all those places, in both the morning and evening Sandhyā.—25-26.

Besides them, the Kālanjaravana, Śankukarṇa, Sthaleśvara, are all sanctified by my presence, but Dear ! My presence in Avimukta is undoubtedly on all the occasions. Besides these Hariścandra Tīrtha, Āmrāta-keśvara, Jaleśvara, Śrīpārvata are also most sacred. They all are mysterious and secret.—27-28.

Mahālaya, Krimichandaleśvara, Kedāranath, Mahābhairava, are also highly sacred. As I am present at the aforementioned eight places always. Thus I am present at Avimukta at all times.—29-30.

Dear ! the other sacred places, that exist in the three Lōkas, always remain at the feet of Avimukta. Your son, Svāmi Kārtika will relate the glory of Avimukta and the glories of the Rīṣis, who will come in future " —31-32.

*Here ends the one hundred and eighty first chapter on the Mahātmya of Avimukta kṣetram.*

## CHAPTER CLXXXII.

Sāta said :—Once on a time, the Rīṣis Sanaka, Sanandana, &c. and the devotees of Śiva asked Svāmi Kārtika, the chief of the knowers of Brahma, on the summit of Kailāsa :—"Brāhmaṇa ! Pray explain to us about the abode of Śiva in the earth where Bhagavān Śiva always dwells."—1-2.

Svāmi Kārtika said :—"The soul of all, the Eternal Lord Mahādeva, the High Soul, remains in his terrible form, rare to the Devas and Dānavas, at Avimukta like a pillar, motionless and stable, till pralaya. This is the most mysterious place.—3-4.

The Siddhas always remain there owing to the presence of the Lord. Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it. Every part of it is holy and endowed with a holy tīrtha. There exists a divine abode, over the cremation ground there, and it is not visible to all. Yet it is connected with the earth. There the abode of Śiva (Śivalaya) is situated in the space. Unworthy people, who are not yogis, cannot behold the Lord's abode ; but the Yogis, the Brahmachāris, and the knowers of the Vedas, can see it. Those who are Brahmachāris, the Siddhas, the Vedāntis, and do not leave this place till death, they attaining all the benefits of sacrifices and washed off from all their sins, attain the highest position. The Brāhmaṇas living there on three meals a day, and without any Yoga or their mind under control, attain virtues, like the one living merely on air, and get the highest position that an ascetic would get.—5-10.

The one who leads a calm life, after subduing all his passions, in this place even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pāsupata ordinance. In other words, he attains bliss after being liberated from the cycle of births and deaths. He attains the position of yoga and the final beatitude. The fruits derived here by the

glory of Śiva and of this Avimukta kṣetram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brahmana. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyā sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sāṃkhya does. He remains there all his lives and never quits it.—11-18.

Mahādeva resides in Avimukta with all His attendants, consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest kṣetram ; it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarṇikā ghāt he attains his desired goal.—19-24.

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta-tīrtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva.—25-27.

*Here ends the one hundred and eighty-second chapter on the  
Māhātmya of Kōśī.*

## CHAPTER CLXXXIII.

Śrī Pārvatī said :—Mahādeva ! What is the cause of your giving preference to Avimukta-tīrtha over the mounts Himavān, Mandarāchala, Gandhamādana, Kailāsa, Nīṣadha, Sumeru, Tridīkhira, Mānasa, the Nandanavana of the Devas, as well as other sacred places ? What invisible high sanctity attaches to it, that you in company of your attendants, remain there ? What favours do you show to the people residing there ? Pray explain all that to Me.—1-5.

Mahādeva said :—Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream, adored by the Siddhas and the Gandharvas, flows through Kāśī and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Linga located in that sacred place.—6-9.

I shall now relate those virtues of this sacred place, by merely hearing which, a man undoubtedly is washed of all his sins.—10.

A false man or an irreligious one, though he be full of deceit, irreligion and sin, is washed of all his sins by pilgrimaging to that sacred place.—11.

When all the immoveable and moveable creation are destroyed, even then I do not forsake it, and reside there with hundreds of my attendants.—12.

At the end of the cycle, all the Devas, Gandharvas, Yakṣas, Nāgas and Rākṣasas, &c., enter my mouth on this very spot and I accept their worship. This place is best of all my secret retreats and is most dear to me.—13-14.

Blessed are the devotees who resort to this place, the twice-born who breathe their last here, remaining devoted to me, get emancipation. I am always pleased with one who offers oblations to the fire, chanting the Rudra mantra and bestows charity. One who gives away everything in charity, and performs sacrifices, and bathes in the sacred waters of all the tīrthas, attains Me on this spot. Those who reside here, and those who are devoted to you, go to heaven where through My favour they enjoy peace and are free from all sins. My devotees, on coming here, become purified and liberated from all sins."—15-21.

Pārvatī said:—"You destroyed the sacrifice of Dakṣa for your regard of Me such is your kindness on Me. I am not sufficiently satisfied with this narration of the glories of Avimukta-tīrtha, pray therefore be pleased to tell Me something more about it."—22.

Mahādeva said:—"O most beloved lady of auspicious luck. Yes, it is true that out of great regard for you, I angrily destroyed the sacrifice of Dakṣa. My devotees who adore Me with devotion are not liable to re-birth for hundreds of cycles"—23-24.

Pārvatī said:—"Deva! The glories of this place that you have related to me pray be good enough to repeat in greater detail. I wish to know all about it, for I am so full of wonder."—25.

Mahādeva said:—"Those who reside at Avimukta-tīrtha acquire immortality and finally merge into Me. What more do you wish to hear?"—26.

Pārvatī said:—"Mahādeva! indeed the glories of Avimukta-tīrtha are very great and I am never satiated of hearing them. Pray therefore tell me something more about it."—27.

Mahādeva said:—"Pārvatī! you are supremely dear to Me, I, therefore, again continue the relation of the glories of Avimukta. Listen then with attention. It has endless glories. Those who reside here are superior to those who live on mere salads and have subdued their passions, live on raw grain, sipping only as much water as remains on the tip of the kuśa blade and that too after a month, seated on the root of trees, sleeping on the slabs of stone, refulgent like the Sun, free from anger and thus virtuous in many ways. In other words, those practising austerities elsewhere, do not get so much perfection, and those living here are like those en-

shrined in heaven. O Pārvatī ! as there is no one of the male being like Me, and no one of the female sex like you, similarly neither there is, nor will there be, any place sacred like the Avimukta-tīrtha. Parāmayoga, Paramagati and Paramamokṣa are obtained at Avimukta-tīrtha, consequently there is no such place like this. Devi ! now hear the most secret thing. One attains this Avimukta-tīrtha, by virtue of the yoga practised during hundreds of lives. My devotee at this place attains yoga and emancipation, in course of one life. Devi ! People coming here with unshaken devotion attain final beatitude. There is no such place, nor will there be any like it, on the earth. Dharma is always inherent there in its full form. People of all the four varṇas (castes) attain emancipation here.”—28-41.

Pārvatī said :—“ I have heard the glory of this sacred city of yours, pray also tell me whom do the Brāhmaṇas worship through sacrifices.”—42.

Mahādeva said :—“ Beautiful lady ! They all worship Me, by reciting sacred *mantras* and by performing sacrifices. Those who worship Rudra and Mahādeva have no fear in this world. Devi ! There are two kinds of worship, *viz.*, with *mantra* and without *mantra*. There are two kinds of yogas, *viz.*—Sāṅkhya and Yoga. Those who regard Me omnipresent are Yogis. Those who see Me as the soul in all the beings and never separate Me from themselves never perish. Nirguṇa and Saṅguṇa are two kinds of yogas. Saṅguṇa yoga is comprehensible but Nirguṇa yoga cannot even be comprehended Devi ! I have told you what you asked Me to explain.”—43-48.

Pārvatī said.—“ Śiva ! I wish to know the three kinds of devotion mentioned by you.”

Mahādeva :—“ O, Pārvatī thou who art attached to thy devotees ! A man reaches the end of all his troubles by Sāṅkhya and Yoga ; and one who clings to Me even by living on alms merges into Me. Those who are deluded by seeing different things in the Śāstras do not see Me. Those who are contented by being possessed with the supreme knowledge, and incessantly think of Me by being blessed with clear conscience, through Divine knowledge, they get felicity and bliss.—49-54.

A learned man sees me endowed with the three Guṇas, Devi ! I have explained everything before you, now let Me know what you feel desirous to hear.—55.

I shall again relate to you even the most secret thing for your satisfaction, pray hear with attention.”

Pārvatī :—“ Which form of yours do the Yogis see ? I beg you to remove My doubt.”

Mahādeva :—The true nature of mine is really formless. But that which is manifested as my form is mere light—consisting light, to realise which a learned man ought to make great efforts. The Lord of the universe in his formless condition cannot be described. It can only be described, if at all, by the persistent efforts of hundreds of years.

Pārvatī :—“ Mahādeva ! What is the extent of that shrine where you dwell endowed with atoms ? Pray explain all that to Me.” .



**Mahādeva :—**" It is two yojanas in extent between the East and the West.—56-61.

Within that space Avimukta-tīrtha is situated having a width of half yojana extending from North and South ; and the sacred Ganges flows by it.—62.

The attendants of Śiva, some having faces like those of infuriated lions and wolves, have their abode there between Bhiṣmachandikā and Parvateśvara. Some of them have hunch-backs, some are dwarfs, and some crooked. On the same spot Mahākāla, Chandaghanta, Daṇḍachandēśvara, Ghaṇṭākarma, and others, having huge stomachs, gigantic forms, armed with clubs, tridents, &c., stand and guard the Avimukta-tapovana. Many of the attendants armed with tridents, clubs &c., stand at the gate.—63-67.

O Pāravati ! one who gives away a cow, that gives good quantity of milk, in charity, with its horns mounted with gold, its hoofs covered with silver, having three colours, to a Brāhmaṇa well-versed in Vedas, on the banks of Vārāṇasī, undoubtedly liberates seven generations of his ancestors from bondage. So also one who gives away in charity to a Brāhmaṇa, gold, silver, cloths, and grain, &c, in that Avimukta-tīrtha acquires everlasting merits. People become free from diseases by bathing at that tīrtha and get the benefit of ten aśvamedha sacrifices. Any virtuous man who gives some sort of charity to the Brāhmaṇas after his ablution attains felicity and shines like fire. One who gives away grain in charity at the confluence of the Varuṇā and Asi with the Ganges, according to the prescribed rites, is not re-born. Devi ! I have narrated to you the glory of this sacred place. One who fasts and then feeds the Brāhmaṇas in this tīrtha attains the benefit of Sautrāmaṇi sacrifice. Dear Pāravati, one who lives on only one meal a day for a month washes off all his lifelong sins. One who enters the fire according to the prescribed rites undoubtedly enters My mouth. One who gives away ten gold coins in charity gets the benefits of Agnihotra sacrifice, and one who gives away incense, &c, derives the benefit of having given away land in charity. One who gives away a broom gets the benefit of having given away 500 gold coins. The giver of sandal gets the benefit of having given away 1,000 gold coins.—68-80.

The charity of flowers and garlands is equivalent to the giving away of 1,00,000 gold coins. The one who sings hymns accompanied by music begets everlasting benefits."

**Pāravati :—**" Mahādeva ! you have indeed told me wonderful things, but please let me know the reason of your not leaving this unique place."

**Mahādeva :—**" In the days of yore Lord Brahmā had five heads and the fifth one was shining like gold. Once Brahmā said to Me ' I know thy genesis,' when I angrily cut off His fifth head with the nail of my left toe. Then Brahmā said 'Thou hast beheaded Me without any fault, and through My curse thou shalt bear a skull as the badge of the sin of inflicting injury on Brahmā Thou shalt roam about in the sacred places.'—81-86.

Hearing His curse I went to the Himālaya mountain where I begged Nārāyaṇa to give me alms. He on his side dug His fingernail

and a volume of blood rushed out, and it spread itself to the length of 50 yojanas, but the skull was not filled.—87-89.

After that, that stream of blood ran for a thousand Divine years. Lord Viṣṇu said to Me 'How such a skull was brought into existence. Explain it to Me to drive away My doubts.' I replied, 'Deva! hear about it. In ancient times Brahmā was endowed with Divine form after thousands of years asceticism and through His asceticism He got a fifth head shining like gold. I cut it off in anger. It follows Me wherever I go.'—90-94.

Hearing such words of Mine the Lord Puruṣottama said 'go back and please Brahmā and by His glorious power this skull will become fixed in your holy abode (kṣetra). Dear Pāravati after hearing that I went to all the sacred places, but nowhere did this skull leave Me. But when I came and settled Myself at My Avimukta-tīrtha the effects of the curse instantly disappeared, and through the favour of Viṣṇu the skull also fell down there and was divided into a thousand pieces. It disappeared like the riches a man obtains in his dream.—95-99.

This place I have made the dispeller of the sin of killing a Brāhmaṇa (Brahma-hatyā) and it is the cremation ground of all the Devas including Myself.—100.

I annihilate the universe by manifesting Myself as the Destructor and also create everything. Devi! this sequestered place of Mine is most dear to Me.—101.

My devotees as well as the devotees of Viṣṇu and the Sun, who come and die here merge into Me."—102.

Pāravati said:—"Deva! This place is indeed most wonderful as described by you. This is your place as pointed out by Viṣṇu. You reside here, and for these reasons other sacred places cannot equal it. The places where Viṣṇu and Mahādeva dwell are worth a thousand sacred places. O Deva! You are My salvation and you are said to be the emancipation of Brahminā and all others."—703-106.

*Here ends the one hundred and eighty-third, chapter on  
the Mahātmyā of Kāśī.*

## CHAPTER CLXXXIV.

Mahādeva said :—"Those who reside here, with the desire of winning emancipation, to them this sacred place is like a wood of penance (tapōvana). People residing here are never re-born. The dwellers of this place get the same end as those who are eager to acquire beatitude by means of Divine Knowledge. This place is extremely dear to Me. It gives everlasting fruits and immortality. This Avimukta-tīrtha is also called the cremation ground, and is most mysterious. Those who do not feel attached to it are really the losers. The dust of this place falling on the sinners bestows on them beatitude. The piles of sins, huge as the mount Sumēru and Mandarāchala, become annihilated there.—1-7

There is Avimukta temple which is renowned by the name of "The cremation ground." It is the "cave of retreat and wood of asceticism" and

the tapōvana of the Lord Śiva. There Nārāyaṇa, Brahmā, etc., the Sādhya Devas, the Yogis etc., carry on Their worship of Sanātana Śiva and My devotees worship Me. Those who die at Avimukta-tīrtha get the same benefit as those who perform sacrifices and devote themselves to asceticism. Brahmā the Creator, the Destructor of the universe, the Virāta manifestation of Bhagavān, the seven realms,—they all originate here; and Maharaloka, Janaloka, Tapaloka, Satyaloka, the great Yoga of the mind, all the immoveable and moveable creation upwards to Brahmā, the origin of beings,—they all appear here.—8-13.

Those who never forsake this place remain in peace. This is the best and holiest of all the places. It is the best place among the Kṣhetras, the foremost of the cremation grounds. It is the best of all the streams, mountains and lakes; and, therefore, this Avimukta-tīrtha is adored by the pious devotees of Śiva. This Avimukta-tīrtha is the great seat of Brahmā also. Brahmā resides here. It is inhabited and guarded by Brahmā. It is as if all the realms are located here. The golden Mount Meru and the hard asceticism practised by Brahmā are inherent here. Brahmā remains merged in the image of Śiva. It is the holiest of the holy. It is inhabited by all the hoary people.—14-19.

The Brāhmaṇas worshipping the sun have attained the position of Devas in this place. Those who remain firm in their devotion to Śiva and die at this Avimukta-tīrtha, attain emancipation. Those who reside there for eight months and subdue their passions or stay there even for four months in sexual abstinence, also attain emancipation.—20-24.

How far may I describe its glory? Even the unchaste women dying there attain bliss. Men attain here Yoga and bliss, unattainable by men elsewhere. Those who stick to Avimukta-tīrtha and do not go elsewhere, undoubtedly become adorable by Brāhmaṇas. One who resides in Avimukta-tīrtha becomes undoubtedly like Me.—25-27.

It is called Avimukta-tīrtha on account of My being present in it at all times. Those who do not resort to Avimukta-tīrtha are idiots, full of the darkness of ignorance, Tamōgūṇa. Such men always pass through the ordeal of birth and rebirth. Licentiousness, anger, greed, attachment, hypocrisy, drowsiness, sloth and backbiting,—these obstacles created by Indra are always present here and many hindrances overpower a man. In spite of all that, this sacred place is the most holy for the devotees. All the Rīṣis and Devas have also called it to be the most sacred place.—28-32.

The body made of clay and fat becomes purified at Avimukta-tīrtha, because Lord Śiva keeps guard there. Consequently, the learned do not bury there. The devotees who worship Śiva, then merge in Him, like the offering of clarified butter in the fire. They consider their souls blessed on merging in the Lord, and the Rīṣis, Devas, Yatis, Rākṣasas, reside in Avimukta-tīrtha and devote themselves to meditation and sacrifices, etc. No one dying there goes to hell. There, by the favour of Śiva, every being gets his final bliss. This tīrtha is two-and-a-half yōjanas in extent towards the east and the west. The rivers Vārāṇasi, etc., at the

distance of half a yôjana from each other are situated there, and the Sukla river flows alongside.—33-40.

Mahâdeva has thus described this Kṣetra. People desirous of supreme felicity attain knowledge and yoga; and those who devoutfully always reside there are free from all cares. This place of asceticism always remains full of the Siddhas, the Gandharvas, etc. There is no river or mountain equal to this Avimukta-tīrtha.—41-43.

All the sacred places located on the earth as well as in the heaven are second to this place. It is the supreme of all. Those who, after renouncing the world and subduing their passions recite the Rûdra Mantra a hundred times, such devotees of Śiva undoubtedly enjoy in the company of the Lord Mahâdeva. Those who have forsaken all desires and are firm and fixed in devotion, become free from fear after attaining Śiva and are never born.—44-48.

They are not born even after hundreds and billions of Kalpas. As the ocean is full of various kinds of gems, so is Avimukta full of many attributes. This place is the giver of delusion to the non-devotees, and devotion to those who are staunch adherents of Śiva. The fools, regarding this as cremation ground, do not consider it to be the foremost of all the sacred places, and the learned do not abandon it, in spite of hundreds of obstacles. They go to such a place, whence they are never reborn and are liberated from the pangs of old age, death, etc. They go direct to the realm of Śiva.—49-53.

Those who are desirous of beatitude beget such as causes them the utmost gratification. The end attained by the mere residence at Avimukta-tīrtha is not obtained even by charities, asceticism, sacrifices and Divine-Knowledge, etc.—54-55.

The best remedy for all sinners is their attainment of Avimukta-tīrtha. The various classes of people dying at Avimukta-tīrtha in their attachment for Śiva are never re-born. The meditation, sacrifices, asceticism and charity performed at Avimukta-tīrtha beget everlasting fruits, and those who die there attain supreme bliss. The sinner, repenting on thousands of his sins, going there attains felicity. Those who die there need not think of Uttarâyana or Dakṣinâyana; for every hour for them is equally auspicious. There is no occasion for thinking of auspiciousness or inauspiciousness there, for that place, owing to the glory of Śiva, is always sacred. Thus all the Rishis heard the glory of such a sanctified place and of Śiva from Svâmikârtika, and began to meditate over them.—56-63.

*Here ends the one hundred and eighty-fourth chapter on the Avimukta-tīrtha.*

## CHAPTER CLXXXV.

Sâta said :—"O Rishis ! the godly devotees, seers, and the pious residing at Avimukta were filled with astonishment and overcome with delight. They again said to Svâmikârtika :—"You have been born of the glory of

**Śiva and Brahmā.** You are dear to the Brāhmaṇas and are the knower of Brahma. You have attained the realm of Brahma and are kind to the Brāhmaṇas.—1-3.

Like Brahmā, you are the Creator, we all salute you! We have all become purified by listening to this narration. We have realized the highest secret. May you be blessed! We are now going to that mundane region of the Lord Śiva where He, the Lord of all, is practising austerities unmoved, for the benefit of the Universe.—4-6.

By the virtue of His asceticism He merges Himself in the formidable form and remains adorned with all His attributes along with His attendants. The Devas, Brahmā, devotees and the Siddhas are eager to see the Lord, through your favour. We are, therefore, eager to pass our days at Avimukta; for blessed are those who reside there.—7-9.

Those who are righteous, devoid of anger and lust, having their passions under their control, devoted to the practice of yoga, attain emancipation there. There the devoted yogis adore the Lord Śiva, the Giver of beatitude, and attain bliss. It is the most mysterious of all the cremation grounds; and no one attains bliss in this world without the help of yoga.—10-12.

People residing at Avimukta beget both yoga and bliss. In other words, they attain sublime felicity in this life. Deva! the inhabitants of Avimukta get bliss during their lifetime, such is its glory. Once upon a time Vedavyāsa could not get any alms there, and, agitated with the pangs of hunger he felt inclined, to pronounce a curse. He passed a period of six months with great privations.—13-16

He said to himself, 'How has this place become cursed and doles me no alms. The Brāhmaṇas, the Kṣatriyas, the widows, the married ladies, none of them give me any alms—which is most strange. I shall pronounce my curse on all of them and on the whole city to the effect that this sacred place may become devoid of its sanctity and that there be no self and learning left among the people of all the three classes residing here. No friendship should exist among them. I shall also create such troubles for those residing at Avimukta as they may not attain their ends.'—17-21.

Realising the intentions of Vedavyāsa, the Lord Śiva became terrified and said to Pārvatī:—22.

'Devi! hear Me. Now Vedavyāsa is prepared to pronounce his curse.'—23.

Pārvatī enquired:—'Why is Vyāsa so angry? Who has annoyed him? What harm has been done to him that he is disposed to pronounce a curse?'—24.

Mahādeva said:—'Dear Pārvatī? He has practised glorious asceticism for a long time. He has lived in contemplation by observing the vow of silence for a period of 12 years. He begged for alms when he felt hungry, and no one gave him even half a morsel. He has thus passed six months under serious privations; consequently, he has now made up his mind to pronounce a curse. Some plan should be devised to obviate the situation before he pronounces his curse. Vedavyāsa has attained supernatural

powers, and everyone is afraid of his curse. He has the power to bring about what is not destined and to mar the effects of destiny. I shall assume the form of a human being and engage him in conversation when alms should be given to him.'—25-30.

Pārvati, thus instructed, also assumed human form and said to Vedavyāsa, 'Bhagavana! come here and receive alms. Seer! you never blessed my home.'—31-32.

Hearing which, the sage cheerfully accepted the alms that contained savoury victuals. He did full justice to it, and was completely satisfied. Afterwards the seer made his salutations to the Lord Mahādeva and Pārvati, and said to the latter: "O one with beautiful eyes! This is the residence of the Lord Mahādeva and Pārvati, and the Ganges flows through this place. Delicious eatables are also obtainable and emancipation is begotten. Who would not therefore reside in such a Kāśī?"—33-36.

Having said so, Vedavyāsa looked at the sacred Kāśī and began to think of the delicious alms that he was given. Mahādeva and Pārvati were standing before him. Lord said to him:—"Seer! you have a very choleric temper, and you should not therefore reside in Kāśī"—37-39.

Vedavyāsa said:—"Deva! Be pleased to permit me to come here on two days, viz., the eighth and fourteenth days of the fortnight, that is, Aṣṭami and Chaturdaśi," to which the Lord replied in the affirmative.—40.

Then the Lord disappeared then and there, and so did the Goddess Pārvati. In that way, in the days gone by, the illustrious Vedavyāsa, knowing the glory of Kāśī, fixed his abode in its vicinity; and consequently all the learned men sing the praises of this sacred place.—41-42.

O Riṣis! The blasphemers of the Devas and the Brāhmaṇas, the killers of the Brāhmaṇas, those ungrateful and other sinners, the scoffers of the preceptors, sacred places, and temples, the instigators, do not reside in the sacred Kāśī, as Daṇḍanāyaka, one of the attendants of Śiva, is posted there to oust them. Daṇḍanāyaka's duty is to guard the place, so He ought to be adored with incense, flowers etc. He should be reverentially saluted, and his mantra should also be repeated and counted on the bead. Various classes of people reside in the sacred Kāśī, and all kinds of snakes, scorpions, etc., also abound there. They also become the attendants of Śiva. The Devas, devoted to Śiva and residing there, also attain the everlasting realm, according to Their choice. The sacred Kāśī is superior even to the heaven of the Devas. It is like Brahmalōka. It has been laid out by the Yogic power of the Lord, and there is no other region like it.—43-50.

The sacred Kāśī is the fulfiller of cherished desires. It is free from diseases and the place of asceticism and yoga. Lord Śiva, enshrined there is shining in His full glory. Those who practise asceticism there, attain the benefits of sacrifices, of bathing at sacred places, and of giving charities. The past and the present sins committed through ignorance are dispelled by mere sight of Avimukta. Men of calm disposition and those who keep their passions curbed, whatever charities they perform at Avimukta, get a huge return. Those who worship Śiva at Avimukta are not reborn

in this world for crores of cycles. Thousands of Devas enjoy the company of Śiva and, therefore, this place is the best of all. Those who adore Mahādeva there, are liberated from their sins and become like Devas. All the sacrifices performed with a motive are liable to ordain the re-birth of a man, but those who die at Avimukta are never born. The stars and planets perish at a certain fixed period, but those dying at Avimukta are not liable to it. Those who die there are not re-born even after crores of cycles (*kalpas*). Blessed are those who reach the sacred Maṇikarpikā at their last hour, after having undergone the trials of life. They are also blessed who do not forsake Avimukta realizing the grim pinch of the Kali-yuga. The inhabitant of Avimukta, when he goes elsewhere, is ridiculed by everybody.—51-64.

Those who succumb to the influence of lust, anger, and greed, go away from that sacred place for fear of Daṇḍanāyaka. Ignorant people, devoid of meditation, also those oppressed with miseries, attain emancipation there. There are five principal places there, viz: Daśāśvamedha, Lokārka, Keśava, Vindumādhava, Maṇikarpikā. I have related to you the glory of Avimukta, as narrated by Lord Śiva to Pārvatī.—65-69.

*Here ends the one-hundred and eighty-fifth chapter on the Māhātmya of Avimukta Tīrtha.*

## CHAPTER CLXXXVI.

The Rishis said :—"Śūta ! you have well-described to us the glory of Avimukta. Now we are eager to hear the glory of the sacred Narmada which be good enough to describe to us. Omkāra, the confluence of Kapilā, and the dispeller of all sins, the Lord Amareśa, are also said to be situate there. How was the sacred Narmadā saved from annihilation at the time of the destruction of the universe ? How was Mārkaṇḍeya saved from annihilation ? You have told us something about them, but we wish to hear more of them in detail."—1-3

Śūta said :—Once before, the King Yudhiṣṭhira asked the sage Mārkaṇḍeya the glory of Narmadā, when the king was practising austerities in the forest.—4-5.

Yudhiṣṭhira said :—"Virtuous one ! through your grace, I have heard about various kinds of Dharmas, but I feel eager to hear more about them which please narrate to me. First of all, please explain to me how the Narmadā came into existence."—6-7.

Mārkaṇḍeya said :—"The Narmadā is the foremost among all the rivers. It is the dispeller of everybody's sins. King Yudhiṣṭhira ! the glory of the sacred Narmadā as I have read in several Purāṇas, I shall explain to you. Sacred is the river Ganges at Kanakhala, sacred is Sarasvatī in Kurukṣetra. The sacred Narmadā is supreme everywhere—in the forest as well as in places of habitation. The waters of the Sarasvatī purify one in course of five days, those of the Yamunā in seven days, of the Ganges instantaneously, and of the Narmadā at the mere sight of it.

The Narmadâ is most charming and attractive of the country of Kalinga, the forest of Amarakantaka, and of all the three realms.—8-12.

King! the Devas, the demons, the Gandharvas, the ascetics, the Rishis—they all attain emancipation on the banks of the Narmadâ. One who follows the prescribed order of religion and observes a complete fast for a day, after bathing in the Narmadâ, liberates his seven generations from sin. The manes of those who offer them libations at Jalesvara, after bathing in it, remain happy till the end of the cycle.—13-15.

Lord Śiva becomes pleased with one who bathes in the Narmadâ, near the hill abounding with the group of Rudras, and worships Them with sandal, flower and incense. The Lord is enshrined close to that hill, to the west, where one ought to offer libations to the manes with devotion and by keeping one's passions under control. Libations of water mixed with barley should be offered to the Devas, and water mixed with sesamum should be offered to the manes. One who does so makes his seven generations go to the heaven, and he himself enjoys in heaven for 60,000 years with the celestial nymphs, the Gandharvas and the Siddhas. Afterwards he is born as a wealthy man; and, after a life of charities he returns to the very same sanctified place.—16-22.

Then he goes to the domain of Śiva, after liberating his seven generations from sin. The length of the Narmadâ is 100 yojanas, and its breadth is 16 miles. There are 60,00,60,000 of tirthas round the Narmadâ. One who is calm and has his passions under his control, free from anger, and the sin of causing pain to others, and is a benefactor of all the beings and a devotee to the Lord Śiva, if he happens to die at the banks of the Narmadâ, resides in heaven for a century, consisting of the length of days of the gods. There he is in the company of the nymphs, and is adored by the Siddhas and the Gandharvas with incense, flowers, &c. He has also the privilege to live in the company of the Devas of all classes; and, on being re-born, becomes a most illustrious king! There, he is the owner of a majestic palace, studded with jewels and supported on mighty pillars of precious stones, surrounded by a large retinue of servants and maids. Majestic elephants and a multitude of neighing horses adorn his gateway.—23-31.

His gateway is also illustrious like that of Indra. In such a place he is the beloved lord of beautiful ladies, and enjoys himself for a divine century, without being oppressed with any kind of disease.—32-33.

One who dies at Amarakantaka gets many blessings and never perishes by fire, poison drowning. He gets the power of moving about in the space with the rapidity of the wind. The man who dies at Amaraśa is blessed with all kinds of enjoyments including 3,000 maids who are at his command for a considerable length of time. One who offers flowers, incense, &c., to the Rudrâs enshrined round the hill, after having his ablution in the river, undoubtedly wins the pleasure of all of Them.—34-38.

To the west of the hill is enshrined Lord Mahesvara, where one who offers libations, according to the prescribed rituals to the Devas and the Pitris after his bath, is the bestower of heaven on his seven generations, and he himself resides in heaven for sixty divine years, where various



comforts and enjoyments fall to his lot. On coming down from heaven, he is born in a wealthy house, and is most charitable and righteous. He again remembers the sacred Narmadā and goes there, where he again works out the salvation of his ancestors of the past seven generations, and then attains the abode of Śiva. When he is reborn, he becomes a matchless sovereign. Such is the glory of Amarakantaka. Now hear of the tirthas situated to the west of the hill. The lake Jalesvara, situated there, is renowned all over the world, where, by performing the daily prayers and by offering libations to the manes, the Pitris remain satiated to their fill, for a period of ten years.—39-46

The river Kapilā is on the right bank of the Narmadā which is covered with Arjuna and various kinds of trees. This river is renowned as the most sacred in all the three realms, and there are millions of tirthas round it.—47-48.

It is said in the Purāṇas that the trees on its banks also attain emancipation after they decay. The Viśālyakaraṇī is the second river; by bathing in it one becomes purified instantly. All the Devas, the Kinnaras, the Gandharvas, the mighty serpents, the Rākṣhasas, the Yakṣas and the ascetics, reside on the Mount Amarakantaka. The Rīṣis, going there, have sanctified that river. This river is also the dispeller of all sins. One who passes a night there in celibacy and observes a fast after bathing in it, liberates his seven generations. In ancient times, both the Kapilā and the Viśālyā were laid out by the God to fulfil their missions. The people bathing there derive the benefit of Aśvamedha sacrifice. Only he who dies there is liberated from all his sins and attains Rudralōka.—49-57.

In fact, the devotee bathing in any tirtha situated on the banks of the Narmadā gets the benefit of Aśvamedha sacrifice. Those residing on the northern bank of this river attain Rudraloka. Śaṅkara has said that by bathing in and giving charities at the Sarasvatī, the Ganges and the Narmadā, one begets equal benefits. The resident of Amarakantaka remains in Rudralōka for a 100 crores of years. The waters of the Narmadā adorned with froth and ripples are worthy of being saluted. The sacred waters dispel all the sins. The holy Narmadā dispels all the sins, including those of killing Brāhmanas, and bestows sublime lustre. This great river is held sacred in all the three worlds. The people residing at Vateśvara, Gangādvāra, and Tapōvana, are said to be great ascetics. By bathing in the Narmadā and at its confluence with the sea, one gets tenfold merits.—58-65.

*Here ends the one-hundred and eightysixth chapter on the Narmadā  
Mahaṭmā.*

## CHAPTER CLXXXVII.

Mārakaṇḍeya said :—The Narmadā is most sacred and renowned and the sages desirous of emancipation have made numberless divisions, each of the measure of a Brahman's sacred thread. By bathing in them one is liberated from all sins. The sacred Jalesvara is renowned in the

three worlds. In the days gone by the sages, the Maruts, and Indra, etc., shivering with fear spoke to Śiva "Protect us."—1-4.

The Lord said "Devas! what is the fear in your mind which has brought you here? whom do you fear? what are your troubles? Tell me all about yourselves."—5-6.

Riṣis said :—"O Mahādeva! the most illustrious and valiant demon Vāṇāsura is the owner of Tripura which moves about in the firmament. We have come to seek your protection, being afraid of him. You are our salvation; pray, therefore, rescue us from the oppressions of that demon. Deva! be pleased to do what may be good to the Devas, the Gandharvas and the Riṣis, etc.—7-10.

Śiva said :—"Do not be anxious. I shall do everything. You will attain peace ere long."—11.

After thus consoling them, the Lord went to the banks of the Narmadā and began to devise plans for the destruction of that demon.—12.

He said to himself "How shall I kill the demon?" He then thought of the sage Nārada who appeared then and there; and said "Mahādeva! what are your behests? Why have you summoned me? I shall carry out your commands."—13-14.

Śiva said :—"Nārada! virtuous women reside within the Tripura of Vāṇāsura and by their virtue the Tripura moves about in the space. You should, therefore, go and delude those ladies in Tripura."—15-17.

Hearing those words of the Lord, the sage went and did what he was directed to fulfil. That Tripura was decorated with various kinds of precious stones, was 100 yojanas broad and 200 yojanas in length. The sage saw Vāṇāsura in such a magnificent place.—18-19.

The demon king who was seated on a majestic throne with the brilliance of the twelve suns, wearing earrings, coronet, garlands and armlets of gold studded with precious stones; stood up to receive the sage Nārada; and said "Devarīṣi! you have come here of your own accord. I offer you an oblation and water for washing your feet." He then saluted the sage and said "Let me know your commands and I shall carry them out. You have come here after a long time. Pray take your seat."—20-23.

Afterwards Anāpamyā queen said :—"Nārada! what dharma pleases the Devas? which ordinance is most gratifying to them?"—24-25.

Nārada said :—"One who gives away a cow and sesamum to a Brāhmaṇa well-versed in the Vedas gets the benefit of having given away lands beyond the seas. He enjoys himself in a Vimāna shining like crores of suns for a considerable period. The lady who gives away after observing a fast the following trees :—Woodapple, roseapple, Kadamba, Champaka, Aśoka, Aśwattha, plantain, banyan, pomegranate, Neem and Mahuā; her breasts take the form of the woodapple, her thighs become like the trunk of the plantain tree. She becomes adorable like the sacred Aśwattha tree and sweet smelling like the Neem, illustrious like the Champaka, griefless like Aśoka, sweet like the Mahuā, soft like the leaves of the banyan. She always gets prosperity. The giving of pumpkins and creepers is not considered high, and the husband of a lady who worships the Devas

with Kadamba blossoms discarding the food cooked and uncooked as well as fruits, observing the vow of silence in the evening and worshipping Kṣetrapāla first; remains in happiness. The ladies who keep a fast on Aṣṭamī, Chaturthī, Panchamī, Dwādasi, Saṅkrānti; undoubtedly go to heaven. They are liberated from the ills of the iron age and Dharmarāja does not admit such ladies in his town.—26-37.

Anaupamyā said :—"It is owing to the virtues performed in the past that you have graced our home with your august presence and I venture to enquire about other ordinances from you. Vindhyābali the renowned queen of the king Bali is my mother-in-law. She is never pleased with me, and same is the case with my father-in-law. The vicious Kumbhivasi is my lord's sister who always treats me with contempt. How can I be happy under such circumstances? Pray let me know by what ordinance they would turn friendly to me for which I shall remain very grateful to you."—38-42.

Nārada said :—"By observing the ordinance just explained to you, Pāravati became so dear to Śiva, and similarly Lakṣmī has become so dear to Viṣṇu, and Sarasvatī has become endeared to Brahmā and Arundhattī to Vasiṣṭha. Your lord will also become beholden to you by keeping up the very same ordinance and your father-in-law and mother-in-law will also be silenced."—43-45.

Hearing such words of Nārada, that queen determined to observe that ordinance and said :—"Be pleased upon me, O sage! I shall offer you presents of gold, jewels, garments, which be pleased to accept. Let Lords Viṣṇu and Śiva be pleased upon me."—46-48.

Nārada said :—"Lady! you should bestow these presents on some Brāhmaṇa who may be poor and in need of support. I am blessed with everything and you ought to show only your devotion to me."—49.

In such a way Nārada after having softened the minds of all the ladies in Tripura returned to his abode and a breach was thus created in Tripura.—50-51.

*Here ends the one hundred and eighty-seventh chapter  
on Narmadā mādātmya.*

## CHAPTER CLXXXVIII.

Mārakaṇḍeya said :—"Hear from me, Yudhiṣṭhira! what you have asked me to explain. The spot on the banks of the Narmadā where the Lord is enshrined is renowned as Mahesvara in all the three worlds and at the very same place He devised His plans of annihilating Tripura.—1-2.

The Lord seated there lifted up the mount Mandarāchala to serve as His Gaṇḍiva bow. He then put the snake Vāsuki in place of the bowstring and Svāmikārtika in place of the quiver. Viṣṇu in place of the arrow and the fire at the tip of it (the arrow). Afterwards the wind was made to, propel the arrow. The four Vedas took the place of the horses

f the chariot. Advintkumâra was employed in place of the reins and ndra in place of the axle. Kuvera formed the banner.—3-5.

Yama put himself to the right-hand of the Lord and Kâla to the left. The groups of the Devas and the Gandharvas formed the wheels of the chariot. Brahmâ was the charioteer. In that way, Siva waited for thousands of years after making such preparations. When the three Puras (cities) fell in one line the Lord let out His arrow on Tripura when the inmates of Tripura became helpless and many kinds of destructive events occurred there. The wooden horses began to neigh and painted ones to wink. All the demons saw themselves dressed in red in course of their dream. One who dreams of things hostile to him becomes void of power and intellect by the glory of the Lord. Then the wind Sâmbartaka that blows at the close of a cycle commenced.—6-14.

It produced fire on account of which the trees of Tripura began to crumble down. There was chaos everywhere. All the gardens were burnt down in an instant. The huge storm devastated the houses and trees that were on fire which furiously pervaded in all the directions. The dreadful tongues of fire gave a gory appearance to the whole of Tripura. Owing to the dense folds of smoke the demons could not go about from one house to another. The Tripura was thus agitated by the fury of the Lord. Thousands of palaces fell down in all directions and the inmates rushed towards the temples and thousands of demons were reduced to ashes groaning and moaning piteously. Various kinds of Vimânas and picturesque places were consumed by the fearful fire.—15-24.

The pleasure gardens smiling with lotus beds were also burnt down along with the swans and cranes. The lofty palace tops looking like the mountain peaks, adorned with gems and lotuses, fell down on being burnt up, like a heap of clouds. The fire of the Lord's fury burnt down quite unsparingly several children, cows, birds, horses, women, and many people sleeping as well as awake.—25-28.

The nymph like beauties of Tripura fell down burnt with their young ones hugged to their breasts. Some ladies wearing garlands of pearl and gold fell down on the ground consumed by flames and suffocated by smoke. Some beauties seeing their Lord lying on the ground jumped down from the upper storey of their mansion and were instantly eaten up by the flames. The belaboured demons lying on the ground got up with their sword but were soon consumed by the raging fire. Some ladies of the cloudy hue wearing garlands and armlets, some fair-complexioned beauties giving milk to their dear little ones were also consumed by fire. Some ladies seeing their children eaten up by the fire sent forth shrilling wails. Some ladies wearing diamond and emerald necklaces and shining like the moon with their children in their lap, fell down on the ground after being charred. Some moon-faced beauties waking up from their sleep found their mansion on fire and began to lament on realizing their children being burnt. Some ladies adorned with golden ornaments fell down on the ground holding their consumed children in their arms. Some fainted away by the fumes of smoke and fell down grasping the hand of their maids.—29-40.

Some overcome by the fury of the fire with their hands folded and uplifted began to pray as follows:—

“Agni! if thou art angry with male population hostile to thee; what is the fault of the women confined in the houses like so many domesticated Kokilas pent up in cages? O sinner, merciless! why art thou enraged with the women. Thou art devoid of right understanding, shame and heroic virtues and truth. O sinner! hast thou not heard commonly said in the world that the women of the enemy should not be killed? To consume is thy attribute but thou hast no mercy and right understanding. Even a Mlechchha is moved to compassion to see a burning woman. This attribute of consumption is also useless in thee. It is simply thy vice, for what is the good of thy killing women? O sinner, wicked, merciless, miserable wretch Agni! thou art indeed most unfortunate. Thou burnest us by force.”—41-48.

She was rendered senseless after thus wailing and thinking of her children for a long time. The fire like an old foe of the precious lives also dried up the wells and the tanks.—49-50.

“Mlechchha! what will be thy faith after burning us? Hearing such speech of the ladies the Agni said “I am not consuming you of my own will. I have been born to cause destruction. I have no mercy. I make my way everywhere freely through the glory of Śiva.” Afterwards Vāṇāsura also saw Tripura burning.—51-53.

He said from his throne “The wicked Devas of little valour have worked out my ruin which is decidedly due to the glory of Śiva. The Lord is consuming me without any examination of the reasons for his action. No one can kill me without the aid of Śiva.”—54-55.

Saying so the demon king abandoned his sons, friends, &c., and set out of the town with the idol of Śiva placed on his head putting many women and various kinds of jewels in front of the idol. He stood up on the aerial track and after making his salutations to the Lord of the three worlds said “Deva! I have given up this town and you should not kill me. Deva! if you, however, feel disposed to kill me, do not consume this idol of my worship which I have always adored with great devotion. Deva! I have been a slave of Thy feet in every past life and now I offer my prayer to Thee, composed in these *Toṭaka* stanzas. O Śiva, Śankara, Śarba, Hara, Bhīma, Mahēśvara, the Destroyer of Kāma, the Annihilator of Tripura, the wielder of the Trident! I salute Thee. O Pramadāpriya, the one saluted by the demons as well as by the Devas, having a most illustrious face wider than that of a horse, a monkey and a lion; I salute Thee. The Devas and the demons cause me pain. Deva! I am always engaged in my devotion to Thee. I have not the wealth in shape of sons, wife, horses, &c. I only depend on my attachment to Thee. I am greatly oppressed and feel as if I were in hell. My inborn vice does not show signs of decline and my understanding leaves off virtues. The vices can only be abandoned by Thy grace.”—56-66.

One who would recite this prayer will be granted some handsome boon like the one granted to Vāṇāsura by the Lord.—67.

68. Mahādeva, on hearing the above beautiful prayer said joyfully :—

“Son ! Be not afraid. Get into the golden Pura and carry your family and relations with you. Vāṇāsura ! you will not be killed by the Devas from now till the time of your doom.” The Lord thus again granted such a boon to that demon ; and told him to roam about in the world fearlessly and also quenched the raging fire.—69-71.

“For this reason the Lord did not consume his third Pura, which is sailing about the sky by the power of Śiva. The other two Puras fell down to the ground after being reduced to the ashes. Śrīśaila mount was formed on the spot where the first city fell and similarly Amarakāṇṭaka sprang up on the spot where the second Pura fell down.”—72-74.

“Rājendra ! On the top of those Puras the groups of Rudras were enshrined. The spot where the burning Pura fell down is marked by the famous Jwāleśvara. When the tongues of fire flashed into the sky from the burning city, there was a tremendous uproar among the Devas and the demons when the Lord took down His arrow from His bow. All this happened on the Mount Amarakāṇṭaka.—75-77.

Consequently, the people observing fasts, &c., are born as sole monarchs in this world after a period of 30 crores and a thousand years when they have enjoyed the pleasures of the fourteen worlds.”—78-79.

O King Yudhiṣṭhira ! in this way the sacred place Amarakāṇṭaka is the most sanctified and therefore one who goes there on the occasion of a solar or a lunar eclipse and gets the merits ten times more than that of the Advamedha sacrifice. One attains heaven by worshipping Mahādeva there. The sin of killing a Brāhmaṇa is driven away by going there on the occasion of a solar eclipse. This is the glory of the sacred Mount Amarakāṇṭaka.—80-82.

One who thinks of this Mount Amarakāṇṭaka with devotion undoubtedly gets the benefit of a hundred Chāndrāyaṇa ordinances.—83.

Amarakāṇṭaka is renowned in all the three worlds. It is adorned by the Siddhas, the Gandharvas, &c.—84.

It abounds with various kinds of flowers, creepers, deer, Siddhas and the Lord Śiva is enshrined there in company of His noble consort Pārvatī. It is pervaded by Brahmā, Viṣṇu, Indra, Vidyādhara, Rīṣis, Kinnaras, and Yakṣas. The serpent Vāsukī loiters there. One who circumambulates that sacred Amarakāṇṭaka gets the benefit of the Puṇḍarikā sacrifice.—85-88.

The Lord Jwāleśvara is also adored by the Siddhas there. People dying there after bathing in the sacred waters attain heaven. King Yudhiṣṭhira, hear the benefits attained by those who die there on the occasion of an eclipse—solar or lunar.—89-90.

Such blessed one after being liberated from all actions and endowed with supreme intellect go and reside in the region of Rudra till the end of the cycle.—91.

Crores of Rīṣis practise asceticism on the either side of Amareśvara. This Mount Amarakaṇṭaka is one yojana in extent all round. Those who bathe in the sacred Narmadā with or without an object in view, are liberated from all their sins and go to the realm of Rudra.—92-94.

*Here ends the one hundred and eighty-eighth chapter on the Narmadā mātmya.*

## CHAPTER CLXXXIX.

Sūta said :—The king Yudhiṣṭhira along with the Rīṣis asked Mārakaṇḍeya. “Bhagvāna! be pleased to relate to us about the junction of the sacred Kāverī. We are desirous of hearing from you the account of the sacred Kāverī by bathing into which the vilest of sinners get emancipation.”—2-3.

Mārakaṇḍeya said :—O Yudhiṣṭhira and O Rīṣis! hear with attention that even the illustrious Kuvera the Lord of the Yakṣas got his position by oblations in the sacred Kāverī. Now hear from me how he acquired all his glory.—4-5.

At the confluence of the Kāverī and the Narmadā, Kuvera practised asceticism after bathing in the sacred waters, for a divine century when the Lord Śiva on being pleased with him said “Kuvera! ask for what you wish”—6-8.

Kuvera said :—“Devadeva! if you are pleased to grant me a boon, I wish to become the king of the Yakṣas.”—9.

Hearing those words of Kuvera, the Lord said “Be it so” and vanished then and there.—10.

Afterwards Kuvera by virtue of that boon became the Lord of the Yakṣas.—11.

Such is the glory of the confluence of the sacred Kāverī with the Narmadā. It is the dispeller of all sins. Those who do not know about it are undoubtedly deluded. One should, therefore, bathe there according to the prescribed rites. Both the sacred Kāverī and the Narmadā are the most sacred. One who worships Śiva after bathing there begets the benefit of Aśvamedha sacrifice and goes to the realm of Rudra. One who is burnt there or keeps up a fast there, gets access everywhere. Mahādeva has said that such a person after getting access everywhere enjoys the company of beautiful ladies in Rudraloka for 600060000 years. Afterwards he is born as a most illustrious king. One who drinks the water of the Kāverī and the Narmadā gets the benefit of Chāndrāyana. He gets the benefit of having bathed in the confluence of the Ganges and the Yamunā and attains heaven. King! such is the glory of the junction of the Kāverī and the Narmadā where, to bathe and perform charities is to dispel all ills and sins.”—12-20.

*Here ends the one hundred and eighty-ninth chapter on the Narmadā mātmya.*

## CHAPTER CXC.

Mārakaṇḍeya said :—To the north of the Narmadā there is the sacred Mantreśvara extending to one yojana. One who bathes there goes to heaven and remains with the Devas for 5000 years. The sacred Garjanā is quite close to it which has originated from the clouds. By virtue of the same the son of Rāvaṇa was named Indrajīta. Here it is the Meghanāda-tīrtha by going where Meghanāda attained great glory.—1-4.

Further on is Amrātaka by bathing where one gets the benefit of having given away a thousand cows.—5.

To the north of the Narmadā is Viśruta. By bathing there and offering libation to the manes and the Devas one gets his desires fulfilled. Afterwards the devotee should go to the Brahmāvarta-tīrtha.—6-7.

Brahmā resides at Brahmāvarta-tīrtha almost every day. By bathing in it one goes to the realm of Brahmā.—8.

Then an advance should be made to the sacred Agāreśvara after observing the prescribed ordinances. By going there one attains Rudraloka after being liberated from all his sins.—9.

Kapilā-tīrtha should be visited afterwards. By bathing in it the devotee gets the benefit of having given away a milch cow in charity.—10.

One who goes to the sacred Karanja and bathes there attains the Goloka.—11.

Then the devotee should proceed to Kundeśvara where Mahādeva is in residence with Pārvatī.—12.

One who bathes there is invulnerable even by the Devas. The picturesque Vimalaśvara should then be visited where the Lord has consecrated the Devaśilā. Dying there one attains the realm of Rudra.—13-15.

Then he should go to the river Puṣkariṇī by bathing into which the devotee becomes entitled to take his seat on the throne of Indra by his side.—16.

It is for these reasons that the sacred Narmadā coming out from the Lord Śiva is the best of all the streams and the giver of bliss to the animate and the inanimate world. This Narmadā has been described to be the most sacred by Śiva the Lord of all the Devas before the Rṣis. This river is adorable by all the Devas and is the dispeller of all sins and is venerated by the Devas, the Gandharvas and the nymphs. I make my salutations to the sacred and peace-giving Narmadā that falls into the sea.—17-21.

I make my salutations to the sacred Narmadā adorned by the Siddhas, Rṣis, born of Śiva, and the giver of boons to the virtuous.—22.

One who recites the foregoing prayers with devotion becomes well-versed in the Vedas if he is a Brāhmaṇa, and becomes victorious in war if he is a Kṣatriya. The Vaiśya becomes wealthy and the Śūdra attains bliss. One anxious for wealth gets pelf. The sacred Narmadā is daily resorted to by the Lord Śiva in consequence of which it is the most sacred and dispeller of all sins.—23-25.

*Here ends the one hundred and ninetieth chapter on the Narmadā mātmya.*



## CHAPTER CXCI.

Mārakaṇḍeya said :—O king! since that time the Devas, the Rishis and the Munis resort to the banks of the Narmadā and become free from anger and passions.—1.

Yudhiṣṭhira said :—When did the trident of Śiva fall on this earth and what is the virtue of that spot where it fell? Pray explain it to me.—2.

Mārakaṇḍeya said :—The place where the trident fell is known by the name of Śūlabheda and one who worships there after bath gets the benefit of having given away a thousand cows in charity. One who remains there for three days and worships Śiva is liberated from the cycle of birth. Afterwards the devotee becomes blessed by worshipping Ādityeśa, Nandikeśa at Bhīmeśvara and Nāradeśvara tīrthas. Then Varuṇeśa and Svataṇtreśvara should be worshipped. By going to these five tīrthas the devotee gets the benefit of visiting all the sacred places.—3-6.

Then a visit should be paid to Koti-tīrtha where there was a great battle between the Devas and the demons and where the latter were deluded. There the heads of the valiant demons have been severed by the Devas and the latter have enshrined Śulapāṇi Mahādeva. By worshipping Him one ascends to heaven even when he has not parted with his life. The portals of heaven have been shut by Indra by means of Vajrakṛlaka out of the narrowness of his mind. One who having eaten a Bilva fruit and clarified butter carries a burning lamp on his head and perambulates Koti-tīrtha becomes a most flourishing king. One who dies there goes to the region of Rudra and is born as a king in his next life after which he goes to heaven.—7-13.

On the thirteenth day of a fortnight the devotee attains the benefits of all the sacrifices by bathing at the Bahuneṭra-tīrtha.—14.

After that the beautiful Agasteśvara-tīrtha should be visited. By bathing there one goes to the region of Brahmā. One who bathes the Lord in clarified butter on the fourteenth day of a dark fortnight and devotes himself to meditation observing perfect celibacy, resides in the realm of Śiva along with 21 generations of his Pitris and never falls from there. One who gives away a cow, a pair of shoes, umbrella, clarified-butter, blanket, etc., in charity and feeds the Brāhmaṇas derives manifold benefits.—15-18.

After that Vileśvara-tīrtha should be visited. By bathing there one becomes the Lord of a throne.—19.

The Indra-tīrtha on the right bank of the Narmadā is renowned. One who fasts there for one night and then worships Janārdana after bath gets the merit of giving away a thousand cows in charity and goes to the region of Viṣṇu. Then the devotee gets the benefit of giving away a thousand cows merely by bathing at Rīṣi-tīrtha.—20-22.

Afterwards a visit should be paid to the tīrthas of Brahmā. By bathing into it one attains the realm of Brahmā.—23.

Then merely by bathing at the shrine of Lord Amarakaṇṭhaka enshrined by the Devas one attains the realm of Rudra.—24.

Afterwards the shrine of Rāvaṇeśvara should be visited by whose grace the sin of killing a Brāhmaṇa is cleansed.—25.

Then a visit should be paid to Rīṣi-tīrtha which exonerates the devotee from all his debts (of duty) after which by going to Baṭeśvara he is blessed.—26.

Bhīmeśvara Mahādeva should be visited next. By bathing there one is freed from all his troubles. By worshipping Śiva at the Turāṅga-tīrtha after bathing there one earns his emancipation.—27-28.

Afterwards the devotee should go and adore the moon at Soma-tīrtha. By bathing there with devotion one gets divine form and remains in bliss for a considerable length of time like Śiva and enjoys life in the realm of Rudra for 60000 years. Later on a visit should be paid to the Lord Pingaleśvara where by observing a fast for 24 hours one derives the benefit of having observed it for three nights. One who gives away a milch cow in charity goes and enjoys in the realm of Rudra for as many years as there are hairs on the body of that cow. One who dies there remains in the realm of Rudra till the existence of the Sun and the Moon. Those residing on the banks of the Narmadā remain in heaven like the pious. The devotee should also visit the shrines of Sureśvara and Karkotakeśvara.—29-35.

There, undoubtedly the sacred Ganges appears on an auspicious day. By bathing at the Nandī-tīrtha, the Lord Nandīśa becomes pleased with the devotee and he ascends to the world of the Moon. Lord Dīpeśvara should be visited next where there is the tīrtha of Vedavyāsa in a beautiful forest. In the days gone by, the sacred Narmadā for fear of the sage Vyāsa flowed in the opposite direction and her course was turned to the south only when the sage forced her with a roaring cry.—36-38.

One who circumambulates that sacred place remains in the region of Śiva till the existence of the Sun and the Moon.—39.

There, Vedavyāsa becomes pleased and fulfils the desires of the devotee. One who lights up a wick on a platform after tying it round with thread remains in the region of Rudra till the end of the cycle. Afterwards the devotee should go to the Airandī-tīrtha and bathe at the junction of rivers which liberates him from all sins. The river Airandī is renowned in all the three worlds and is the dispeller of all sins. The devotee should observe a complete fast after bathing there on the 8th day of the bright fortnight in the month of Āśvin and then he should feed a Brāhmaṇa. He gets the benefit of feeding crores of Brāhmaṇas. One who dives in the sacred stream after rubbing on his head the earth of that place is freed from all his sins. One who circumambulates that sacred place gets the merits of circumambulating all the world along with these seven oceans. Afterwards one who gives away gold in charity after bathing in the water mingled with gold enjoys in Rudraloka seated in a Vīmāna of gold and is born as a king. Afterwards the devotee should go to the junction of the river Hīṣu. That beautiful tīrtha is renowned in the three worlds and the Lord Śiva resides there.—40-48.

The person bathing there becomes one of the chief attendants of

**Śiva.** Then the Svāmikārtika-tīrtha—the dispeller of all sins—should be visited. Merely by bathing there the devotee is purified of three kinds of sins. Then the devotee should bathe at Lingasāra-tīrtha by doing which one gets the merit of having given away a thousand cows in charity and he resides in the realm of Rudra. Bhanga-tīrtha is the dispeller of all sins. By bathing there the sins of the seven generations are annihilated.—49-52.

Then Baṭeśvara the foremost of all the sacred places should be visited. By bathing there one gets the merit of having given away thousand cows.—53.

Sangameśa-tīrtha is venerated by all the Devas, by bathing there one becomes like Indra.—54.

By bathing at Koti-tīrtha one undoubtedly becomes the ruler of a kingdom. One who gives any charity there gets manifold blessings. Any woman bathing there becomes the queen of Indra after becoming beautiful like Pārvatī.—55-57.

Angareśa-tīrtha should be visited next. By doing it one remains in bliss till the destruction of the universe.—58-59.

One who bathes at Ayonisambhava-tīrtha never experiences the sufferings of birth after which the devotee should bathe at Pāṇḍaveśa.—60.

By bathing there one gets lasting happiness and becomes invulnerable even by the Devas and goes and enjoys in the realm of Viṣṇu and on being reborn he becomes a king. Then the devotee should bathe at Kātheśvara tīrtha and his desires are fulfilled by remaining there during the summer solstice. Afterwards he should bathe in the river Chandrabhāgā.—61-63.

The devotee bathing in the Chandrabhāgā goes to the region of the Moon. Afterwards he should visit the Indra-tīrtha where Indra performed his worship. One who gives away gold in charity after bathing there or a black bull, remains in the realm of Śiva for as many years as there are hair on the body of that bull and on its calf. He is afterwards reborn as a valiant king and is the master of thousands of white horses.—64-68.

Then the devotee should bathe at the Brahmāvarta-tīrtha and offer libation to the manes and the Devas and observe a fast for the night. One who offers the balls of rice to the manes on the Kanyā-sankrānta gets innumerable blessings.—69-70.

One who gives away a milch cow after bathing at Kapilā-tīrtha gets the benefit of having given away the whole world in charity. The sacred place Narmadeśa is unparalleled.—71-72.

The person bathing there gets the merit of having performed Advamedha sacrifice. Sangameśvara-tīrtha is on the northern bank of the Narmadā. By bathing there the devotee gets the benefit of all the sacrifices. There the man doing even the smallest act of virtue becomes free from all ills and attains kingship. On the same bank of the Narmadā is the Parmasubhāna-tīrtha which is the best place of Āditya and Lord Śiva has said that any charity performed there begets everlasting merits.—73-76.

The ill-doers and those suffering from jaundice bathing there are freed from all the sins and go to the region of the Sun.—77.

On the seventh day of the bright fortnight in the month of Māgha, he who remains there after observing a fast, is free from the effects of the old age, sufferings and is never dumb, blind and deaf. He is handsome and the beloved of women.—78-79.

In such a way is the most sacred place and those who do not know about it are undoubtedly deluded.—80.

Afterwards one should go and bathe at Gangeśvara by means of which one attains heaven.—81.

He enjoys in the heaven till the conclusion of the sway of fourteen Indras. Nāgeśvara-tapovana is close to that tirtha. One who bathes there attains Nāgaloka and enjoys there for a long time.—82-83.

The devotee should also go to the shrine of Kuvera. There the Lord Kāleśvara is enshrined and there Kuvera was blessed. The devotee bathing there attains all kinds of bliss. Afterwards a visit should be paid to Mārutālaya-tirtha. One who gives away gold in charity after bath with an easy mind, goes to Vâyuloka, seated in the Puspaka-vimāna. A visit should be paid to Paya-tirtha, during the month of Māgha. There the devotee should break his fast in course of the night after bathing there on the fourteenth day of the dark fortnight. Such a man does not experience the sufferings of birth.—84-88.

Then bathing should be performed at Ahalyā-tirtha, and such a devotee enjoys intercourse with the nymphs.—89.

It was there where Ahalyā attained emancipation after practising asceticism. One who worships Ahalyā there on the 14th day of the lunar fortnight in the month of Chaitra, is always born as a male and is the beloved of women and handsome like Cupid. In the sacred Ayodhyā lies the tirtha of Śrī Rāmachandra where merely by bathing all the sins are dispelled after which, bathing should be performed at the Soma-tirtha.—90-93.

By bathing there all the ills are dispelled. The Somagra-tirtha is renowned all the world over. It is the dispeller of all sins. It has manifold virtues. One who observes Chāndrāyana fast there, attains the Chandaloka after being liberated from all the sins. One who enters into the fire there or plunges himself into the water or lives only on fruits till the time of his death, and gives up his life at that sacred place, is never re-born. Afterwards the devotee should bathe at Subha-tirtha by means of which one attains Goloka. Then a move should be made to Viṣṇu-tirtha. There Yodhimpura is renowned where Lord Viṣṇu fought with millions of demons.—94-99.

Lord Viṣṇu is pleased by observing a full-day's fast at Śuka-tirtha and the sin of killing a Brāhmaṇa is dispelled there.—100.

Afterwards Tāpaseśvara-tirtha should be visited where a deer fell down for fear of a hunter and dying in the sacred waters she ascended to the heaven which highly amazed the hunter. Such is the glory of that Tāpaseśvara-tirtha. There is no such tirtha. Afterwards a visit should be

paid to the sacred Brahma-tīrtha, which is also known as Amohaka where libations should be offered to the manes and Śrāddha should be performed on the full moon-day or the Amāvāsyā. There a huge-piece of rock like an elephant is lying in the water on which the balls of rice should be offered to the manes and there is very great merit in giving the balls of rice to the manes on the full moon-day during the month of Vaiśākha by which the manes remain gratified till the end of the world.—101-106.

Afterwards a visit should be paid to Siddheśvara-tīrtha. By bathing here one becomes the chief attendant of Śiva.—107.

Then a visit should be paid to the shrine of Janārdana. By bathing there one attains the realm of Viṣṇu.—108.

Sobhana-Kusumeśvara-tīrtha is on the right bank of the Narmadā where the sage Vāmadeva practised great austerities. He continued his austerities for a thousand years of the gods and on the same spot, Śvetaparvā, Dharmarāja and Agni also practised penances and they were all overcome by the arrows of Cupid. At that time, Lord Śiva and Pārvatī became pleased and blessed them. After that the Lord weaned them from their asceticism and located them on the banks of the Narmadā. By virtue of that asceticism they all became Devas again.—109-113.

They all said to Mahādeva :—" Let this place become most sacred by Your blessing." Afterwards that tīrtha became four square miles in area. One who bathes and fasts there becomes handsome like Cupid and attains the realm of Śiva.—114-115.

Agni, Dharmarāja and Vāyu have attained emancipation by practising asceticism there.—116.

There is a tree of Alangium hexapetalum and the devotee bathing there, performing charity, feeding the Brāhmaṇas, offering balls of rice to the manes, entering into fire, living on meals of fruits and giving up life there gets access everywhere in his next life. One who offers balls of rice according to the prescribed rites at the root of the tree and pours libations into the fire after reciting Tryambaka mantra, gratifies his manes till the existence of the Sun and the Moon. A man or a woman who bathes there at the time of the summer solstice gets a most sacred place to live. One who worships the Lord Siddheśvara in the morning attains the benefit which is not otherwise obtainable even by performing sacrifices. When such a man is born he becomes an emperor of vast dominions.—117-123.

Without visiting Karṇa-kundala-tīrtha the whole pilgrimage remains incomplete and void of fruits. Such is the glory of the sacred place. The Kusumeśvara is so called because the Devas showered flowers on knowing its great glory.—124.

*Here ends the one hundred and ninety-one chapter on the  
Narmadā mātmya.*

## CHAPTER CXCII.

Mārakaṇḍeya said :—Bhārgaveśa-tīrtha should be visited where the Lord Śiva destroyed the valiant demons when they proved troublesome to

Janārdana. By bathing there one becomes free from all illa. Son of Pāpṇu ! I shall now relate to you about the Śukla-tīrtha. I saw the Lord Śiva sitting along with Pāravatī, Svāmikārtika—the well-wisher of the universe—and other attendants like Nandī on the beautiful summit abounding with the flowers of the golden hue, shining like the rising sun, having steps studded with precious stones and beautiful rocks all round ; and I asked Him :—‘Devadeva ! adored by Brahmā, Viṣṇu and others, I am oppressed with the troubles of the world, be pleased to point out to me some way leading to happiness. Bhagavān ! Bhūta ! Bhaveśa ! the Dispeller of all sins ! pray tell me the best of all the sacred places.’—1-8.

Śiva said :—Hear, O learned Brāhmaṇa ! you should go with the Rīṣis to bathe at the sacred places.—9.

Bear in mind that Manu, Atri, Kaśyapa, Yājñavalkya, Śukra, Aṅgirā, Dharmarāja, Āpastamba, Śambarta, Kātyāyana, Brihaspati, Nārada and Gautama, etc., venerate the Ganges, Kaṅkhala, Prayāga, Puṣkara and Gaya, etc. They go to the most sacred Kurukṣetra at the time of solar eclipse, but Śukla-tīrtha is said to be sacred on all occasions. By seeing it, by touching its sacred waters, and thereby performing charities, practising penances, performing sacrifices, keeping up fasts, and by observing other similar austerities, the devotee gets the greatest of the boons.—10-13.

The Śukla-tīrtha in the Narmadā is the giver of the greatest boons. There Rājīṣi Chāṇakya attained Siddhi. This sacred place—the dispeller of all ills—is most charming. It extends to a yojana in a circle. By the sight of the branches of the trees growing there one becomes cleansed of the sin of having killed a Brāhmaṇa ; and by the sight of its sacred land one gets freed from the sin of infanticide.—14-16.

O, good Rīṣis ! on the fourth day of the dark fortnight in the months of Vaiśākha and Chaitra, I go to reside there in company of my consort Pārvatī after leaving Kailāsa. There also the demons, the Devas, the Siddhas, the Gandharvas, the Vidyādharas, the nympha, the serpents, they all seated in their Vimānas stay on the aerial tract for the fulfilment of their aims.—17-19.

The devotees going thore with a right frame of mind become purified like the cloth washed by the washerman. The Śukla-tīrtha washes off all the sins of one's lifetime. O Mārakaṇḍeya ! by bathing at that sacred place and by performing charities there, one gets the highest of boons. In fact, neither there is nor will there ever be a sacred place to match with it. The sins committed during the first period of life are consumed by observing a fast of 24 hours. The merits that accrue there, by feeding Brāhmaṇas, by performing sacrifices, charities and by worship ; cannot be acquired by doing similar things at hundreds of other sacred places. There one who bathes Lord Śiva in clarified butter on the 14th day of the dark fortnight during the month of Kārtika and observes a fast for the night, goes to the domain of Śiva along with his ancestors of 21 generations and also becomes liberated from the cycle of births.—20-25.

This most sacred Śukla-tīrtha is adored by the Rīṣis, one who bathes there is not re-born. There after bathing one should worship Śiva. The ardhāṅga image of the Lord and the Goddess should be inscribed on a slab of wood and worshipped, accompanied by the music of conches and cymbals and the recitations of the Vedas. The devotee should not sleep in the night. He should observe festivities and get sacred songs sung. On the following morning he should bathe at the Śukla-tīrtha and worship Śiva again.—26-29.

*Nota.*—=Lit. Half-body. The composite image consisting of half Śiva and half Pārvatī blended into one form.

Afterwards he should feed the devotees of Śiva and give them presents according to his means without stint.—30.

Then he should after circumambulating that sacred place go to Śiva's temple. One who does this goes to heaven where he resides till the destruction of the universe in company of the nymphs seated in an aerial chariot.—31-32.

The lady who gives away gold in charity at Śukla-tīrtha, and bathes Śiva devoutfully with clarified butter and also worships Svāmikārtika, resides in the realm of the Lord during the sway of 14 Indras.—33-34.

One who gives away charities after bathing on day of the full moon, the fourth day of a fortnight, and Śankrānti, according to his means, pleases Lords Viṣṇu and Śiva. In such a way the charities performed there beget manifold blessings.—35-36.

One who participates in the marriage of a poor or a wealthy Brāhmaṇa at that sacred place, remains in the realm of Śiva for as many years as there are hair on the person of that Brāhmaṇa or even on the offspring begotten by that married couple.—37-38.

*Here ends the one hundred and ninety-second chapter on the Narmadā mātmya.*

## CHAPTER OXCIII.

Mārakaṇḍeya said :—Those who go and bathe at the Anaraka-tīrtha do not go to hell. The one whose bones are deposited in that sacred tīrtha becomes purified of all his sins and is re-born as a most handsome man by the glory of that tīrtha. Those who go to Go-tīrtha are liberated from their sins and those who go to Kapilā-tīrtha get the benefit of having given away a thousand cows in charity. One who observes a fast there chiefly on the fourth day of the month of Jaiṣṭha and gives away a milch cow adorned with bells and cloth, with devotion, and lits up a wick in clarified butter and bathes Mahādeva in clarified butter and eats cocoanut and clarified butter, becomes valiant like the Lord Śiva and resides in His realm and is never re-born.—1-7.

On the 4th day of a fortnight falling on Tuesday, one who feeds the Brāhmaṇas, after devoutfully worshipping the Lord Śiva, and one who

bathes Śiva in clarified butter on the 9th day of a fortnight and on the Amāvāsyā day falling on a Tuesday, and then feeds the Brāhmaṇas, goes to the domain of Śiva seated in the Puṣpaka chariot where he enjoys like Rudra, and on the completion of his virtues is re-born as a virtuous, handsome and powerful king. Such is the glory of the Go-tīrtha.—8-12.

Besides these one should go to the sacred Rīṣi tīrtha. In ancient times the sage Triṇavindu overpowered by his ills fixed up his abode there. By the glory of the tīrtha he was liberated from his ills as well as from the effects of the curses pronounced upon him. Afterwards Gangeśvara-tīrtha should also be visited. Those who bathe there on the 14th day of the dark fortnight during the month of Śrāvaṇa go to Rudraloka. One who offers libations of water to the manes is liberated from all the three debts. The most beautiful Gangāvadana tīrtha is close to Gangeśvara where by bathing one is undoubtedly freed from all his sins.—13-17.

*Note.*—॥३॥=Everyone that is born has the following three debts to pay, viz.—(1) to sages, (2) to gods, and (3) to the manes. One who learns the Vedas, offers sacrifices to gods, and begets a son, becomes free from these debts.

One who bathes there goes before the Lord Śiva. One who bathes and offers libations to the manes on the occasion of each festival, at that sacred place, gets the benefit of Aśvamedha sacrifice. The devotee gets all the benefits that accrue at Prayāga as detailed by Śaṅkarācārya. To the west of Gangāvadana is the sacred Daśāśvamedhajanaṇa-tīrtha which is known in all the three realms. One who observes a fast for a night in the month of Bhādra and one who bathes there on Amāvāsyā goes to the realm of Śiva. One should bathe there on all festivals.—18-22.

One who offers libations to the manes there gets all the benefits of having performed the Aśvamedha sacrifice. The sage Bhṛigu practised austerities to the west of Daśāśvamedha for a thousand Divine years. He was covered with anthills and nests of birds which amazed the Lord Śiva and His consort Pārvatī. Pārvatī asked the Lord as to who he was.—23-25.

She said :—"Is he Deva or demon?" Lord said "Dear Pārvatī, He is the great sage Bhṛigu who is absorbed in contemplation." The Goddess smilingly said "His top-knot has become like smoke and even then you are not compassionate on him. Indeed you are very hard to be moved."—26-28.

The Lord said :—"Devi! you do not know. This sage is full of wrath which I shall show you practically."—29.

The Lord then thought of Dharma in the form of a bull that appeared then and there, and spoke in human speech "Lord! what are your commands for me?"—30.

The Lord said :—"Remove the anthills and the nests and then throw this Brāhmaṇa down on the ground."—31.

Afterwards the bull threw down the sage on the ground when the latter overcome by anger pronounced the following curse on him :—32.



"Bull! whither are you going now? I shall destroy you by my fury." Having said so the sage Bhrigu rose to heaven, on seeing it the Lord stood in front of the sage and brought him down by opening His third eye on him.—33-35.

Then the sage after making his salutations to the Lord adored Him thus:—"Thou art Divine, I am at Thy mercy. O Lord of all! I devoutly pray to Thee. Indeed none can enunciate Thy glory adequately. Even the thousand-faced Śeṣa cannot do so.—36-37.

"Therefore, O Lord! I cannot adequately offer my prayers to Thee, but I throw myself at Thy feet. Thou be kind to me Lord! Thou fillst yourself in with Satoguna, Rajoguna and Tamoguna on the occasions of Sthiti, Utpatti and Samhāra, respectively. There is no other Lord than Thyself.—38-39.

"Yoga, sacrifices, charities, study of the Vedas, cannot compare even in the smallest measure with devotion for Thee. Thy devotees attain various kinds of Siddhis. Although Thy devotee does not become meek in his ignorance, still Thou bleasest him. Only devotion for Thee, can carry one across the sea of troubles and lead to final beatitude.—40-42.

"O, Lord of Devas! be merciful to me in spite of my conceit, wickedness and viciousness. Protect this humble devotee of Thine in spite of his being full of lust for the women and pelf of others; overcome by contempt, pain and sufferings. O, Lord of the Universe! desires are killing this ignorant devotee of Thine. Pray, do drive away my cravings by granting me accomplishment. O, Mahādeva! cut the noose of conceit and delusion and work out my salvation."—43-46.

The above prayer is the giver of great benefits. One who reads it with devotion, pleases the Lord Mahādeva.—47.

Mārakaṇḍeya said:—On hearing the above prayer the Lord said "I am pleased with you. Ask me what you wish."—48.

Bhrigu said:—"Deva! if Thou art pleased with me and wishest to confer a boon on me, let me be the knower of Rudra, and let this spot be sacred after my name."—49.

Śiva said:—"Be it so. Son! now you will be free from anger. You will have harmony with your father and sons."—50.

Since then all the Devas including Brahmā and the Kinnaras adore that Bhrigu tīrtha. Sins disappear by the mere sight of that tīrtha. Those who give up their lives there attain bliss. This tīrtha is the most extensive and the dispeller of all sins.—51-53.

Those who bathe there go to heaven, and those who die there are not re-born. Those who give away shoes, umbrellas, grain, gold and edibles in charity according to their means, get manifold blessings. Those who give charities on the occasion of solar eclipse, also get many benefits. The benefits that accrue at Amarkant on the occasion of solar and lunar eclipses, are obtained without doubt at Bhrigu-tīrtha. All the stores of austerities and charities decline in process of time, but the penances practised at Bhrigu-tīrtha are never exhausted. The Lord Mahādeva on

account of His having become pleased with Bhṛigu stays at that tīrtha, and so it is renowned in all the three worlds.—54-59.

Devi ! in spite of all this, people do not know the full glory of Bhṛigu-tīrtha owing to the delusion caused by the Lord Viṣṇu.—60.

The sacred tīrtha is on the banks of the Narmadā. One who hears the glory of this place, goes to the realm of Rudra on being liberated from all sins. Beyond it, is the famous Gautameśvara-tīrtha where by bathing and keeping up fast one goes to Brahmaloḥa seated on a golden chariot.—61-63.

Afterwards the devotee should go to Dhautā-pāpa tīrtha where Vṛṣabha washed off his sins. One who bathes there is freed from the sin of having killed a Brāhmaṇa. One who gives up his life there becomes valiant like Śiva and gets four hands and three eyes, and remains in the realm of Śiva for ten thousand years of the gods. On being re-born he becomes a king.—64-66.

The devotee should go to the sacred Airaṇḍi-tīrtha. It brings the same benefits as are obtained by bathing at Prayāga. One who bathes there on the 14th day of the bright fortnight during the month of Bhādrapada after observing a fast for a night, is not persecuted by the attendants of Yama and goes to the realm of Rudra.—67-70.

Then the sacred Hiranyadvīpa should be visited. It is also the dispeller of all ills. Those who bathe there become wealthy and handsome.—71.

Afterwards the most sacred Kaṅkhala should be visited where Garuḍa practised austerities. Yogins reside there and they please themselves in the company of the Yogis, and dance with Śiva. This tīrtha is renowned in all the three worlds. Those who bathe there go to the Rudraloka. Afterwards Hamsa-tīrtha should be visited where the liberated Parmahamsas undoubtedly ascend to higher realms. The place where Lord Janārdana has been worshipped in His Vārāha incarnation is known as the Vārāha-tīrtha. One who bathes there on the 12th day of a fortnight goes to the region of Viṣṇu and does not go to hell. Then the most sacred Chandra-tīrtha should be visited.—72-77.

*Note.*—*वचस्पति* An ascetic of the highest order.

There one should bathe chiefly on the full moon day by doing which one goes to the Lunar region.—78.

On the right bank of the Chandra-tīrtha is the Kanyā-tīrtha where one should bathe on the third day of the bright fortnight. If salutations are made to Lord Śiva there the demon Bali becomes pleased. When the people are fast asleep during the night, then sometimes a rainbow makes its appearance in which the city of the king Harischandra is visible. The trees are drowned in the waters of the Narmadā. In ancient times Lord Viṣṇu said to Śiva that, the place should be fixed as His residence, since then Dīpeśvaran-tīrtha exists there by bathing where one gets plenty of gold.—79-82.

One who bathes at the confluence of the Kanyā-tīrtha goes to the realm of the Goddess Pārvatī.—83.

Then comes the Deva-tīrtha which is the most sacred of all, bathing where one goes and enjoys in the company of the Devas.—84.

Then the sacred Sikhi-tīrtha should be visited where the charities performed multiply infinitely. One who feeds a single Brāhmaṇa there after bathing on the Amāvāsyā day gets the benefit of having fed a crore of them.—85-86.

A group of tīrthas lie near Bhṛigu tīrtha where one should bathe with or without motive. By bathing there one gets the benefits of performing Aśvamedha sacrifice and then goes and enjoys in the company of the Devas. Lord Śiva assumed His form there when the sage Bhṛigu attained his siddhi.—87-88.

*Here ends the one hundred and ninety-third chapter on the Narmadā mahātmya.*

## CHAPTER CXCV.

Marakaṇḍeya said :—King ! the devotee should next visit the Aṅkuṣvara-tīrtha, by means of which he becomes freed from all sins. Then Narmadeśvara-tīrtha should be visited by bathing where one goes to heaven. Afterwards a visit should be paid to Aśva-tīrtha by bathing there one becomes handsome and full of lustre.—1-3.

The Pitāmaha-tīrtha made by Brahmā where the merits accruing from the libations to the manes performed devoutfully with sesamum and Kuśa become infinitely multiplied. One who bathes at the Sāvitrī-tīrtha goes to the domain of Brahmā after being liberated from his sins.—4-6.

Those who bathe at the sacred Manohara-tīrtha go to the realm of the Pitṛis.—7.

Afterwards Mānasa-tīrtha should be visited, by bathing there one goes to Rudraloka.—8.

Then Kuñja-tīrtha should be visited which is also renowned in all the three worlds as the dispeller of all ills. There one gets live stock, son, wealth and in fact anything that he desires for.—9-10.

Then Tridaśajyoti-tīrtha, where the daughters of the Rṣis practised severe austerities, should be visited. By the pleasure of the Lord Mahādeva, all those girls were blessed to have Lord Kṛṣṇa as their husband. Beyond it is the Rṣikanyā-tīrtha where once upon a time some one was asking for a girl from a Rṣi where he was ultimately married to her. One who bathes there is freed from all sins. Further on is the Svarṇavindu-tīrtha by bathing where one does not undergo any reverse of fortune. Then comes the Apsareśa-tīrtha where one should go and bathe ; by virtue of which he goes to Nāgaloka and enjoys there in company of the nymphs. Then the Naraka tīrtha should be visited where by bathing and worshipping Śiva one does not go to hell. One who observes a fast

at Bhārabhūtītīrtha and then worships Śiva, goes to Rudraloka. Those who bathe at Bhārabhūti become the attendant of Śiva after their death.—11-20.

On the 14th day in the month of Kārtika one who worships Śiva there gets ten times the merits of having performed the Aśvamedha sacrifice. Those who lit up a hundred wicks in lamps filled with clarified butter ascend to the realm of Śiva seated in a chariot shining like the sun.—21-22.

One who gives away a couch and a bull goes to Rudraloka seated in a chariot drawn by bulls. One who gives away a cow in charity and feeds the Brāhmanas with rice cooked in milk and sugar according to his means gets incalculable benefits.—23-25.

One who worships Śiva and drinks the water of the sacred Narmadā never fares ill. He goes to Rudraloka seated in a Vimāna, and resides in heaven till the existence of the Moon, the Sun, the Himālaya, the ocean, and the Ganges. One who keeps up a fast there is never subjected to the trial of births. Afterwards Āśāḍhī-tīrtha should be visited, by bathing where one becomes entitled to occupy half the throne of Indra by his side. Then Strī-tīrtha the dispeller of all ills should be visited, by bathing where one undoubtedly becomes Gaṇeśvara. The confluence of Airaṇḍī and the Narmadā is renowned in all the three worlds where by bathing and observing a fast one becomes freed from the sins of having killed a Brāhmaṇa. Then the sacred Jāmadagnya at the confluence of the Narmadā and the ocean should be visited. There Lord Janārdana attained siddhi and Indra became the Lord of the Devas by performing a series of sacrifices. One who bathes there gets three times the benefits of having performed the Aśvamedha sacrifice.—26-35.

On the western boundary of the ocean lies the Svargadvāra-tīrtha where the Devas, the Siddhas, the Gandharvas, the Rīṣis and the Ohāraṇas worship the Lord Vimalaśvara. Those who bathe there go to Rudraloka. There is no higher tīrtha than Vimalaśvara. Those who keep up a fast and then adore Mahādeva at Vimalaśvara are freed from the sins of the past seven lives and go to heaven. Then the sacred Kausiki-tīrtha should be visited where one should keep up a fast for the night after having a bath. By the power of this tīrtha the sin of having slain a Brāhmaṇa is dispelled. By the mere sight of Lord Śāgareśa one gets the benefit of having sprinkled himself with the sacred waters of all the tīrthas. There the Lord Mahādeva resides within an area of a yojana. Merely by the sight of Him one gets the merit of having visited all the sacred places.—36-42.

After being freed from all sins the devotee goes to Rudraloka. Ten crores of tīrthas are said to lie between the confluence of the Narmadā and the Amarakaṭṭaka, and Rīṣis reside in each of them.—43-44.

The Narmadā has been resorted to by the Agnihotris and learned men. This river is the giver of one's wishes. One who would devoutfully read or listen to the glory of it would get the merit of having sprinkled on him the sacred waters of all the tīrthas, and would please the Narmadā, Mātakaṇḍeya and Mahādeva.—45-47.

By listening to its glory a barren woman begets children, a maid

gets a handsome husband, the Brāhmaṇa becomes versed in the Vedas, the unlucky becomes lucky, the Kṣatriya becomes in war victorious, the Vaiśya becomes wealthy, the Śūdra attains emancipation from bondage, and the idiot becomes learned. One who hears it never suffers the pangs of separation and hell.—48-50.

*Here ends the one hundred and ninety-fourth chapter on the Narmadâ mātmya.*

## CHAPTER CXC.

Sūta said :—Yudhiṣṭhira ! hearing the glory of the Narmadâ and Omkāreśvara, king Vaivasvata Manu put these questions to the Lord Matsya in that vast ocean, viz.—“Relate the gotra (clan), vamsa (dynasty), avatâr (descent), and prâvara (family) of the Rîṣis. Also explain the existence of the Vaivasvata-manvantara as well as about the curse that the Lord Śiva had pronounced on the Rîṣis during Svâyambhuva-manvantara. Enumerate the progeny of Dakṣa and also the Rîṣis who are the promoters of Bhriguvamṣa.—1-4.

Matsya said :—King ! first hear the doings of Brahmâ during the Vaivasvata-manvantara.—5.

First, all the Rîṣis went to heaven after casting away their corporeal bodies by the curse of Śiva. There they were born of Brahmâ when the mothers and the consorts of the Devas saw the dripping of the semen-virile of Brahmâ and caused it to be poured as oblation into the fire which produced the most illustrious sage Bhrigu out of the fire.—6-8.

The sage Aṅgirâ was born out of the cinders, Attri was begotten from the flame, and Marichi came out of the tongues of fire. Kapisa and Pulastya were born of the hair of Brahmâ. The most illustrious Pulaha came out of the long tresses of hair.—9-10.

The lustre of fire produced Vasiṣṭha. The sage Bhrigu was married to the daughter of Pulomâ ; and they gave birth to the following twelve Yājñika Devas :—Bhuvana, Bhauvana, Sujanya, Sujana, Suchi, Kratu, Mûrdhâ, Tyâja, Vasuda, Prabhava, Avyaya and Dakṣa. They are known as the twelve Bhârgavas. The same Paulomî gave birth to the Vipras.—11-14.

They are :—Chyavana, Âpnuvâna. Âpnuvâna gave birth to Aurva the father of Jamadagni. The sage Aurva was the chief promoter of the Bhârgava Rîṣis. Now I shall describe to you the illustrious Rîṣis who promoted the Bhârgava clan. They are :—Bhrigu, Chyavana, Âpnuvâna, Aurva, Jamadagni, Vâtsya, Daṇḍi, Nadâyana, Vaigâyana, Vitahavya, Paila, Śaunaka, Śaunakâyana, Jivanti, Âvaidâ, Kârpina, Vaihaniri, Virûpākṣa, Rauhityâyani, Vaisvânari, Nîla, Lubdha, Sâvarṇika, Viṣṇu, Paura, Balâkirailika, Anantabhâgi, Bhrîta, Bhârgaiya, Mârkaṇḍa, Jabî, Bîti, Manda, Mâṇḍavya, Mâṇḍûka, Phainapa, Tanita, Śthala, Piṇḍa, Sîkhâvarṇa, Śârkârâkṣi, Jâladhi, Sandhika, Kṣubhya, Kutsanya, Maudgalyana, Karmâyana, Devapati, Pâṇḍurochi, Gâlava, Samkritya, Châtaki,

Sārpi, Yagyapindāyana, Gārgyāyana, Gayand, Gārḥāyana, Goṣṭhāyana, Vāhyāyana, Vaisampāyana, Vaikarṇi, Śarāgarava, Yājñeyi, Bhrāṣṭakāyāni, Lālāti, Nākuli, Laukṣiṇya, Parimandali, Aluki, Sauchaki, Kautsa, Paingalāyāni, Sātyāyāni, Mālāyāni, Kauttli, Kauchabastika, Sauha Śokti, Sakauvākṣi, Kausi, Chāndramasi, Naikajihva, Jihvaka, Vyādhājya, Lauhāvairi, Śāradvatika, Netiṣya, Lolākṣi, Chalakuṇḍala, Bāṅgāyāni, Anumati, Pūrṇimā, Agatika, and Asakṛita, ordinarily each of these Rīṣis of the Bhriguvamśa are said to have five Pravaras.—15-28.

Bhrigu, Chyavana, Āpnuvāna, Aurva, Jamadagni are the five Pravaras.—29.

Now listen to the other descendants of Bhrigu, which I shall relate. (These are) Jamadagni Vida, Paulastya, Vaijavrita, Rīṣi Ubhayajāta, Kāyāni, Śākaṭāyana, Aurveya, and Māruta, are of all the most excellent Pravaras. Bhrigu, Chyavana, and Āpnuvāna cannot intermarry among themselves—30-32.

Bhrigudāsa, Mārgapatha, Grāmyāyāni, Katāyāni, Āpastambi, Bilvi, Naikāṣi, Kapi, Ārṣiṣeṇa, Gārdabhi, Kārdamāyāni, Āśvāyāni, and Rūpi, are known as Ārṣeya.—33-34.

Bhrigu, Chyavana, Āpnuvāna, Ārṣiṣṭhiṣeṇa and Rūpi are the five Pravaras.—35.

They also cannot intermarry among themselves. Yāska, Vṛtivyaya, Mathita, Dama, Jaivantyāyāni, Mauñja, Pili, Chali, Bhāgili, Bhāgavitti, Kauśāpi, Kāśyāpi, Bālāpi, Śramadāgepi, Saura, Tithi Gārgīya, Jāvāli, Pauṣṇyāyāni, Rāmada, are the Ārṣeya Pravaras. Bhrigu, Vītahavya, Raivasa, Vaivasa also cannot intermarry among themselves. Śālāyāni, Śākaṭākṣa, Maitreya, Khāṇḍava, Draunāyana, Raukmāyana, Āpiśi, Kāyāni, Hamsajihva, are the Ārṣeya Pravaras. Brigu, Baddhryāśva, Divodāsa, also cannot intermarry among themselves.—36-42.

Aikāyana, Yājñapati, Matsyagandha, Pratyaha, Sauri, Aukṣi, Kārdamāyāni, Gritsamada and Sanaka are the Ārṣeya Pravaras.—43-44.

Bhrigu, Gritsamada are the two Ārṣa Pravaras and they cannot intermarry.—45.

All these Rīṣis of the Briguvamśa are most illustrious. They are the promoters of the clan. By the mere mention of their name all the sins are dispelled.—46.

*Here ends the one hundred and ninety-fifth chapter on the Bhrigu family.*

## CHAPTER CXCVI.

Matsya said :—"King ! the sons of Marichi are known as Surūpā and the wife of the sage Āṅgirā gave birth to ten sons who became the Devas. They were :—Ātmā, Āyu, Damana, Dakṣa, Sada, Prāṇa, Haviṣmāna, Gairiṣṭha, Rita, and Satya. These Āṅgirasas are known

as the Somapāyi Devas. The following Rīṣis were born of Surūpā :—Bṛihaspati, Gautama, Samvarta, Utathya, Vāmadeva, Ajṣya. They are all the propagators of the gotra. Now other Rīṣis of the same gotra who propagated other gotras are enumerated. Utathya, Gautama, Tauleya, Abhijita, Ārdhanemi, Lauḡākṣi, Kṣira, Kauṣṭiki, Rāhukarṇi, Saupuri, Kairāti, Sāmalomaki, Pauṣajiti, Bhārgavata, Airīdava Rīṣi, Kārotaka, Sajitvi, Upabindu, Suraiṣiṇa, Vāhinīpati, Vaiśali, Kroṣṭhā, Āruṇāyani, Soma, Atrāyani, Kāsuru, Kausalya, Pārthiva, Rauhinīyāyani, Raiśvāgni, Mūlapa, Pāṇḍu, Kṣapā, Viśvakara, Ari, Pārikāri. They are the Ārṣeya Pravara of the foregoing Rīṣis. Now hear their Pravaras, viz., Aṅgirā, Suvachotathya Uśija. They cannot intermarry among themselves.—1-11.

Ātraiyāyani, Sauvaiṣṭhya, Agnivaiṣya, Śilāsthali, Bāliśāyani, Aikepi, Bārāhi, Bāṣkali, Sauṭi, Triṇakarni, Prāvahi, Āśvalāyani, Barhiśādī, Śikhāgrīvi, Kāraki, Mahākāpi, Uḍupati, Kauchaki, Dhamita, Puṣpānveṣi, Somatanvi, Brahmatanvi, Śaladi, Balaḍi, Devarāri, Devasthāni, Hārikarṇi, Śaridabhuvi, Prāvepi, Śādyasugrīvi, Gomedagandhika, Matsyāchādya, Mūlahara, Phalāhāra, Gāṅgodadhi, Kaurupati, Kaurukṣetri, Nāyaki, Jaityadroṇi, Jaihvālāyani, Āpastambī Maunjavriṣṭi, Mārsta, Pingali, Paila, Śālamkāyani, Dvadhyaḡhaiya, Māruta. They are all Rīṣis and Aṅgirā, Vrihaspati, Bharadvāja are the three Pravaras, they cannot intermarry among themselves.—12-20.

Kānvāyana, Kopachaya, Vātsyatarāyaṇa, Bhṛāṣṭrakṛita, Rāṣṭrapindī, Lāindrāni, Śayakāyani, Kroṣṭākṣi, Bahuvittī, Talakṛit, Madhurāvaha, Lāvakṛita, Kālavita, Gāthī, Mārkatī, Paulikāyani, Skandasa, Chakṛi, Gārgya, Śyāmāyani, Bālāki, Sāhari have the following five Ārṣeya Pravaras, viz., Aṅgirā, Devāchārya, Vrihaspati, Bhāradvāja, Garga, and Saitya. They do not intermarry among themselves. Kapltara, Svastitara, Dākṣi, Śakti, Patanjali, Bhūyasi, Jalasandhi, Vindurmādi, Kusldaki, Ūrva, Rājakaśī, Vaiṣaḍi, Śansapi, Śāli, Kalāśikantha, Kārtraya, Kātya, Dhānyāyani, Bhāvāsyāyani, Bhāradvāji, Saubudhi, Laghvi, Devamati, have Aṅgirā, Damavāhya and Urukṣaya for their Ārṣeya Pravara and the Rīṣis of these Pravaras also do not intermarry among themselves. The above-mentioned Rīṣis are said to have Laukṣi, Gārgyahari, and Gālavi for their Pravaras and also Aṅgirā, Samkrāti, Gauraviti as well as Aṅgirā, Vrihaduktha, Vāmadeva, who do not marry among themselves, and with those born in the Kutsa-gotra with Kutsa Pravara.—21-32.

Aṅgirā, Virūpa, Rathītara are the Ārṣeya Pravaras of the Rīṣis of the Rathītara clan. They also do not intermarry in their gotra. Viṣṇuvridhi, Śivamati, Jatrīna, Kaṭṛiṇa, Putrava, Vairapārāyaṇa also have three Pravaras.—33-35.

Aṅgirā, Matsyadagha, and Mudgala are also the three Pravaras who also do not intermarry among themselves.—36.

Haṃsajihva, Devajihva, Agnijihva, Viradapa, Apāḡnaiya, Āśvaya, Paranyastāvi, Maudgala also have three Pravaras, viz., Aṅgirā, Tāndya,

Maudgalya who also do not intermarry among themselves. Amgirā, Ajamīdha, Kanva are the Pravaras of :—Apāṇḍu, Guru, Śākātāyana, Prāgāthamā, Mārkaṇḍa, Marāṇa, Śiva, Katu, Markatapa, Nadāyana, Śyāmāyana.—37-41.

They should not also intermarry among themselves. Titira, Kapibhū, Gārgya, are the three Pravaras, so are Amgirā, Titira, Kapibhu. They should not intermarry among themselves. Kikṣa, Bharadvāja, Rīṣivāna, Mānava, Maittravara Rīṣi, are also known as the Ārṣeya Pravaras, and Amgirā, Bharadvāja, Vrihaspati, Mittravara Rīṣi, Rīṣivāna, and Mānava also cannot intermarry among themselves.—42-46.

Bharadvāja, Huta, Śaunga, Śaisīraiya belong to the Dvadhyamuṣyāyana-gotra and they have the following five Ārṣeya Pravaras, *vis.*—Amgirā, Bharadvāja, Vrihaspati, Maudgalya, and Śisīra.—47-48.

“ King ! I have enumerated to you the Rīṣis of the Amgirā-gotra. By the mere mention of their name one becomes freed from all ills and attains bliss.—49.

*Here ends the one hundred and ninety-sixth chapter on the Amgirā family.*

## CHAPTER CXCVII.

Matsya said :—“ King ! I shall now name to you the Rīṣis of the Atri clan. Śarāyana, Udvālaki, Soṇa. Karṇiratha, Saukratu, Gauragrivā, Gaurajina, Chaitrāyāṇa, Ardhapāṇya, Bāmarathya, Gopana, Takivindu, Karnaḥjivha, Harapṛiti, Naidrāṇi, Śākalāyani, Tailapa, Bailaiya, Atri, Gonipati, Jalada, Bhagapāda, Saupuspi, Chandogaiya of the Kārdamayana Śākha (branch) have Śyāvāśva, Atri, Ārchanāvāsa for their Pravaras. They do not intermarry among themselves. Dākṣi, Bali, Parnavi, Uṇābhī, Śilārdani, Bijabāpti, Śhiritka, Manuja, Kaiśa, Gaviṣṭhira, Bhalandana have Atri, Gaviṣṭhira and Pūrvātithi for their Pravaras, and they also do not marry among themselves.”—1-8.

Kālaiya, Bālaiya, Vāsarathya, Dhātraiya, Maitraiya, are the sons of the daughter of the sage Ātraiya. They have Atri, Vāmarathya and Pautri for their Pravara, and they do not intermarry among themselves.—9-10.

“ King ! I have described before you all the Brāhmaṇas of the Atri family by the mere mention of whose name one becomes liberated from all ills.”—11.

*Here ends the one hundred and ninety-seventh chapter on the Atri family.*

## CHAPTER CXCVIII.

Matsya said :—“ King ! I shall now relate to you other descendants of Atri. Chandramā has been born in the house of Atri in whose family Viśvāmītra took his birth. By virtue of his asceticism Viśvāmītra became a Brāhmaṇa from Kṣatriya. I shall now tell you about the family of Viśvāmītra.”—1-2.



Viśvāmitra, Daivarāta, Vaikrita, Gālava, Vatanda, Lanka, Abhaya, Āyatāyana, Śyāmāyana, Yāgyavalkya, Jabāla, Saindhavāyana, Bābhavya, Kariṣa, Samśrutya, Uloopa, Aupagahaya, Payoda, Janapādapa, Kharavācha, Halayama, Sādhati, Vastukaśika. They have three Ārśa Pravara, viz., Viśvāmitra, Devarāta, and Uddālaka.—3-6.

They also do not intermarry among themselves. Daivaśravā, Devārāta; Viśvāmitra are the three Pravaras of Daivaśravā, Sujātaiyā, Sansukā, Kārūkāya, Vaidaiharatā, Kuśikā. They also do not intermarry. Dhananjaya, Kapardaiya, Parikūta, Pārthiha, Pānini have Viśvāmitra, Madhuchchanda, Aghamarśana for their Pravaras. They also do not intermarry. Kamalāyajina, Aśmarathya, Bānjuli, are also the three Pravaras. They too do not intermarry.—7-14.

Viśvāmitra, Lohita, Aṣṭaka, Pūraṇa have Viśvāmitra, and Pūraṇa for their Pravaras. The Rīṣis of the Pūraṇa-gotra do not intermarry. Viśvāmitra, Lohita and Aṣṭaka are the three Ārṣeya Pravaras of Lohita and Aṣṭaka, and there is no intermarriage between Aṣṭaka and Lohita gotras.—15-17.

Udasaiṇu, Krathaka, Udāvahi, Śatyāyani, Karirāsi, Śālankāyani, Lāvaki, Manujāyani, are also known to have three Ārṣeya Pravara, viz., Khilakhila, Vidyā, Viśvāmitra. They do not intermarry.—18-19.

“King ! I have named the Rīṣis of the Viśvāmitra clan before you, by the mere mention of whose names one becomes liberated from his sins.”—20.

*Here ends the one hundred and ninety-eighth chapter on the Viśvāmitra family.*

## CHAPTER CXCIX.

Matsya said :—Marichis sons were known as Kaśyapa and the following Rīṣis were the descendants of Kaśyapa :—Āśrāyani, Rīṣigana, Maiṣaki, Ritakāyana, Udagrajā, Mātharā, Bhojā, Vinayalakṣaṇā, Śālā, Halaiya, Kauriṣṭā, Kanyakā, Surāyaṇā, Mandākinī gave birth to Muigayā, Śrutaya, Bhojayāpanā, Devayānā, Gomayanā, Adhaśchāyā, Kātyāyanā, Śākrāyaṇā, Barhiyoga, Gadāyanā, Bhavanandi, Mahāchakri, Dākṣapāyanā, Yodhayānā, Kārtivaya, Hastidānā, Vātsyāyana, Kṛitajā, Āśvalāyani, Pragāyaṇā, Paulamauli, Āsvavātāyana, Kanvairakā, Śyākāś, Agnidarmāyana, Maiṣpā, Kairakasapā, Vabhru, Prāchaiya, Gyānasamgaiya, Āgnāprasaivya, Syamodarā, Vaivasapā, Udvalāyanā, Kāśṭhārīna, Mārīcha, Ājihāyana, Hāstika, Vaikarṇaiya, Kaśyapaiya, Śāsisā, Hāritāyana, Māntagina and Bhrigav. They have Vatsara, Kaśyapa, Nidhruva, for their Pravara. They do not intermarry.—1-10.

I shall now tell you the Rīṣis of Dvyāmuṣyāyana clan, viz.—Anasūya, Nākuraṇa, Snātapa, Rajavartapa, Śaisira, Davahi, Sairandhri, Ropasaivakā, Yāmuni, Kādrupingāksi, Jātamvi, Divāraṣṭāśva who have Vatsara, Kaśyapa, Vasiṣṭha for their Pravara. They do not intermarry. Samyāti, Nabha,

Pipalya, Jalandhara, Bhujātapūra, Pārya, Kardama, Gardābhīmukha, Hiranyabāhu, Kairāta, Kāśyapa, Gobhila, Kulaha, Vriṣkaṇḍa, Mrigaketu, Uttara, Nidāgha, Masripa, Bhartsya, Mahānta, Kerala, Śaṇḍilya, Dānava, Deva. They are all Pravaraśas having Asita, Devala and Kāśyapa for their Pravaraśas and consequently they are known as Tryārṣeya Pravaraśas. They do not intermarry.—11-19.

“Manu ! I have told you the descendants of the chief Ṛṣi Kāśyapa. From Dākṣāyau, he begot the universe and how can it be described adequately.”—20.

*Here ends the one hundred and ninety-ninth chapter on Kāśyapa family.*

## CHAPTER CC.

Matsya said :—Hear from me about the Brāhmaṇas of Vasiṣṭha family. They are Ekārṣeya Pravaraśas. Those of the Vasiṣṭha-gotra are known as Vasiṣṭhā. They do not intermarry among themselves. In this way it is one Pravaraśas. Vyāghrapāda, Aupagava, Vaiklava, Śadvalāyana, Kapiṣṭhalā, Aupalomā, Alabdihā, Śathā, Kathā, Gaupāyana, Bodhapā, Dākavyā, Vāhyakā, Bālīsayā, Pālīsayā, Vāgranthaya, Āpasthunā, Śītavrittā, Brāhmaṇpureyakā, Lomāyana, Svastikarā, Śaṇḍili, Gauḍini, Vāḍohali, Sumanā, Upāvṛddhi, Chauli, Vauli, Brahmabala, Pauli, Śravasa, Pauḍava, Yājñavalkya, are all Ekārṣeyaśas and Vasiṣṭha is their Pravaraśas. They do not intermarry. Sailālaya, Mahākarna, Kauravya, Krodhina, Kapiṇjalā, Vālkhilyā, Bhāgavittāyana, Kaulāyana, Kalasikha, Korakriṣṇā, Surāyana, Śākāhāryā, Śākadhya, Kānvā, Upalapā, Śākāyana, Uhāka, Māśadarāyana, Dākāyana, Bālavya, Vākya, Gorathā, Lambāyana, Śyāmavya, Kroḍdarāyana, Pralambāyana, Aupamanyava, Sāṅkhyāyana, Vedaśeraka, Pālan kāyana, Udgāha, Balakṣeva, Māteyā, Brahmamali, Pannāgā, have three Pravaraśas, viz.—Bhigivasu, Vasiṣṭha and Indrapramadi. They do not intermarry. Aupasthala, Svasthali, Bālo, Hālo, Hala, Mādyandint, Mākṣataya, Paipalādi, Vichakṣusa, Traisringāyana, Saivalka, Kuṇḍina, have Vasiṣṭha, Mitrāvaruṇa and Kuṇḍina for their Pravaraśas.—1-16.

All these Ṛṣiśas do not intermarry. Śivakarna, Vaya, Pādapa have Jātākarna, Vasiṣṭha, and Atri for their Pravaraśas, O king ! and they also cannot intermarry.—17-18.

“Manu ! I have named to you all the Ṛṣiśas of the Vasiṣṭha clan. By reciting their name one is freed from all illa.”—19.

*Here ends the two hundredth chapter on the Vasiṣṭha family.*

## CHAPTER CCI.

Matsya said :—O best of sovereigns, when the illustrious sage Vasiṣṭha became the preceptor of king Nimi, the latter performed a series of sacrifices. The sage on the conclusion of those sacrifices feeling tired, took rest for a while. The illustrious king Nimi went and said to him.—1-2.

"Lord! I wish to perform more sacrifices, pray therefore do help me without delay."

The sage Vasiṣṭha of great lustre replied :—

"King! wait a while, I have become quite tired by attending to the performances of your sacrifices, and shall get your further sacrifices performed soon after I feel recouped."—3-4.

Having been thus spoken to, the king said to Vasiṣṭha :—"Sage! no one is dear to the messenger of death, nor has any one a hold upon him. There is no certainty of life, therefore virtuous acts should be performed without a moment's delay."—5-6.

The soul engaged in righteousness is in a state of enjoyment within me. Virtuous deeds fixed to be performed on the morrow should be accomplished to-day; for death does not take into consideration that man has yet to accomplish certain things. Those who pin their interests to shops, houses, and other similar things, perish in a moment. Death is neither friendly nor hostile to any one. The moment one exhausts his store of Prārabdha karmas, Death lays its hand on him then and there. The breath of life is so transient which you know very well.—7-10.

Brāhmaṇa! one should indeed wonder at his momentary existence. I look upon my life as lasting when I am in my pursuit of knowledge and virtue, but consider it fleeting in the performance of righteous acts. I am overwhelmed with these ideas and feel that there is a heavy burden on me. I have therefore come to you to relieve me of my load.—11-12.

If thou wilt not help me in the performance of sacrifices, I shall have to get them performed through some other Brāhmaṇa." Hearing those words of the king, the sage pronounced the following curse on him :—"O, virtuous king! thou wishest to discharge me when I am feeling so tired and proposest to appoint another preceptor; become devoid of thine form." The king also pronounced the following curse on the sage :—"Twice-born priest, thou art an obstacle in the path of my righteousness, thou wilt also therefore become devoid of thine form."—13-16.

On account of those curses both the sage and the king were bereft of their forms, after which their souls went to Lord Brahmā.—17.

Seeing those souls approaching Him, Lord Brahmā said : "King Nimi! henceforth I shall give thee a foremost place. Thou shalt now be ever present in the eyes of all the creatures and they shall open and shut their eyes by virtue of thy glory." By the ordinance of Brahmā, Nimi accordingly became ever present in the eyes of all the creatures. Afterwards, Brahmā also said to Vasiṣṭha :—"Vasiṣṭha, thou shall be the son of Mitra and Varuṇa where thou wilt be known by thy present name."—18-22.

Thou wilt have a recollection of your previous existence." Afterwards, once upon a time, Mitra and Varuṇa were practising austerities in Badrikāśrama. During spring when the balmy breeze was beating against the flower-plants of the season, the most enchanting Urvāś adorned herself with flowers.—23-25.

That nymph dressed in a fine spun thin attire of red colour appeared before Mitra and Varuṇa and on seeing her enchanting face, with

eyes like the blue lotus, they both were moved and dropped their semen-virile.—26-27.

Seeing it, both the R̥is̥is for fear of a curse threw the semen-virile in a beautiful pitcher full of water ; and out of it were born the illustrious sages Vasiṣṭha and Agastya.—28-29.

Vasiṣṭha married Arundhattī, the sister of Nārada, who became the mother of Śakti. Śakti became the father of Parāśara in whose family Lord Viṣṇu in the form of Vedavyāsa was born. The very same family will now be enumerated.—30-31.

Vedavyāsa produced the moonlike Bhārata in the world. The following is the family of Parāśara, viz., Kāndasapa, Vahanapa, Jaihyapa, Bhaumatāpana, Gopālī, these five are known as the Gaura Parāśara.—32-33.

Prapohayā, Vāhyamayā, Khyātaiyā, Kantu race, Haryaśva, are known as Nīla Parāśara.—34.

Kārayāna, Rapisukhā, Kākaiyasthā, Japātaya, Puṣkara, are known as Kriṣṇa Parāśara.—35.

Āviṣṭhāyana, Vālaiyā, Svāyastā, Upayā, Iṣṭkahasta, are the five Śveta Parāśaras.—36.

Pātika, Bādari, Stambā, Krodhanāyanā and Kṣaumi, are the five Śyāma Parāśaras.—37.

Khalyāyanā, Varspāyanā, Jailaiya, Yutbapā and Panti, are the five Dhumra Parāśaras.—38.

“King ! I have related to you the chief R̥is̥is of the Parāśara family illustrious like the Sun. One who recites their names dispels all his sins.”—39.

*Here ends the two hundred and first chapter on Parāśara family.*

## CHAPTER CCII.

Matsya said :—“ Now hear about the Brāhmaṇas born in the Agastya family. They are :—Agastya, Karambha, Kauśalya, Śākata, Sumedha, Mayobhuva, Gāndhārakāyana and those born in the Pulastya, Pulaha and Kratu families are known also as Agastyas, all of them have three Pravara, Agastya, Paurṇamāsa and Pārāṇa. These R̥is̥is do not intermarry amongst each other. Those of the Agastya, Paurṇamāsa and Pārāṇa families do not also intermarry.—1-4.

The Paurṇamāsas particularly do not marry the Pārāṇas. I have described to you the families of the renowned sages, now let me know what more do you wish to hear.”—5-6.

Manu said :—“ Pray let me know the origin of the families of Pulaha, Pulastya, and Kratu ; how they came to be recognised as included in the family of Agastya.”—7.

Matsya said :—“ King ! at the end of the Vaivasvata-manvantara Kratu was without an offspring when he adopted as his son Idhmavāha.

the virtuous son of Agastya ; consequently those belonging to the family of Idhmavāna are called Āgastya and Kratu. Paulaha had three sons. Afterwards I will tell you of their origin. He was not pleased with them —8-10.

He therefore adopted Driḍhāsya, the son of Agastya, on account of which those born in the family of Driḍhāsya are known as Agastya and Paulaha —11.

The Rishi Pulastya finding his sons becoming Rākshasas became very sorry and adopted as his son the promising son of Agastya.—12.

For this reason those born in the Paulastya family are known as Āgastya. They being of the same gotra do not intermarry.—13.

I have described to you the originators of the families and the Pravaras of the illustrious Brāhmaṇas. One who recites their names is liberated from all sins.”—14.

*Here ends the two hundred and second chapter on the reciting of the Pravaras.*

### CHAPTER CCIII.

Matsya said :—“ O King ! I shall relate to you now the families born of the daughters of Dakṣa from Dharmarāja at the beginning of the Vaivasvata-manvantara. Please hear.”—1.

Arundhati through Dharma begot the eight Vasus and the Somapa Devas who were most mighty and stalwart. Dhara, Dhruva, Soma, Apava Anila, Anala, Pratyāsa, and Prabhāsa were the eight Vasus. Dravina was the son of Dhara, and Kāla of Dhruva.—2-4

Years, etc., came into existence out of Kāla ; these were His sons. Soma begot the illustrious Varcha ; Śrīman was the son of Āpa. Anala became the father of Anekajanmajanana and Purojavā was the son of Anila. Pratyāsa was the father of Devala and Prabhāsa was the father of Viśvakarmā who is the architect of the Devas. Nāgavithis, etc., the nine sons, acted according to the wishes of others. Lambā's son was Ghoṣa and his sons were known as the Bhānavās.—5-8.

The stars and planets and Marutvān were born of Marutvati and are known as Marutvaṁśa.—9.

Samkalpā gave birth to Samkalpa, Mahūrtā to Mahūrtas, and Sādhyā gave birth to Sādhyas.—10.

Bhānu, Manu, Prāna, Roṣa, Nīcha, Viryavāna, Chiltahārya, Ayana, Hamsa, Nārāyaṇa, Vibhu and Prabhu were the twelve Sādhyas. These were the sons of Sādhyās. Viśvā gave birth to Viśvedevas.—11-12.

Kratu, Dakṣa, Vasu, Satya, Kālakāma, Muni, Karaja, Manuja, Viśva, Rochamāna, were the ten Viśvedevas.—13.

King ! I have briefly narrated to you the family of Dharma and no one but Vyāsa can describe it at full length for want of sufficient time ”—14.

*Here ends the two hundred and third chapter on the families of Dharma.*

## CHAPTER CCIV.

Matsya said :—"O King! the Brāhmaṇas belonging to the families of Dharma are worthy of being feasted on the occasion of Śrāddha as the gifts and food given to them with free will please the manes. O King! I shall now tell you what the manes desire in their realms and thus sing songs there. They wish that some one of their family should offer them libations of water and balls of rice in some cool running stream; they thus say :—'Oh! will any one be born in our families who will offer us simple handfuls of water in memory of us; especially offer us libations of water in some sacred rivers! Would any son be born in our families who offer us daily libations of milk, roots and fruits along with other victuals and *tīl* (sesamum) and water?'—1-4.

'Oh! will there be born such a son amongst our families who would offer us libations of Pāyasa (cooked preparation of rice and milk and sugar) with clarified butter and honey on the thirteenth day of the lunar month in the rainy season under Maghā asterism?—5.

'Who would also offer us the flesh of the rhinoceros or black herb according to the prescribed rites even for one day?'—6.

The pitṛis say that the offerings of kāla-śāka, mahā-śāka, honey, &c., and the appeasing grains used by the sages, the flesh of the rhinoceros that had not developed its horns keep them satisfied as long as sun exists.—7.

'One who appeases us by making offerings of the rhinoceros flesh and feasting the yogis at Gayā during the solar and lunar eclipse or who will perform Śrāddha and offer gifts during the Gajachchāyā yoga so that we would be satisfied till the end of a kalpa, and the one who performs Śrāddha and make gifts will no doubt enjoy all pleasures in all the Lokas till the end of a kalpa and can go anywhere free at his will.—8-9.'

Such a man undoubtedly gets the right of enjoying in every realm according to his pleasure till the end of the kalpa; and one who performs any of the above-mentioned five Śrāddhas to the manes gives them satisfaction, for an infinite period. And if Śrāddhas be performed with full ceremony they obtain unbounded pleasures. The pitṛis also say that if some one of their family gives away a skin of black deer in their name or a cow big with a young one to a Brāhmaṇa versed in the Vedas, or performs Vriṣotsarga, i.e., sets free a bull in their name particularly a bull of white or bluish tint, or gives away gold or a cow with devotion, or a piece of land or a well, a tank, or a grove or attaches himself to Viṣṇu, or gives away Dharmaśāstras to the learned Brāhmaṇas causes them unbounded satisfaction.—10-17.

King! I have narrated to you what the sages have said in the Śrāddha kalpa. The rituals pertaining to Śrāddha drive away sins and bring virtue and comfort."—18.

*Here ends the two hundred and fourth chapter on the songs of the pitṛis*

## CHAPTER CCV.

Manu said :—" O Knower of Dharma ! pray tell me how under what prescribed rules, should a calving cow be given to a Brāhmaṇa and what are the benefits of such a charity ?"—1.

Matsya said :—" King ! Its horns should be covered with gold, hoofs with silver, tail end with pearls. It should be given away along with her calf and utensils made of kāṁsā, bell-metal. The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains, forests, &c., till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans.—2-5.

O King ! the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow.—6.

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father, grandfather and great-grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Brahmaloka.—7-8.

He gets a lady whose face is like the moon and whose colour is like burnished gold, her breasts are bloated, waist slender, and eyes are like lotus."—9.

*Here ends the two hundred and fifth chapter on the giving away of cows as gifts.*

## CHAPTER CCVI.

Manu said :—" Deva ! pray tell me how to make a gift of a black deer skin. Also explain to me who is the most worthy Brahmana of such a gift; and what is the proper time to do so; so that my doubts may be removed."—1.

Matsya said :—" On the full moon day in the month of Vaidākha, Māgha, Asāḍha, and Kārtika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Agnihotri Brāhmaṇa.—2-3.

Now listen how it should be given away, king ! First a cloth made of good goat wool should be spread on the floor washed with cow-dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns, silver mounted teeth and the tail-end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotee and then incense is to be burnt round this. At all its four corners vessels of bell-metal (kāṁsā) should be placed and the clay pots on the eastern side should be filled in with clarified butter,

milk, curd and honey. Another beautiful entire jar without any holes in it should be placed for the sprinkling of water. It should be placed in a quiet corner after putting a Champaka twig on the east side of it.—4-10.

There should be placed also a fine yellow or white cloth for wiping or cleaning. The vessels made of metals should be placed at both the hoofs.—11.

The following formula should be recited: 'Whatever sins I might have committed through avarice, be consumed by the giving away of this iron vessel.' Then the vessel is to be given over.—12.

Afterwards the Queen's metal vessel (i.e., kāmaya vessel) filled with sesamum should be placed near the left foot; and the following formulæ should be uttered: 'Whatever sins I may have committed through hearing be vanished by the gift of this vessel of Queen's metal (white copper).' Thus repeating the mantra, the vessel is to be given over. Then the vessel filled with honey should be placed at the right foot.—13-14.

Then the following formulæ should be recited:—'Whatever sins I may have committed through insinuations, backbiting, or eating flesh not offered to the gods, be destroyed by the giving away of this copper vessel.' Then the vessel is to be given over.—15.

'Whatever sins I may have committed through false speaking in connection with a cow and a virgin and through lust for the women of others be vanished by the giving away of this silver vessel.' Then the vessel is to be given over.—16.

Afterwards the copper and silver vessels should be placed at the fore-feet of the deer skin. Beautiful leaves containing gold, pearls, corals, pomegranates, citrons, etc., should be placed at the ears and (Śringāṭokā) pastry or dough is to be placed on the hoofs. Then various kinds of herb-vegetables and fruits should be placed and then the following formulæ should be uttered: 'Janārdana! the sins that I may have committed through ignorance in thousands of my lives, be destroyed by the giving away of this vessel of gold.'—17-19.

In such a way the Agnihotri Brāhmaṇa accepting the gift should take his bath, wear the pair of garments and he is to be bedecked according to the means of the devotee. He is then to accept the gift. The gift should be accepted at the tail-end and the following formulæ should be uttered on that occasion: 'Lord Mahādeva who wears the black-deer skin and who has a beautiful blue neck, therefore by the gift of this black deer skin He may be pleased. So Kṛiṣṇa be pleased.'—20-22.

After thus giving away the gift to the Brāhmaṇa the devotee should not touch him for he becomes like the wood of a sacrificial post at the burning ceremonies not fit to be touched.—23.

That Brāhmaṇa should be avoided on the occasion of other gifts and Śrāddha ceremony. After sending him away the devotee should bathe. He should pour over him the water full to the brim of the vase having a Champaka twig. The preceptor should first be called and the pitcher should be placed on the head. Then bath should be performed by the



recitation of the sixteen Vedic hymns, as prescribed, viz., Āpyāyasya, Sainudrajaistha, etc. He is purified by putting on a pair of garments and making Achaman after reciting 'Ahtaivāsastrita.'—24-26.

Then the jar along with the cloth should be lifted up and taken to a square where it should be dashed. The benefits accruing by the performance of such a charity cannot be fully described even by the Devas. To be brief the devotee gets the benefits of having given away the whole world in charity.—27-28.

He conquers all the realms and moves about everywhere as he wills like a bird; and is paid great respect and undoubtedly remains in heaven till the annihilation of the universe.—29.

His father and sons, etc., do not perish, nor is there a separation from his wife and he does not lose his wealth, realm, etc.—30.

In this way the devotee gets such benefits and attains all his wishes. He is void of the cares of death".—31.

*Here ends the two hundred and sixth chapter on the giving away of a black deer skin.*

## CHAPTER CCVII.

Manu said :—" Lord ! I am desirous of knowing the qualities of a bull that ought to be set at liberty as mentioned in the previous chapters as well as the great merits resulting therefrom. Pray also tell me the ways of performing Vriṣotsarga."—1.

*Note.*—वृषोत्सर्ग = Setting free a bull (1) on the occasion of a funeral rite, or as a religious act generally.

Matsya said :—" King ! first of all the cow is to be examined ; there should be a cow of gentle temper free from ailment and disease, strong, of nice colour, having beautiful hoofs and horns, well-built, of middle height, giving good milk, having curls on the body (especially curls turning to the left on the right side and turning to the right on the left side having all the lucky signs, with extensive thighs, red lips, neck and tongue, with eyes clear and beautiful (not red or having many hair) and hoofs large, having eyes of the lustre of Vaidūrya, with lovely eye corners, having seven and seven teeth and bright palate, with lovely sides and thighs with six parts elevated, five parts level and eight parts capacious and wide. A cow having these qualifications is said to have auspicious signs."—2-8.

Manu said :—" Which six parts should be elevated ? which five parts should be level ? and which eight parts are to be capacious and wide ?"—9.

Matsya said :—" The following six parts of the cow's body should be elevated, viz.—chest, back, head, belly, loins."—10.

"A cow with the following level parts of the body is said to be a fine one, viz.—ears, eyes, forehead, and the following eight parts should

capacious *viz.*,—tail, dewlap, udders, thighs; and extensive head and neck are also desirable.—11-12.

The calf of such a cow should be also examined. It should have also auspicious signs. It should have elevated shoulders and hump, with a soft and straight tail, having tender cheeks, broad back, eyes shining like Vaidūryagem, sharp horns, and long and thick hairs on the tail having nine, nine, *i.e.* eighteen nice teeth and eyes like Atallikā flowers. If such a fine bull is set free, it increases the domestic pelf.—13-15.

The Brāhmanas should set free the following class of bulls, *viz.*—red, tawny or reddish, white or black in colour, tawny reddish back, of variegated colours, with long ears and shoulders, with glossy hair, red eyes or having nutbrown colour near the horns, with white stomach, or black sides. The Kṣatriyas should set free a bull of red and beautiful colour; the Vaiśyas of golden colour and the Śūdras of black colour. The bull with its horns pointing forward towards the eyebrows, ought to be set free by men of all classes. The bull having its feet like those of the white cat, with tawny or reddish in colour, with eyes shining like a jewel having white feet or with only two feet white, or of the colour of a pigeon or a partridge, is also said to be a good one. It is called Karat.—16-22.

The bull whose face is white or reddish up to the ears and whose body is especially of red colour is called Nandimukha cow.—23.

The bull whose stomach and back are white is called Samudra and increases the progeny of the family. The bull of the colour of jasmin or having variegated circular spots is considered to increase the wealth of the donor.—24-25.

The bull having circles like lotus increase the fortune; the one of the colour of Atast flower increases prosperity. All these kinds of bulls are good. Now I shall tell you the kinds of bulls that are of bad signs and should neither be set at liberty nor kept in the house. Those are the bulls that have black palate, lips and mouth, and rugged horns and hoofs, indistinct colour, mouth resembling that of a wolf or a tiger, and colour like that of a crow, vulture, or a form like that of a rat, weak, having no teeth, squint-eyed, one-eyed, lame, with half of the white feet, and having restive eyes.—26-29.

I shall also tell you the kind of bulls that ought to be set at liberty or kept in the household. Those should be well-built, roaring like the thunder clouds, high in stature, walking like an infuriated elephant, with broad chest and very powerful.—30-31.

The white bull having its head, ears, forehead, tuft of hair at the tail-end, feet and eyes black, is described to be very excellent;—32.

Similarly a black bull having all those things white is said to be the same. The bull whose tuft of hair at the tail-end may be long enough touching the ground, and the hairs of the tail long and thick, such a Nīla bull is said to be specially good. The bulls having the signs of a pearl, a banner, etc., are exceptionally good. They are the givers of wonderful Siddhis and victory. The bulls when obstructed in their motion stop,

and whose head and neck are elevated, are excellent. Those that have their forepart of the horns and the eyes red, body white, hoofs resplendent like coral, are said to be the best of all. These are to be kept in the house or set at liberty. These increase grains and wealth. The bulls should always be examined before being set at liberty or kept in the household. The bull whose four feet, face and tail are white, and whose colour is red like the juice of lac or red dye is known as Nīla vṛṣabha. It should be set free; it should never be kept in the household. It is a saying amongst the household that one should desire many sons for even if one son out of a many goes to Gaya or offers a Gaurī (virgin) or sets a Nīla-Vṛṣabha at liberty his family is blessed.—33-41.

King! the qualities of the bulls have thus been described. One who sets at liberty such a bull as described heretofore, should not worry himself about sorrow or death. He is bound to attain emancipation.”—42.

*Here ends the two hundred and seventh chapter on the signs of a bull.*

## CHAPTER CCVIII.

Sūta said :—“ King Vaivasvata Manu requested the Lord to explain to him the glory of the Pativrātā ladies (chaste and virtuous ladies) and on other subjects.”—1.

Manu said :—“ Among the chaste ladies who is the best? Who has subdued death? Whose name should the people recite every day? Pray tell me all this, their glory is the dispeller of all sins.”—2.

Matsya said :—“ Even the Dharmarāja does not dare to do anything against the wishes of the virtuous and chaste ladies who are worthy of being venerated by Him.”—3.

“ I shall now relate to you on this point a story which drives away all sin as a virtuous lady saved her lord from the meshes of death. Hear.”—4.

“ In the country of Madra there was in ancient times a king named Śākala Āśvapati. With the object of begetting progeny he began to adore Sāvitrī. The Brāhmaṇas began to pour offerings of white sesamums into the fire daily, when ten months passed and Sāvitrī Devi became pleased and appeared before the king; and said: ‘ King! you are my constant devotee. I shall give you a progeny. A beautiful daughter will be born to you by My favour.’ Saying so She vanished, and afterwards Mālātī, the virtuous queen of that king, gave birth to a daughter handsome like Sāvitrī. The king then said to the Brāhmaṇas: This daughter has been born by the favour of Sāvitrī and she should therefore be named Sāvitrī.”—5-11.

“ Afterwards the girl grew young and she was promised to Satyavāna. At the same time Nārada came and told the king: ‘ King! Satyavāna with whom you think of marrying your daughter will die within a

year.' The king then said to himself: 'I have already resolved to give my daughter to one particular person and under the circumstances I shall not change my determination.' With that mind he gave her away to Satyavāna, the son of Dyumati Sen. Sāvitrī on becoming his wife became anxious on the recollection of the verdict of Nārada and began to devoutly serve her lord and her father-in-law and mother-in-law. Her blind father-in-law was deprived of his kingdom and resided with his son and his son's wife in the forest. Sāvitrī served them with great care and they were greatly satisfied.—12-16.

In the meantime only four days remained for Satyavāna to die when Sāvitrī with the permission of her father-in-law kept up a fast for three nights. On the fourth day Satyavāna went to fetch flowers and fruits from the forest with his father's permission, when Sāvitrī also with her father-in-law's permission followed him there. In the forest oppressed with the overwhelming grief of her lord's approaching death, she in order not to disclose her mind, began to ask her lord the names of the various trees and flowers. Satyavāna began to point out to his distressed consort the principal forest trees, birds and animals.—17-21.

*Here ends the two hundred and eighth chapter on the anecdote of Sāvitrī.*

## CHAPTER CCIX.

"Satyavāna said :—Dear ! look at the forest smiling with verdure and nice trees. The whole atmosphere is so pleasing to the eyes and the nose. It indeed fills the mind with amorous feelings. Look at the Aśoka trees laden with flowers. O, one with beautiful eyes ! the spring is really smiling on us. Look at the Kiṁśuka blossoms to the south of this beautiful forest. The Kiṁśuka flowers look like a blaze of fire and are fragrant. Dear ! in this forest flows the wind laden with the sweet aroma of flowers which is so soothing to me. To the west are visible the Karṇikāra flowers of the golden hue. Most of the thoroughfares of this forest are choked with luxuriant blossoms. Indeed the whole place abounds with flowers and looks charming.—1-6.

Listen to the buzzing of the passionate black bees. In the midst of such surroundings the god of love with his arrows on the bow is about to make me His target. The place is resounding with the chorus of the cuckoos that are tasting the jungle fruits. Their notes are indeed beautiful like the speech of the good. These peacocks fired with love are following their females that are soaked in the aroma of flowers. Indeed the whole wood looks charming like you.—7-10.

These young cuckoos are enjoying themselves on the branches of the sweet smelling mangos. Their bodies are besmeared with the dust and aroma of the sweet smelling flowers and are in pursuit of their females and are going from one branch to another. See ! though there are many flowers in this forest, the male cuckoo has taken the flower stalk of Saha-kāra flower and is enjoying it like his wife.—11.

See this crow sitting on the branch of that tree. She is shielding her young ones with her wings and the male crow is feeding her after her delivery by his beak.—12.

This Châtaka bird with his wife has come down to the ground but being enamoured does not pick up his food.—13.

Look at this crane that is enjoying himself in the company of his female and surcharged with passion is constantly making love to her and exciting passions in others.—14.

This parrot sitting on the branch of that tree in company of his female is binding down the twig so that it seems that the twig is loaded with fruit.—15.

This lion is also having his rest after a full meal and the lioness is lying in his embrace.—16.

Look at this wolf with his female in this cavern. See how their eyes are gleaming.—17.

This rhinoceros is licking his female constantly and being licked in return by the female and is feeling pleasure thereby.—18.

How is the she-monkey making her monkey asleep by placing his head on her lap and what pleasure is she giving to the male when she picks up insects from his body?—19.

How is this cat scratching her female who is lying on the ground with her belly visible without causing her pain.—20.

See that pair of hares are lying clasping each other in close embrace hiding their bodies and feet. But they can be marked out by their ears that are seen.—21.

This enamoured elephant after plunging itself into the water in the tank is playing with his female with a lotus stem.—22.

See this sow is following her boar with her pigs on the track and is feeding on mice raised up by the nose of the boar.—23.

This thick-skinned buffalo besmeared with mud is frisking after his female.—24.

Dear ! look at this winking deer. It looks amazed at our sight.—25.

Mark this female deer ; it is scratching her husband by her horns. It is sometimes going behind, again it is scratching his face. Turn your eyes towards that Chamarî cow. The passionate ox is after her. He is haughtily staring at me. Look at that ox ! How is he basking under the sun with his wife and ruminating ? How is he also driving away the crow sitting on its hump ? Also look at the goat jumping on that huge tree with his female. Resting themselves on their legs they are both eating the plums.—26-29.

See this crane walking about with his female on the banks of that pool, and mark his colour resplendent like the moon emerging out of the clouds.—30.

This Chakravâk is wandering with his female in the tank and his female appears as if Padmini.—31.

Dear ! I have collected fruits and you have picked flowers but we have not yet gathered the firewood. You wait under the shade of this tree and I shall fetch fuel."—32-33.

Hearing all that Sâvitri said : "I shall do accordingly, you should not go beyond my sight ; for I feel nervous in this thick forest."—34.

Matsya said :—Afterwards Satyavâna began to collect the wood in the presence of Sâvitri when the latter remaining at a distance on the banks of the tank took him as dead.—35.

*Here ends the two hundred and ninth chapter  
on the anecdote of Sâvitri.*

## CHAPTER CCX.

Matsya said :—When he felt suddenly a pain on his head at the time of collecting firewood, and being restless Satyavâna said to his wife Sâvitri :—1.

"Dear ! I feel a pain on the head on account of this exhaustion. My vision fails me and I cannot see anything. I wish to sleep and rest my head on your lap." Afterwards she made him go to sleep accordingly. Then that highly virtuous lady saw Dharmarâja coming to that spot. She saw Dharmarâja of blue complexion like blue lotus, wearing blue robes and with crown and earrings glittering like rain clouds illumined by flashes of lightning, adorned with garlands, armlets. He came followed by Death and Kâla and took out the subtle soul from Satyavâna's body and taking possession of it and fastening it by a noose started on His destination.—2-8.

Sâvitri saw Satyavâna lifeless and gently followed Dharmarâja who was going away with the subtle soul of her Lord and going to some distance with folded hands said while her heart shivered : "By devotion to the mother one gets happiness in this world, by devotion to father in Madhyaloka (the mid-region) and by devotion to Guru, the preceptor, in Brahmaloaka.—9-11.

"But the master of the house in which these three are honoured honours all the Dharmas ; where they are not revered all works become futile. Till these three are alive and when devotion is paid to them, no other Dharma is necessary. They should daily be served most devoutfully.—12-13.

They should be informed duly when one wants to do some act out of one's free-will. So that their hearts be not wounded. Thus everyone should behave towards his mother, father and preceptor."—14.

Dharmarâja said :—"Good one ! abandon the object with which you follow me. True ; there is no other duty than serving mother, father and preceptor. Now better desist from your purpose and do not detain me. I am getting late and you are feeling oppressed with grief by staying here. I therefore enjoin you to go back. You are a chaste woman and a great devotee. Go and serve your Gurus."—15-16.

Sāvitrī said :—To women, Husband is their God, Husband is their great Refuge. Husband is their all in all ; therefore a virtuous woman should follow her Lord.—17.

Father, brother and sons are the givers of limited things but the Husband is the giver of things unlimited ; who is there who does not adore her lord ?—18.

It is proper of me to go to the place where my Husband is taken or where he goes himself. I ought to follow him by all my power.—19.

Deva ! when I shall not be able to follow my lord in your custody I shall give up my life.—20.

Where is that intelligent lady fit to be adorned who wants to live even for a moment as a widow which makes her unadorned and look low in the eyes of the people ?—21.

Dharmarāja said :—Virtuous one ! I have become pleased with you, ask for a boon save Satyavān's life ; do not delay.—22.

Sāvitrī said :—“Grant me a boon by virtue of which my father-in-law may get back his lost realm and vision.—23

Dharmarāja said :—“You have travelled very far, now return to your place. Your wishes shall be fulfilled. I am getting very late and you are feeling more and more pain by staying here.—24.

*Here ends the two hundred and tenth chapter on the anecdotes of Sāvitrī.*

## CHAPTER CCXI.

Sāvitrī said :—When a saint comes to a saint, who then of these feels pain and trouble ? O best of the Devas ! I do not feel any worry in remaining in your company. The saints are the refuge of all, whether they be saints or sinners. And the wicked are not of any good to the wicked or good, to any body. There is no such fear from poison, fire, snake, weapons as it is from the man who is inimically disposed towards the rest of the world without any cause. The good give up their lives for the sake of others and the wicked are ever ready to cause pain to others even at the sacrifice of their lives. The wicked and mischief making people go against the next world and those who hold the view of the after-life give up their lives like straws. Brahmā the Lord of the Universe has created therefore kings all over the world for the destruction of the wicked.—1-6.

For the same reason a king should always examine his city and his people and respect the good. The king who chastises the wicked is the conqueror of the world. He should always control the wicked and support the good. This is the duty of a king who is eager for a place in Heaven. Besides this there is no other paramount duty for the king. Whom the kings cannot control, you control them also. You are the chastiser of the wicked, therefore you seem to me superior even to the Devas. The whole Universe is supported by the good. You are the crown of the good. I therefore follow you without feeling any pain.—7-11.

Dharmarāja said:—O, one with beautiful eyes! I have become pleased with thy words of righteousness. Ask for anything excepting Satyavān's life, do not delay.—12.

Sāvitrī said:—I wish to have a hundred brothers; let my father who is without any son be blessed with a son.—13.

Dharmarāja said:—"It will be so. Now you should return and perform the funeral rites of your husband. He has gone to the other realm, you cannot follow him there. You are chaste, therefore you can follow to a little distance. The great virtues collected by Satyavāna by his devotion to his Gurū have produced this result that I myself am taking him away. Indeed a wise man should always devote himself to his parents and preceptor.—14-17.

Satyavāna has pleased them all by his devotion and consequently you also along with him have conquered Heaven.—18.

A man goes to Heaven by means of asceticism, self-restraint and Brahmacharya, preserving the fires, and devotion to Gurū. Preceptor, father, mother, elder brother and specially a Brāhmaṇa should also be revered. They should not be hurt even when one is afflicted. Preceptor is like Brahmā, father is like Prajāpati, mother is like the earth, brother is another form of one's own soul. The sufferings undergone by the parents in begetting progeny cannot be repaid even in thousands of years, therefore the parents and preceptor should always be respected. The serving of these three is the highest asceticism. Asceticism is fully accomplished when these three are pleased. To serve them is the highest form of asceticism. Nothing should be done without their permission. They are in fact the three realms, the three orders, the three Vedas, and the three fires. Father is the Gārlapatiya Agni, mother is the Dakṣiṇāgni and the preceptor is the Āhvaniya Agni. One who devotes himself well to them, conquers the three realms and enjoys in Heaven all the pleasures, having a bright body. Now abandon your desire. You have fulfilled your mission and all that you asked you will get. Now you should return home. You are feeling tired. So I ask you had better go home.—19-23.

*Here ends the two hundred and eleventh chapter  
on the anecdote of Sāvitrī.*

## CHAPTER CCXII.

Sāvitrī said:—There is no suffering in the pursuit of Dharma, especially to adore your feet is the highest virtue.—1.

A wise man should acquire Dharma by all means, for its attainment is superior to all achievements.—2.

Dharma, Artha and Kāma are to be acquired by taking a human birth; to one who is bereft of Dharma, Kāma and Artha are like progeny to a barren woman.—3.

From Dharma is obtained wealth and from Dharma again is obtained Kāma, the fulfilment of desires; it is through Dharma that this world and the next are enjoyed.—4.



It is Dharma only that accompanies the embodied soul wherever it goes, friends and relatives do not follow. All other things excepting Dharma perish with the body. The soul comes into existence by itself and leaves the body similarly. It is only followed by Dharma. It is not followed by any brother, friend, wife, son &c. Fortune &c. are begotten by Dharma.—5-6.

Cleverness in works, fortune, beauty, all spring from Dharma. The prosperous realms of Brahmā, Indra, Upendra, Śiva, Chandramā, Yama, Sun, Agni, Vāyu, Water, Vasu, Asvanikunāra, and Kuvera &c. are all attained by means of Dharma, and by virtue of it men are born amidst comfortable surroundings.—7-8.

Men attain Śwarga, beautiful islands, pleasant Varsas, heavenly Nandan etc., by means of Dharma. Handsome Vimānas and nymphs are also attained through Dharma. The virtuous always get resplendent complexion like gold. They attain kingdoms and accomplish their desires by means of Dharma.—9-11.

High attributes are the fruits of Dharma, kingdom, kingly worship, success of one's will, and especial rise are seen in the virtuous. The regal sceptre of gold and silver studded with vaidūrya gem is in the hands of the righteous and their faces always shine like the moon.—12-13.

Only the righteous become kings and are entitled to sit on the throne under a canopy, looking like a full moon, have garments studded with jewels and fanned by chowries bright as the sun. It is they who are aroused from their slumber by the chorus of 'victory', the blowing of the conches and by the praises sung by the bards.—14.

High class seats, golden vases, good food and drink, music, servants, smell, grain &c. seek the virtuous persons only.—15.

Jewels, fine garments, handsome form, generosity, high attributes, beautiful wife, these are all attained by virtuous persons. The virtuous are blessed with palatial mansions that are decorated with the perforated work in gold. They also get beautiful steeds to ride upon. Asceticism, sacrifices, charities, control of passions, forgiveness, celibacy, travelling in sacred places, the reading of the Vedas, the service of the good, worship of God, devotion and service of the Gurū, veneration of the Brāhmaṇas, humility, these are all the signs of virtue. The learned should always follow them. For Death never waits whether one has done such things or not.—16-21.

This body and life are quite uncertain, therefore one should begin to accomplish virtue from childhood. Who knows when he is going to die?—22.

Death comes to all, defying every body. Is it not so very strange that man although he foresees death, leads a life as if he was immortal?—23.

Children see young persons and young persons see aged ones and may consider death far distant; but old ones do not see any body before them.—24.

All are afraid of Death; nowhere there is fearlessness. But the virtuous saints never fear death and the state after death.—25.

Dharmarāja said :—I am very much pleased with you. Ask for any other boon excepting Satyavān's life." Do not make any delay.—26.

Sāvitri said :—Deva ! I wish to beget a hundred sons through Satyavān by your favour as there is no relief in the next world without sons.—27.

Dharmarāja said :—You will have your desires fulfilled, but do not follow Satyavāna. You are feeling worry and fatigue. Therefore I am saying so. Go back.—28.

*Here ends the two hundred and twelfth chapter of the Matsya Purānam on the obtaining of the third boon by Sāvitri from Dharmarāja.*

## CHAPTER CCXIII.

Savitri said :—You are the knower of Dharma and Adharma, you are the propagator of all the virtues. You control all the people of the Universe. You are Yama, the great Ruler of the people according to their Karmas.—1-2.

You give pleasure to everyone by Dharma, consequently you are called Dharmarāj.—3.

All the people doing either good or bad deeds go unto you after death and place them at your disposal, therefore you are known as 'Death.'—4.

You count and remember the time of every one's existence, consequently thinkers call you Kāla.—5.

NOTE.—कालः=Lit. Time.

You are the annihilator of all beings, therefore the Devas call you Antaka.—6.

NOTE.—अन्तकः=Lit. That which brings end.

You were the first son of Vivasvata, therefore you are renowned as Vaivasvata in all the realms.—7.

When the numbered days and their Karmas are over you drive away the subtle bodies of all the beings, therefore you are known as Sarva Prāṇahara, Lord. The Vedic Dharma does not become extinct through your favour ! therefore the people remain in the path of Dharma and you are the Emancipation of the Virtuous.—8-9.

NOTE.—सर्वहर्ता=That which takes away every one's life.

Through your grace no intermixture of blood occurs. O, Lord of the Universe ! you are the protector of the pride of the Universe, therefore protect me who has come to your mercy and refuge and my husband and his parents are helpless ; so save us.—10.

Dharmarāja said :—O, Virtuous one ! I have become quite pleased with your prayer and hereby liberate your lord. Now your wishes are all fulfilled and you better return home quickly.—11.

This husband of yours will reign with you for 500 years, and will enjoy your company. He will attain Heaven along with you where he will enjoy the company of the Gods. The hundred sons born to you of Satyavān, will also reign and will be illustrious like the Devas.—12-13.

All your sons will be renowned as true sons of yours and the hundred sons born of your father will be renowned after their mother. Your mother Malavī will beget children who will be known as Malavas. All your brothers will be Kings, illustrious like the Daivas.—14-15.

Righteous one ! one who reads this prayer in the morning will be blessed with long life.—16.

Matsya said :—Saying so Dharmarāja disappeared from there leaving Satyavān on the spot.—17.

*Here ends two hundred and thirteenth chapter describing the resuscitation of Satyavāna.*

## CHAPTER CCXIV.

Matsya said :—Afterwards the chaste Sāvitrī returned to the spot where was lying the body of Satyavāna, and sat down placing her lord's head on her lap as before. In the meantime the sun was going below the horizon. Shortly after the soul of Satyavāna liberated by Dharmarāja entered into his body when the prince began to move slowly and opened his eyes and said to his wife : "Dear ! who was dragging me away ? Where has he gone ? I cannot make out anything clearly. The day has been past here in this wood in my sleep. You were engaged in the pursuit of your fasts for me and to-day you had to put up with hardships on my account. My mother and father must be feeling pain at our separation, for so long a time, I therefore want to go and meet them without delay. So get up and be quick."—1-6.

Sāvitrī said :—"Lord ! The sun has gone down. If you like we might go to the hermitage where are my blind father-in-law and mother-in-law. There I shall relate to you my history in detail." With these words she accompanied her lord. When they reached the hermitage they found the blind King Dynmatsain who was restored to his sight getting very anxious along with the queen about his son and daughter-in-law. He was overjoyed to see them return at the same hour. The sages were consoling him at the time. Then Sāvitrī along with her lord paid her respects to her father-in-law. Prince Satyavāna also paid his reverence to the sages after meeting his father. That night they all spent with the Risis and Sāvitrī narrated everything before those present there ; and she also broke her fast that very night. Afterwards, when the night came to a close, all the citizens and the army of King Dynmatsain gathered there and said to the King :—"The King who usurped your throne when you became blind has been slain by your ministers. Pray come and occupy your throne."—7-17

Hearing that the King followed by his four-fold army entered his Capital and occupied his throne. Similarly in due time Sāvitrī was blessed with hundred sons. In that way that chaste lady also fulfilled all the ambitions of her father. So the chaste lady delivered both the families of her husband and father and saved the life of her husband from

the hands of Death. People should therefore revere and worship chaste ladies. The whole Universe is held up and by the virtue of the righteous ladies. The words of the chaste ladies never go false ; therefore, the people who are expecting their desires to be fulfilled should always revere such ladies.—18-22.

*Here ends the two hundred and fourteenth chapter of the Matsya Purânam on the anecdotes of Sâvitri*

## CHAPTER CCXV.

King Vaivasvata Manu said :—Lord ! You are the knower of all. I, therefore, beg you to please tell me what a king should do on ascending his throne.—1.

Matsya said :—A king succeeding to his throne should pick out worthy men for his assembly as his advisors and helpers on various subject to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. Now then can a state be well administered without the assistance of competent ministers and helpers ?—2-3.

A king should, therefore, choose his ministers and helpers from a respectable family who should be valiant, strong, imposing, capable of bearing hardships, ambitious, handsome, having Satva-guna and forbearance, good, virtuous, used to gentle speaking, able to give friendly advices, loyal, knowing to act in the proper time and place, eager for a good name. Such men should be employed by a king to discharge responsible and good functions. People unsuited to particular offices should be given places according to their respective merits where they can make themselves useful, after they had been duly examined.—4-7.

A king should appoint a Brâhmana or a Kshatrya to be his Commander-in-chief. He should be of a good family, modest, having good manners, skilled in archery, expert in examining and managing horses and elephants, used to polite speaking, able to understand the science of omens and medicine, grateful, able to appreciate the prowess of the brave, valiant, used to bear hardships and having a knowledge of disposing troops in battle and of military affairs in particular.—8-10.

A king's door-keeper should be a man of long stature, clever, handsome, humble, accustomed to sweet speech, able to influence the minds of the people.—11.

A king's spy should be conscientious enough to submit true and accurate reports, obedient to the king's injunctions, have a knowledge of dialects of many countries, veable to speak fluently and put up with rough life, of quiet disposition and capable of discharging his functions adequately according to the circumstances.—12-13.

The personal guards of a king should be men of long size, robust, brave, firm in loyalty, free from uneasiness, used to bear always hardships, well-wishers of their lord.—14.

The betel bearer of the king, it may be he or she, should be free from avarice, immune from all outside influences and most loyal.—15.

The man with full knowledge of king's six-fold expedients in foreign politics Sandhi (peace), Vighraha (war), Yāna (morale), Asana (halt), Dvaidhibhāva (duplicate) and Āsaraya (seeking shelter) and the languages of the country should be employed as minister for war.—16.

The provincial rulers of the king should be men able to know the doings (merits and demerits) of the subordinate officials, the income and the expenditure and the produce of crops and many languages.—17.

The men who will bear swords should be handsome, young, long in size, very loyal, of good family, brave, and able to bear hardships. Those who will be archers should be powerful, having a knowledge of riding on elephants, horses, chariots, most righteous, and skilled in archery and able to bear all sorts of hardships.—18-19.

The charioteer of a king should have a good knowledge of the principles of the science of omens. He should be able to train and treat horses, know the divisions of the country, be aware of the power of warriors, firm in sight, used to gentle speech, learned, and versed in all the arts.—20-21.

A man immune from avarice and outside influences, handsome, plucky, knowing the sciences of medicine and cookery, generous, particular about clipping his hair and finger nails should be employed as a cook in a royal kitchen —22-23

The members of his assembly should be Koolīn Brāhmanas equal in their dealings to friends and foes, be versed in the Dharmasāstras.—24.

The writers of a king should write neatly and legibly. The letters are to be full and placed at equal intervals. He should be clever in devising means, and in the use of stray expressions versed in all the Sāstras and capable to express many meanings fully in short phrases. O king ! Those people ought to be placed in religious services, or in the Judicial Services who are expert in knowing the hearts of people, of long stature, free from greed, and of a charitable disposition. Such men should be engaged also as gate keepers.—25-29.

King's Treasurer should know the ways of disposing of iron, cloth, deer-skin, and jewels. He should be able to value things, and be wise, clear in mind, and free from laziness and avarice. All his assistants should also be like him.—30-31.

The officials in charge of disbursements should also be of the same type as in the exchequer.—32.

One who is skilled in the eight-fold medical science by heredity, incapable of being won over by anyone, free from avarice, virtuous, belonging to a good family, should be employed as a physician on whom a king should look as the preceptor of his life. The king is to obey like ordinary persons, the words of his physician ; for he deals with his life.—33.

Note.—अष्टांग = eight parts of medical science, viz., कर्म कान्तक, कर्म विविक्त, कर्मविद, कर्मविद, कर्मविद, कर्मविद, कर्मविद, कर्मविद.

A king should appoint different class of men in different departments according to requirements. One who knows the art of training elephants and is aware of the races of wild beasts, and is accustomed to bear hardships should be made the superintendent of royal elephants. Similar should be the elephant driver who should also be of the above qualifications and firm in his seat and clever all round. The groom of a King should know about horses and how to treat the horses when ill. The Commander of the royal fort should be a man who cannot be easily led away by any intrigue. He should also be brave, learned, of high family, and persevering and energetic in all actions. The Engineer of a King should know engineering, and be able to prepare plans and hardy and energetic and have nimble hands, keen foresight and should not get tired. Similar men should be employed in the art of using weapons who know the various ways of throwing weapons etc.—34-39.

The custodian of the ladies' apartments in a royal palace should be a man free from uneasiness, skilful, humble, advanced in age, belonging to a respectable family, devoted to his ancestors, chaste, meek and modest. Thus a King should appoint his retainers in these seven different departments after examining them fully. They should all be careful and thoroughly expert in the different works.—40-42.

The Controller of the arsenal should be wise, energetic and persevering. A King should always appoint men to hold offices after examining the responsibilities of different situations. Excellent, middling and mean are the three kinds of works. Improper discharge of duties leads to the extinction of a sovereign. A King should therefore always properly scrutinise the manliness, devotion, learning, courage, family status and gentility of a man as well as take advantage of expert advice before appointing him to hold an office of state.—43-46.

A King should consult his Councillors over a matter individually and separately and the advice of one Councillor should not be divulged to the other, for every one cannot be taken into full confidence. Therefore consultation in chief should be held with the prime minister but by seeking the advice of more people one very often gets confused. Therefore many men's advice should not be taken. A king used to act on the counsel of others should always place confidence in the advice of his Councillor in chief.—47-49.

A King should always have by him and revere the Brāhmanas versed in the three Vedas and should never encourage the votaries of unreal learning for their contact is always thorny and uncongenial to the learned. He should always venerate the learned in the Vedas, respect grey hairs and holy persons and imbibe from them meekness and statesmanship. Such a King undoubtedly influences the world, and many ill-behaved Kings without humility and modesty had gone to rack and ruin.—50-52.

Many well-behaved Kings had regained their empires even when exiled. A King should read the Vedas from those who are learned in them. He should also master politics, logic, philosophy, and temporal science; he should collect information from ordinary people and keep his senses under control, for a King who can subdue his passions fascinates

all his people. A King should also perform a series of sacrifices in which liberal gifts should be given to the Brāhmaṇas.—53-55.

Besides this for the sake of righteousness he should give various kinds of gifts to the Brāhmaṇas and should collect revenues from his subjects annually. He should propagate the study of the Vedas in his state and should be like a father and brother to his subjects. He should especially revere the members of his preceptor's family.—56-57.

This eternal rule to be observed by the Kings is established by Brahmā. The King following it does not perish. He is amiable to all. The wicked, thieves, and enemies cannot flourish.—58.

*Note.*—**मम** King's prescribed course of conduct.

And so he should always direct his actions according to Brāhma-bidhi which is known as Akshyabidhi. A King should look upon all classes of his subjects according to their merits and employ them accordingly.—59.

A King should recollect his Kshyatrya dharma and never retreat from war. Not to retire from battle-field, to protect his subjects, to serve the Brāhmaṇas are the foremost duties of a King. He should also protect the distressed, the infirm, the widows and provide them with boarding and lodging and endowments and adjust the Varnaśrama rules, should reclaim and restore the fallen ones in their respective religions, should give grain, cloth, oil, utensils, etc. to the good of all orders; should fulfil the objects of the ascetics and worship them like the Devas, and never disrespect those who have done good to him. He should interest himself in these things in such a way as to sacrifice his life and Kingdom for their sake in case of necessity.—60-64.

Men are said to have two kinds of minds *viz.* *honest* and *equivocal*. He should know what is meant by duplicate mind but should not bear it in practise. When he is influenced by the latter he should suppress it and should not let any one know of his weakness, but should try and realize the failings of others.—65-66.

He should guard his limbs of body and keep them secret just as a tortoise does actions. He should also take care of his weaknesses and not get them divulged. The man who has no defined religion should never be trusted nor should a man of affirmed religion be taken into confidence indiscriminately. If trust begets fear, then total destruction ensues. Confidence should however be inspired into others with tact.—67-68.

He should think of acquiring wealth with the eyes of a crane, and he should shew valour like that of a lion, he should take to his heels like a wolf, collect money like a hare, strike hard on others like a boar, he should be of variegated manners like a peacock, devoted like a dog, be afraid like a crow, speak sweet like a cuckoo. He should fix his residence in a quiet unknown place, and should not take his meals, go to bed or use flowers, clothes and ornaments without due observation and scrutiny. He should not without pre-examination go to a public scene or in the midst of a crowd, nor should he plunge into unknown waters. The horses and elephants not tested by experts should not be ridden by

him. He should not interfere with a snake nor indulge with an unknown woman. He should not stay at a festival of a God.—69-74.

He should always remain in the midst of his regal paraphernalia. He should protect the distressed and practise self-restraint. Besides all this, a king eager for conquests should have worthy and stalwart assistants. He should always feed the Sādhūs and servants and respect them.—75-76.

He should appoint the virtuous to conduct acts of righteousness, the brave to carry on warfare, the intelligent to control the revenue department, and persons of good character to all posts suited to them. Eunuchs should be employed in the female apartments of the palace, strong-minded men should be employed to fulfil difficult missions. A king should examine whether a man is of good character or not by privately making him presents through Dharma, Artha or Kāma and then engage him. He should send as spies his trustworthy servants in the garb of Sanyasins as residing in forests to enquire privately into the truth.—77-80.

A king should regulate his affairs like this. A king should not always administer justice with a strong hand. The unpleasant duties of a king cannot be performed through virtuous people, consequently a king should avoid the use of repressive measures, otherwise subjects become dissatisfied. Men should be appointed to hold offices to which they are best suited.—81-83.

The hereditary servants of the state may be employed in all departments without any hard and fast tests. One's own friends should also be placed in charge of works where a king's relatives are not placed. Thus the good results are secured by the king. The wicked and the good emigrants from other empires should be accommodated with respect in his dominions by a king. The wicked when known should not however be trusted but to promote the fecundity of mankind they should also be provided with means of sustenance. The emigrants from the other empires should be well-treated on the understanding that they have come under his protection. Thus they would remain under obligation. The king should not himself be ready to collect his servants; nor should he allow dissensions to crop up amongst his servants.—84-89.

The servants not satisfied with the king should be kept under close watch and ward and the sovereign should keep himself well-informed about their conduct through his reliable spies. They are to be treated as he would behave towards enemies, fire, poison, serpents and swords.—90.

A king should award his capable servants and punish the wicked ones. He should keep himself informed about everyone through his spies. The spies are the eyes of the king.—91.

A king should secretly depute four spies in his country as well as in foreign countries to work out the policy of divide and rule. They should be intelligent, learned, free from avarice, able to put up with hardships, incapable of being recognised by others, simple in habits, able to mix with people, skilled in commerce or medicine. He should not pin his faith in one spy alone. The spies must recognise each other and be of gentle manners.—92-94.



The spies should roam in the garb of merchants, ministers, astrologers, physicians or Sannyāsīs. When at least two of such spies corroborate each other, the king should act accordingly. If they contradict each other then spies of more superior talents should be deputed to find out which of his actions are appreciated by his people as well as the causes of their dissatisfaction. The spies should be checked in return. He should then abandon for good what may be against the wishes of the people.—95-98.

O King of the Solar race! the beauty and prosperity of a king always lies in the contentment of his subjects, he should therefore act in such a manner as their love toward their king might be increased.—99.

*Thus ends the two hundred and fifteenth chapter of the Matsya Purānam on the duties of a King.*

## CHAPTER CCXVI.

Matsya said :—O King of Manus! I shall tell you now what a servant of the State should do. Hear.—1.

A servant of the State should carefully listen to what the king says and never interrupt him in his speech. In an assemblage, he should speak sweet and agreeable words to the king, and unsavoury things that may be unavoidable and necessary for his well being should be communicated to him privately. When a sovereign is of a peaceful disposition he may then be approached with a prayer of conferring any favour upon some one, but no prayer should be made for one's ownself. Such a prayer should always be made through some friend. He should be specially careful that one's duty should not be neglected. He should not overwork any one, nor should he misappropriate any money. He should never shew any indifference to the honours conferred by the sovereign and should always try to keep himself in his good graces. He should never imitate the king in his dress, mode of talking nor any other actions. He should avoid what is not pleasing to him and should not equal or excel him in dress.—2-7.

In course of gambling and at the game of dice one should show his skill to the king but make the latter win.—8.

Without the king's permission he should not go about with the custodians of the ladies' apartments of the royal palace, nor should he do so with the spies of the enemies and the dismissed servants of the State.—9.

He should keep secret the kindly or unkindly feelings of the king toward him. He should not utter before any one a thing that is private to the king.—10.

Any thing reproachable or irreproachable communicated by the king should not be disclosed to any one for if one does so one loses the favour of the king.—11

When a king orders any one to perform any service one should readily volunteer himself to do it.—12.

Of course this should be done knowing the hours of business, otherwise if one does so at all times, one becomes an object of hatred and ridicule.—13.

One should not repeatedly repeat the favourite words of a king. One should always remain very modest and never knit his eyebrows in his august presence or laugh too much.—14.

He should not talk too much in the presence of the king, nor should he remain silent. He should not be artful or proud, nor should he speak too much of himself.—15.

He should not say anything about the unjust deed of the sovereign and should put on the garments, weapons, and ornaments presented to him by the king on momentous occasions. He should not give away any of the royal gifts and should not sleep during of the day. He should not pass through a forbidden thoroughfare and should not meet the king at an improper place. He should take his seat to the right or the left of the king according to his warrant of precedence and not behind or in front of him.—16-19.

He should not yawn, show signs of weariness, cough, assume angry demeanour, rest himself against anything, knit his eyes, vomit and belch, in the presence of the sovereign.—20.

He should not indulge in self-praise but he should get others to do it for him.—21.

All the servants of the Estate should most loyally serve the sovereign with a clear mind and free from laziness. They should always shun craftiness, wickedness, backbiting, atheism and low morals.—22-23.

Those versed in the Vedas, possessing modesty should always serve the king well for their welfare.—24.

The sons, friends, and councillors of the king should be saluted every day, neither the king nor his minister should be trusted.—25

Nothing should be said without being asked ; and if one says so, that ought to be true and lead to the general welfare. One should always take a measure of the king's mind by his speech and then it is easy for him to act so as to please him ; he is to worship the king.—26-27.

One who wants one's own welfare should mark carefully whether the king is pleased or displeased with him and should act accordingly.—28.

If a king goes against any body, his party will be ruined and his opposite party will rise. The king if disgusted gives hopes but does not confer benefits accordingly. He appears angry though there is no cause of anger and though he remains pleasant, he speaks unpleasant high words. The king may deprive him of his subsistence for his insane speeches.—29-30.

The disgusted king shews his goodwill towards others but hates him with whom he is disgusted. He finds fault with his words and speaks other words not having any concern with the business. The king turns away his attention from the piece of work of his subordinate with whom he is disgusted. These signs shew that a king is disgusted.—31-32.

On the other hand when a king becomes pleased he always assumes a pleasant aspect towards him, accepts his words with gentleness, offers seat and asks about his welfare. Know that the king is pleased with him, seeing whom in private place he does not become afraid, hearing whose words his face becomes jolly; even whose unpleasant words he hears and whose humble offerings the king accepts and whom he remembers with a cheerful expression of his face.—33-36.

A devoted one should serve the king in the ways spoken by me.

The retainers of the king who do serve others not only in times of adversity but always and who adore the king in spite of his being ignorant, go to the domain of Indra that is inhabited by the Devas.—37.

*Here ends the two hundred and sixteenth chapter on the king's servants*

## CHAPTER CCXVII.

Matsya said :—A king should have his residence in a central place which should be beautiful, with abundance of grass and trees. It should be inhabited by a number of people and where the tributary kings, princes and subjects are loyal and submissive. It should also have some Brāhmanas skilled in various rituals and many artisans in its vicinity.—1-2

It should be surrounded by sweet smelling flowers and fruits. It should be impassable to the foreigner's army. There should be no tigers, scorpions, snakes, lions, thieves round about it. The place should be beautiful and should be elevated and well-supplied with water and should not be heavily taxed. A king should live with his assistants in such a place of happiness where there should be absolutely nothing to agitate him.—3-5.

Amidst such surroundings he should have his fortress. There are six different kinds of forts viz —Dhanuṣadurga, Mahādurga, Narādurga, Vriṣṣadurga, Jalādurga, Giridurga, and of these the last-named Gurādurga is the best.—6-7.

*Note.*—**पुण्ड्र** = A castle surrounded by desert, **पृथ्वी** = An earth fort, **पङ्क्ति** = A place of safety formed by placing the army in a particular position, **पञ्चदश** = A place densely surrounded by trees which make it impassable, **पद्म** = A fort surrounded by water, **पिण्ड** = A hill fortress.

The castle should be surrounded by a ditch and ramparts. The buildings are to be in the centre. It should have abundance of weapons, e.g., Sataghni and others. Its doors should be beautifully made.

Its main entrance should be handsome and big enough to enable the king to pass through it riding on an elephant with his banner streaming. Four roads should be laid out to form squares. There should be a temple in front of one road, the king's mansions in front of the second road. Facing the third one should be the houses of judicial and military officers and the gateway of the city should be in front of the fourth. In

such a way a royal city should be laid out no matter if it is oblong, square or circular. Circular one is the best or it may be triangular or drum-shaped, or semi-circular or of other suitable shapes (in the form of military array, diamond-shaped, etc.).—8-13.

The palace on the banks of a river should be of the shape of a crescent; this is the best. Treasure should be kept in the southern portion of the palace, to the further south of which should be the place for the elephants. The elephantyard should have its doorway to the east or the north. The arsenal should be made south-east.—14-16.

In the same direction should be the kitchen and houses for other works. The house of the royal priest should be to the left of the king's mansion where should also be the places for ministers, Vedic professors and students, physicians, stables and cow-sheds and store-houses. The stables should face the north, or the south. It is not well if it faces any other direction.—17-18.

All night there are to be lamps burning in the stables. The horses should stay there. Cocks, monkeys, she-goats and cows with calves should be kept near the stables. She-goats should also be kept for the benefit of the horses. Dung should always be cleared away from the stables, elephant and cow yards before sunset. The quarters for the grooms and elephant drivers and charioteers should be near the stables and the elephant yard. Besides them, soldiers, artisans, those versed in formulæ, veterinary doctors (about horses and elephants, etc.), guests should also be best accommodated within the fortress. For diseases are likely to prevail much in the fortress. Brāhmanas and Chāraṇas should also be accommodated.—21-26.

A large number of people should not be allowed to enter the fortress. There should be various kinds of cannon and weapons in the fort as well as those who can use them, for weapons that can destroy thousands of people protect the king. There are to remain warriors also close by. Besides all these things there should be secret doors as well as other doors within the fort protected by those who killed thousand warriors or are skilled in shooting bows and arrows and throwing various other weapons. A number of bows, clubs, spears, arrows, swords, sticks, maces, big pieces of stones, tridents, battle-axes, quoits, etc., should always be kept ready within the fortress. Shields, skins, pharoas, ropes, canes, various things of artisanship, husks, loads of straw, wood, coals, etc., should also be kept. The tools of all the artisans, musical instruments, various kinds of medicines, drums, weapons, various clothings, gems, iron, etc., should also be kept ready.—29-34.

A good quantity of grass, firewood, molasses, oils, milk fat, sinews, cowhides, hides for drums, all kinds of grains, silk cloths, barley, wheat, jewels, other kinds of cloths, all kinds of irons, all kinds of pulses such as Moth, Mûṅga and Urada, gram, sesamum, cowdung, grain-dust, hemp, resinous exudation of Sāla-tree, bark of the birch-tree, wax, borax, etc., should also be kept in stock in abundance.—35-39.

Poisons of snakes should be kept locked up in jars and similarly lions, deer, birds, etc., should also be kept confined separately. Animals

unfriendly to each other should be carefully kept in secret spots, and apart from each other.—40-41.

Besides these things a king wishing the well-being of all should also keep in stock well-preserved all the various articles of the state. The following medicinal plants and articles of purest quality should also be kept, viz.—Jivaka, Riṣabhaka, Kākoli, Āmalakī, Vāsaka, Śālaparnī, Prīṇiparnī, Mudgaparnī, Māṣaparnī, Śārivadvaya, Valātraya, Vārā, Śasanti, Vṛjyā, Vrihati, Kaṇṭakāri, Śringi, Śringātaki, Dronī, Varṣā, Darbha, Rohuekā, Madhuparnī, Vidāridvaya, Mahākṣīrā, Mahātapa, Dhanvana, Sahadeva, Kaṭuka, Eraṇḍa, Viṣṭ, Parnī, Satāhā, Mridvikā, Phalgu, Kharjura, Yaṣṭimadhu, Śukra, Atiśaka, Kāsmorya, Ohhatra, Atichhatra, Virāṇa, Ikṣu, Ikuṣvikāra, Phanitādi, Simhī, Sahadevī, Madhuka, Puṣpahamea, Satapuspā, Madhulokā, Satāvartī, Madhuka, Advattha, Tāla, Ātmagupta, Kaṭphala, Dārvikā, Rājāsirṣakī, Rājāsarsapa, Dhanyāka, Rīṣyaprokṭā, Utkatā, Kālasaka, Padmavīja, Govallī, Madhuvallī, Śtāpākī, Kalingākṣī, Kākajihvā, Uruṣpikā, Parvata, Trapuṣa, Guīyā, Punarbhava, Kaserukā, Kāsmīrī, Villa, Saluka, Nāgakesara, all sorts of husks, grains, Samidhānya, milk, honey, curds, oils, fat and marrow, Vassā, ghee, Nīpa, Ariṣṭaka, Akṣoṭa Vātāmra, Soma, Vanaka, etc.—42-54.

The following things should also be stocked in a king's castle, viz.—Pomegranates, Āmrātaka, tamarinda, lemons, cucumbers, breadfruits, Karamardaka, Rūṣaka, Vijapūra, Kaṇḍura, Mālattī, Rājabandhuka, Kolakadvaya, all sorts of Parna, Āmrātadvaya, Pārevata, Nāgaraka, Prāchināraka, Kahittha, Āmalaka, Chukraphala, Dantaśātha, Jambu, Navanīta, Sanvīraka, Ruṣodaka, all sorts of wines, Maṇḍa, Takra, curd and all sorts of white things, and other sour things.—55-59.

The following things should also be kept:—all the various kinds of salts, viz.—Saindhava, Sāmbhara, sea salt, salt made out of well water, Kṣāra, Maṇiyāri, black salt, red salt, Sanvarchala, Udvida, Valākīya, Yavākhyā, Aurva, Kṣāra, Kālabhasma.—60-61.

The following pungent things should also be kept:—sacred figs and the root of sacred fig-tree, Pippalī, Pippalmūla, Chavya, Chitraka, Nagara, Kuvera, black pepper, Sīgru, marking-nuts, mustard, Kuṣṭhā, Ligisticum, Ajowān, asaphotæda, Mūlaka, Dhanyāka, Kāravi, bamboo shoots, Yājñyā, Susukha, Kālamālikā, Paṇijhak, garlic, Bhāstrīṇa, Surasa, Kāyasthā, Vayasthā, Haritālā, Manahṣilā, Amṛita, Rudanti, Robiṣa, Kanakuma, Jayā, Eraṇḍa, Kāṇḍra, Śallakī, Hanjikā, all sorts of Pitta and Mutra, Haritaka, various other fruits, Sūkmālā, Hingupatrikā, and other pungent things.—62-67.

The king should collect the following things in his own city:—Musta, Chāndana, Hṛivera, Kṛitāmāluka, Dāruharidra, Haridrā, Nalada, Udīra, Naktamāla, Kadambaka, Dārvā, Pātali, Kaṭuka, Dantī, Tvakpatri, Vachā, Chiretā, Bhūtāmbo, Viṣṭ, Ativiṣṭ, Talīṣapatra, Tagara, Saptaparna, Vikanaka, Kākodumbarikā, Divyā, Surodbhavā, Śaḍgranthā, Rohini, Jaṭamāṇḍī, Parpaṭa, Dantī, Rasānyana, Bhṛingarāja, Paṭaṅgī, Paripelava, Duṣparā,

Ajumdvaya, Kāmā, Syāmāka, Gandhanākull, Rupaparni, Vyāghranakha, Manjiṣṭhā, Chaturangulā, Rambha, Ankurā, Āsphotā, Tālāsphotā, Hareṇukā, Vetrāgra, Vetasa, Tumbi, Viśānt, Lodhrapuspint, Mēlati, Karakriṣṇā, Vriśchikā, Jivitā, Parṇikā, Guḍchi.—68-74.

The following things should also be kept:—Hartaki, Āmalaki, Bhūmyāmalaki, Vibhītaka, Priyangu, Dhātakipuṣpa, Mocha, Arjuna, Asana, Anantā, Kāmini, Tuvarikā, Syonāka, Katphala, Bhūrjapatra, Śilāpatra, Pātālāpatra, Lomaka, Samangā, Trivritā, Mūla, Kārpāsa, Gairika, Anjana, Vidrūma, Madhuchhiṣṭa, Kaṇḍikā, Kumuda, Utpala, Nyagrodha, Udumbara, Asvattha, Kinsuka, Sinasapa, Sami, Priyāla, Pilu, Kāsāri, Sirtṣa, Padmaka, Vilva, Agnimantha, Plakṣa, Syāmaka, Vaka, Ghana, Rājādana, Karīra, Dhānyaka, Priyaka, Karankāla, Aśoka, Vadara, Kadamba, Khadiradvaya, the leaves, essence (resin), roots and flowers of all these. The king is to collect all sorts of poisons very carefully. Also he should collect various things of wonderful variegated properties that can destroy poisons, also that can destroy angadas, Rākṣasas and Bhūtas and Piśāchas, that can destroy sins and prevent draught. The bācilli, the poisonous gases and fumes and similar destructive things should also be preserved by a king for the destruction of his enemies.—75-84.

The king should also keep within his fort people versed in dancing and music and versed also in the Kalasāstras (various arts). He should not allow the timid, the infatuated, the intoxicated, those addicted to drugs, the angry dispositioned, the disgraced ones, the sinful and bad persons to remain in his stronghold. The monarch should always remain in a well-guarded citadel protected by charms, warriors, balconies, and well supplied with all kinds of grains and medicines and inhabited by the merchant classes.—85-87.

*Here ends the two hundred and seventeenth chapter on how to protect a fort and a city of a king.*

## CHAPTER CCXVIII.

Manu said:—Pray tell me, O Lord! the medicines that destroy the demons and dispel the effect of poisons and that ought to be kept in a king's fort.—1.

Matsya said:—The decoction of the following things dispels the poison, viz., Vilvā, Aṭaki, Yavakṣāra, Pātālā, Vāhlika, Uṣṇa, Śriparṇi and Śallaki. By drinking and sprinkling the poisoned yava, salt, drinking water, bedding, clothes, seat, water, armour, ornaments, umbrella, chāmara and fans with the decoction of the above materials, the effect of poison disappears. The decoctions of the following materials also readily drive away poisonous effects, viz.—Śelu, Pātālā, Ativīṣā, Śigru, Mūrvā, Puarnavā, Samangā, Vriṣamūla, Kapittha, Vriṣronita, Mahādanta, Sāṭha.—2-5.

Lakṣā, Priyangu, (long pepper, saffron or a particular kind of creeper said to blossom at the touch of women) Manjiṣṭhā, Elā, Reṇukā, Yaṣṭi-madhu, Madhurā, should be mixed with Nakulapitta and buried into the

earth for seven nights in a vessel made of horn. Then it should be placed in a golden pendant studded with precious stones which should be used on the hand. It will dispel the poison from everything it touches. Māṇavyā, Śamipattra, Tumvikā, the white mustard, woodapple, Kuda, Manjiṣṭhā, should be well-powdered and mixed with the bile of a dog and a Kapilā cow. This great medicine prevents the effects of poisons. Besides these, there are various gems and pearls, Mūṣikā and Jātukā which ought to be held in the arm. They also prevent the effects of poisons.—6-10.

By mixing Itupukā, Jātāmāṇṣī, turmeric, Madhuka, honey, the bark of Akṣa, Surasā, Lakṣā, and the bile of a dog into a paste and applying it over the drums, sounding instruments, and banners; by hearing the sound of such drums and by seeing and smelling such banners one is freed from the effects of a poison.—11-12.

Tryuṣaṇa, five kinds of salts, Manjiṣṭhā, both kinds of turmeric, cardamums, Trivritā leaves, Viḍaṃga, colocynth, Madhuka, cane, Kṣandra, should be deposited in a horn and then they should be mixed and boiled in hot water when they will dispel all poisonous effects.—13-14

The white resinous exudation mixed with mustard, Elavālukā, Suvegā Taskara, Sura, and Arjuna flowers and powdered together and used as incense in the fire drive away the poisonous effects from everything moveable and immoveable in the household.—15-16

Where the above-mentioned incense is burnt worms, lizards, frogs, poisonous and creeping animals, or Krityās can not thrive.—17.

When the bark of Palāśa is mixed with the exudation of sandal-tree, milk, Mūrvā, the juice of Lāvāla, Nākult, Taṇḍulīyaka, and Kākamāchi and a thin decoction is prepared, it prevents all sorts of poisons. Gorochanāpatra Nepālī, Kuṃkuma and Tilaka, if held in the arm, make one from all sorts of poisons and he becomes the favourite of kings. Turmeric, Manjiṣṭhā, Kiṇiḥi, Pippalī and Nimba well grounded together and made into an ointment massaged all over the body take away all the effects of the most deadly poison from the body. The fruits, flowers, leaves, bark and root of the Śriṣa-tree grounded in cow's urine and rubbed over the body also takes off all poison. Now hear about the most mighty medicines, O King! viz.—18-22.

Bandhyā, Kārkotaki, Viṣṇukrāntā, Utkatā, Śatamūlī, Sitā, Ānamdā, Valā, Mochā, Patolikā, Soma, Paṇḍa, turmeric, Dagdharuhā, Sthala-Kamala, Viśālī, Śamkhamūlikā, Chāṃḍālī, Hastimagadhā, Gojāparṇā, Karambhikā, Raktā, Mahāraktā, Varhisikā, Ajaparṇī, Kośātakī, Naktamāla, Priyālamā, Sulochanī, Vāruṇī, Vasugaṃdhā, Gandha, Nākult, Iśvartī, Śivagaṃdhā, Śyāmālā, Vamśanālikā, Jātukālī, Mahāśvetā, Svetā, Madhuyastikā, Vajraka, Pāribhadra, Sindhuvāraka, Pāribhudra, Jivānamdā, Vasubaridrā, Natanaṅgara, Kamtakāri, Nāla, Jālī, Jāṭī, banyan leaves, Suvarṇa, Mahānīla, Kunduru, Haṃsapādi, Maṃḍūkapaṇī, Vārāṇṣī, Sarpākṣī, Lavālī, Brahmī, Viśvarūpā, Sukhākara, Rujāpaha, Vridhikāri, Śalyadā, Rohiṇī Patrika, Raktamālā, Āmalaka, Vamḍāka, Śyāma, Chitrāphalā, Kākālī, Kṣetra-

Kakoli, Piluparni, Keshini, Vrischikali, Mahanaga, Satavari, Garuda, Vega, water lotus, land lotus, Mahabhumi creeper, Unnadini, Somaraji, and all kinds of jewels especially Marakatamani and other gems obtained from various creatures should be carefully preserved by a sovereign for the prevention of bad influences from Rakshasas, poisons, and Krityas.—23-35.

The various things obtained from men, elephants, serpents, cows, donkeys, camels, partridges, jackals, lions, bears, tigers, cats, rhinoceros, monkeys, pigeons, horses, buffaloes, deer should be most carefully preserved by the king. A sovereign should have his residence full of such things when he should build a most beautiful mansion for himself.—36-38.

*Here ends the two hundred and eighteenth chapter on the various things to be preserved by a king in his fort.*

## CHAPTER CCXIX.

Manu said :—Lord ! pray tell me what other things are to be kept by a sovereign in his fort for his safety. Kindly reveal to us the secrets.—1.

Matsya said :—The fruits of Sriṣa, figs, Samt and Vijapura should be prepared in clarified butter and taken at an interval of fifteen days which is known as Kṣudyoga.—2.

*Note.*—कृद्योगः=Device of keeping hunger satisfied.

Kaseru, its fruits and roots, Ikṣumūla, Biss, Dūrvā, should be cooked either in milk or clarified butter and made into a ball and eaten at an interval of a month. By using these medicines a man regains his life if wounded by weapons. The place where black bamboos are burnt, and circumambulation is made thrice towards the right is, no doubt, immune from other fire. By burning a snake's sheath in the cotton fire and using it as incense, all the serpents of the household fly away. By washing the house with sea salt, Sāmbhara salt, barley water mixed with the earth of the place struck by lightning, the place becomes absolutely fireproof. Fire should well be placed in a fortress in course of the day when a strong wind blows. Now the means of protecting a sovereign from poisons will be described. A sovereign should keep a number of birds and deer. First of all the cooked food should be tested by fire or some other method. A sovereign should never touch his food, clothes, flowers, ornaments without testing them. The person who administers poison in king's food, etc., turns pale and very much confused, and uneasy when examination is being made.—3-11.

His sight becomes restless ; he becomes absent-minded ; he will drop his upper cloth in confusion, will turn speechless like a wall, agitated, nervous and will try to conceal his person, scratch the floor, shake his head, rub his mouth and scratch his forehead and will be hasty in everything where haste ought not to be done. The king should find out by these signs the men who administer poison.—12-14.

The food mixed with poison will exhibit rainbow colour, look rough, with bubbles, give out bad smell, make an explosive noise and cause



headache to a person by its fume ; when put into the fire. A fly will not sit on it and if it does, it will instantly die.—15-17.

By seeing poisoned food the sight of Chikore becomes fixed and the cuckoo loses its melody, the crane moves abrupt ; blackbees begin to buzz, Kraumpcha becomes stupefied, cocks begin to cry, parrots shrill, the female parrots begin to vomit, Chānikar goes to another place, Kāraṇḍa instantly dies, monkey begins to make water, Jivajivaka becomes morose, mongoose shoots up its hair, Prisata deer begins to cry, peacocks become pleased, the poisoned stuff in a somewhat long time becomes rancid like anything kept for a fortnight. It begins to stink and ooze. Then it becomes juiceless and scentless.—18-23.

Sāka when poisoned dries up and watery dishes begin to bubble and the stuff prepared with Saindhava salt begins to froth.—24

Poisoned grain becomes coppercoloured, milk turns blue, wine and water become of the colour of cuckoo, rice becomes blackish, Kodao turns brownish, and curds become blackish, bluish or yellowish, clarified butter becomes watery, and poisoned matter becomes of the colour of a pigeon, fly turns green, oil gets red, and raw fruits by coming in contact with poison become untimely ripe, ripe ones go stale, garlands get faded, hard fruits become soft, soft ones turn hard, small fruits become disfigured.—25-29.

Poisoned clothes lose their flush and become covered with black circular spots and iron and gems turn pale.—30.

Poisoned flowers and sandal give most disagreeable smell and the bark of the toothstick becomes black and gets thin. These are the signs of poisoned stuff.—31-32.

A sovereign should therefore peacefully live in his fortress, always guarded by all the mantras, medicines, and jewels as mentioned heretofore.—33.

A sovereign is the source of well-being to his subjects ; under the royal protection the whole country flourishes ; every one should therefore guard the king by all means.—34.

*Here ends the two hundred and nineteenth chapter  
on the protection of the king.*

## CHAPTER CCXX.

Matsya said.—O King ' a king should well-guard his own son. A number of trustworthy servants should be retained to guard and a faithful teacher as well to give him instruction. He should be grounded in Dharma, Kāma, Artha, archery, the use of charriot, elephants and horses, and mechanical arts, and various other physical exercises. A prince should not be so very truthful, should speak sweet words according to necessity that need not be rigorously true. Such instruction should be given to him. Men should be employed to guard him under the pretext of guarding his person. A prince should not be allowed to mix with men of

angry or avaricious disposition, nor with persons who had been insulted and looked down upon. His custodians should train him up so that he may be gentle and may not abandon the difficult path of virtue and be led away by passions during his youth. The prince who cannot be easily trained up in all such good qualities by good instructions should be well-guarded in a secret place where he should have all his comforts. A prince devoid of politics and humility soon perishes. Persons well-trained should be employed in different departments of State. First they should be given small offices and then their sphere of work should be gradually widened.—1-7.

They should be kept away from the vices of drinking, hunting expeditions and gambling, for many kings addicted to them have been ruined and their number is legion. A sovereign should also not let the princes sleep in course of the day, nor should they be allowed to travel with no purpose in view.—8-9.

A sovereign should not inflict severe punishment, nor should he use harsh words and speak ill of anyone at his back.—10.

A sovereign should avoid the two evils arising out of wealth, *vis.*—the evils arising out of not being used properly and of being used improperly.—11.

Not to guard well the enclosure walls, not to repair the forts, not to collect wealth from various places, to give out wealth to unfit countries, and to unfit persons in improper times, are regarded as not using wealth properly; whereas to use wealth in vicious and bad works is regarded as using wealth improperly.—12-13.

A sovereign should tactfully drive away lust, anger, pride, avarice and too much pleasure. After conquering them he should win his retainers and afterwards he should endear himself to his country and city and his subjects.—14-15.

Then he should conquer the external foes. These outside enemies are of various classes according as they are equal to him or under his control or quite accidental and so artificial arising out of needs; and they should be treated with greater or less caution as they belong to the former or latter class.—16.

The friends are of three kinds: (1) as they are the friends of the father and the grandfather, (2) the enemy's enemy, and (3) an acquired friend arising out of necessity. Among them the previous kinds of friends are superior.—17-18.

(1) King, (2) ministers, (3) country and subjects, (4) fort, (5) penal laws, (6) treasure, and (7) friends are the seven component parts of an Empire.—19.

Of these seven, king is the root of the Empire, therefore he should be chiefly protected. A king should also guard the other six complements of his Empire. If any of these components rise in rebellion, the king should in no time take away the life of that fool. A sovereign should not be mild and simple hearted. A mild sovereign is despised; nor should a sovereign be hard and grim that he may instil a thrill of dread

in his people. A king who is both mild and strong according to circumstances is prosperous in this life as well as in the next one. A sovereign should never joke with his retainers.—20-24.

For the latter begin then to despise him. Besides this he should give up all passionate habits. It is however meet for him to have his hobbies for the acquirement of realms. The subjects of a haughty sovereign are not amiable, he should therefore speak to everyone with a smiling face.—25-27.

He should not show his temper even to those who may be fit to be condemned to death. He should always be dignified.—28.

Such a king always makes himself dear to his subjects and he should be bountiful and generous for a generous king conquers the whole world. He should not give way to laziness, but he should be quick in doing everything; all the works of a procrastinate king suffer. But where too much affection, haughtiness, selfishness, quarrel, vicious and unpleasant acts are concerned, a king should be slow; he is then praised. He should always keep his policy confidential; one who makes it known brings ruination on him. The sovereign whose policy is not known to any until it is accomplished, conquers all the world. Empires always depend on the basis of sound policy, the latter should therefore always be well-guarded.—29-33.

A sovereign should solve his policy through wise and sound statesmen for there is always a risk of its leaking out when placed in unreliable hands. The solution of a policy through desirable channels therefore is a source of incalculable benefit. Many kings are ruined owing to bad advices from ministers.—34.

Many sovereigns have been ruined by the unsoundness of their policy. Appearance, signs, hearing, features, speech, eyes, and face indicate the inward feelings of a man. A king sound in politics has all the world at his command. A king should neither hold council with one man nor with too many. He should not get into a boat without knowing its rower. He should also deal with the robbers that accost him according to the rules of Sāma, etc. He should, by all means, pursue the course that may not be against the wishes of his subjects and may not weaken them.—35-39.

He should minister to every one's comfort in his state. The king who brings about weakness of his subjects out of delusion goes to rack and ruin and he is deprived of his kingdom and his brethren. As a nourished calf becomes fit to carry loads so is a very-well looked after State able to bear the weight of regality. The king who is kind to his subjects assures the permanency of his rule and achieves great objects. The King should carefully protect by all means gold, grains and land in his Empire and bring them under his control. As a father and a mother well-guard their sons, so a king should well guard his senses from his own persons and from others. He should always enjoy by his senses kept well under control.—40-44.

All the things in this world are under the control of Daiva and the exertions of men. Daiva cannot be clearly recognised, but the

exertions are seen to bring about successful results. He should also keep all his passions under his control which should be applied to achieve something useful when there is an occasion for that. Such a king is universally loved which brings him great wealth name and fame from his Empire as well as from outside.—45-47.

*Here ends the two hundred and twentieth chapter on the duties of a king.*

## CHAPTER CCXXI.

Manu said :—" Lord ! which is superior, fate or one's own exertion and effort ? I have got doubts on this ; kindly solve them."—1.

Lord Matseya said :—"The actions of the past life are known as *fate* or *Daiva* ; consequently the wise have always held one's own *effort* and *perseverance* as superior. A man who every day performs righteous and auspicious deeds turns even his ill-luck into a good one. Those who have performed good deeds, and are filled with *Satvaguṇa* do not get the desired fruits without their personal efforts and exertions.—2-4.

*Rajoguṇa* class of men get fruits according to their *perseverance* and *efforts*. A man, by *perseverance* gets what he wants. Those who have performed *Tamoguṇa* deeds attain their desires with great difficulty. Those who are incapable of persevering regard *fate* alone as supreme. Know, O King ! that men get all their desired ends by their energy and efforts.—5-6.

Consequently *fate* conjoint with the present, the past and the future gives fruits while *perseverance* in most cases bears fruit in the present. *Fate*, *perseverance* and *time* all three conjointly bear fruit to a man.—7-8.

Agricultural prospects thrive by rain which again depends on fixed time and not otherwise.—9.

A man should therefore persevere righteously he then gets high fruits during adversity even. Even if he does not get fruits in this life, he is sure to get them in the next world.—10.

Lazy people and those that only depend on *fate* do not ever gain their objects, so one should always persevere in the path of righteousness.—11.

Prosperity forsakes those who always dream of *fate* and favours those who persevere, one should therefore always be active and alert.—12.

*Here ends the two hundred and twenty-first chapter on Fate and one's own Effort and Energy.*

## CHAPTER CCXXII.

Manu said :—" Lord ! be gracious to explain to me the policies of *Sāma*, etc., along with their characteristic and applications."—1.

Mataya said :—"A sovereign should resort to the following seven policies or expedients at the time of necessity, viz., (1) *Sāma*, (2) *Bheda*,

(3) Dāna, (4) Daṇḍa, (5) Upekṣā, (6) Māyā, (7) Indrajāla. Sāma is of two kinds, viz.—Satyasāma and Asatyasāma.—2-3.

*Note.*—(1), (2), (3) and (4) have been explained in previous chapters. Upekṣā (उपेक्षा) = Policy of overlooking or endurance, Māyā (माया) = Policy of diplomacy. Indrajāla (इन्द्रजाल) = The use of some stratagem in war. Satyasāma (सत्यसाम) = Policy of genuine conciliation. Asatyasāma (असत्यसाम) = Perfidious policy of conciliation.

The policy of Asatyasāma should never be employed in the case of the righteous and the saints for they can only be won over by Satyasāma. If Asatyasāma be applied to them, then bitter and aggressive feelings are aroused virtuous and true and self-restrained saintlike sovereigns of high pedigree should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them never should Atathyasāma be applied to them.—4-7.

The following is the rule:—Tathyasāma is to be applied in the following manner:—narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude, etc. Thus the religious persons are brought under subjection. Though it is heard that Rāksasas are brought over by the use of Sāma, yet it be remembered that it should never be applied in the case of the wicked. For no benefits will be derived thereby. The policy of conciliation wins all, but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them. Therefore it should never be applied in the case of wicked persons.—8-9.

Those born in a good family, noble, simple, virtuous and truthful and modest, are the persons with whom Sāma principle is to be applied.—10.

*Here ends the two hundred and twenty-second chapter on the Dharma of the kings and the policy of conciliation.*

## CHAPTER CCXXIII

Matsya said :—With the class of people who are hostile and wicked to one another, who become afraid and feel themselves insulted, the policy of divide and rule should be employed ; for they can best be conquered by creating disunion among them so the politicians say.—1.

The vices and the weaknesses on account of which a certain class of people become disagreeable to others, should be imputed to the latter in order to bring about a disunion among them. This is the rule.—2.

They should be explained about their own faults and defects and they should be frightened by the opposite party. Thus that class of men can be gradually and easily be divided from their party and then brought under submission.—3.

When many kings are bound in alliance, one single king cannot conquer them without creating disunion among them, therefore to create disunion among them is the best policy. Even Indra is unable to bear the influence of the united ones. Therefore the policy of divide and rule is so much praised by the politicians. A king should bear either

directly from persons who are to be divided or through others; then he is to test it and if he be satisfied that he is to take up the Bheda policy. Such a policy should however not be launched personally by a sovereign, it should be given effect to through another agency for then it proves more effective.—4-5.

A sovereign should not believe in the efficiency of his men employed in working out a policy of divide and rule; for the people to be disunited may be mostly found anxious to serve their respective ends.—6.

In an Empire there are two sources from which bitter feelings of anger and enmity crop up; one is internal and the other external of these, the internal faction is most to be dreaded; for it is this internal faction that brings about the ruin of kings. The source of anger and enmity coming from outside, from other kings is known as external source of danger. The queen, prince, commander-in-chief, ministers, prime-minister, the princes, the wrath and discontent of these are known as the internal source of wrath and danger. To a king this is indeed terrible. If the internal condition of the Empire be good and satisfactory, then the external source of danger however great, can be easily conquered by a king. He easily wins victory.—7-10.

On the other hand the sovereign who is beset with internal danger, perishes in spite of his being like Indra in power; consequently such a danger and wrath ought to be very carefully guarded against.—11.

A sovereign using the policy of divide and rule in case of his compeers should first try and create disunion among their communities, and kith and kin; but he should very cautiously prevent a similar thing happening amongst his brethren, for distressed kith and kin bring suffering on their overlord; they should therefore be kept intact by gifts and royal regards as a dissession among them is so dangerous to a sovereign.—12-14.

A wise ruler ought to conquer his foes by creating a division among their kinsmen whom the foreign king does not trust.—15.

The greatest of the enemies when disunited are vanquished by a small force therefore it is meet to create disunion amongst the enemies.—16.

*Here ends the two hundred and twenty-third chapter on Rāja Dharma—the policy of Bheda.*

## CHAPTER CCXXIV.

Matsya said:—"King!" The policy of winning over another by gifts (Dāna) is the best one. There is scarcely any one who cannot be won over through gifts. Even the Devas also are brought round by mortals through gifts. The gifts are indeed highly beneficial to the people who live thereby; and one who confers gifts on others is beloved of all. Such a sovereign readily wins over his enemies as well as a multitude of enemies conjoint together. Men free from avarice and grave like the ocean although they *never* accept presents, still they side with

such a sovereign through gifts. Gifts and presents given elsewhere influence others and bring these people round. Therefore this policy is the best of all. Those who give gifts are known to be the best men in the world. They are always guarded by others like their sons. Such a king does not conquer only this world but he also wins the realm of Indra—the abode of the Devas.—1-8.

*Here ends the two hundred and twenty-fourth chapter on Rāja Dharma—the policy of Dāna.*

## CHAPTER CCXXV.

Matsya said :—Those who cannot be subdued by the three expedients above mentioned should be conquered by the unfailing Daṇḍa.—1.

A wise sovereign should conquer the people by launching his policy of Daṇḍa in conjunction with his ministers, according to Dharmasāstra. In his country as well as elsewhere he should use this policy according to the prescribed politics and after knowing his men for all things are established in Daṇḍa. He should first scan the race of those who have renounced the world, the Vānaprasthas, the sage-like people before resorting to his artifice of Daṇḍa. The above people do not come under the power of Daṇḍa. The people of the different orders in life, as well as those void of them, the worthy, the great, the preceptor in fact any of them found deviating from their prescribed order and duties should be adequately punished by a sovereign. A sovereign however who inflicts punishment on the innocent and lets off those who are guilty, loses his realm in this world and goes to hell in the next.—2-6.

A sovereign should therefore be most cautious in inflicting punishments. He must not go against the Dharmasāstra and politics.—7.

The subjects of a king in spite of his being of a very simple disposition do not get spoilt where the phantom of a penal code grim in appearance freely moves about and casts its bloodshot eyes on the people.—8.

If a sovereign does not use his rod, there the children, aged persons, the saints, the Brāhmaṇas and widows become severely oppressed by the powerful ones as a younger fish is swallowed up by a bigger fish.—9.

Even the Devas, the demons, the serpents, the birds; they all transgress their limits leaving their prescribed tracks if they be not made to fear the king's rod. Daṇḍa is always seen to exist when a Brāhmaṇa curses; when all kinds of blows are inflicted, when all sorts of powers are exhibited, when anger is manifested and when serious determinations are made. A sovereign inflicting punishments discriminately is revered by the Devas but the one who does not do so is not worshipped. In fact such a sovereign is revered more than many pious souls just as Brahmā, Paśā, Aryamā, Rudra, Agni, Indra, Sūrya, Chandramā, Viṣṇu, and other peaceful Devas are not so much revered and worshipped as other fierce Devas are worshipped. It is Daṇḍa that governs all the subjects, it protects all, it is always alert when everything else is asleep, it is known as Dharma by the learned; through its fear the sinners do not sin.—10-15.

Some do not commit sins for fear of Dharmarāja and others do not sin for fear of the king's rod ; whereas others again do not commit sins for fear of both ; others again not being punished, commit sins. So every thing is established on Daṇḍa.—16.

The royal rod of punishment inflicts punishment on the wicked and guilty and also prevents others who have not committed sin from committing fresh sins. So the object is two-fold. It is out of the fear of Daṇḍa that the Devas assembled in the Dakṣa Yajña (sacrifice of the Prajāpati Dakṣa) gave the share of sacrificial oblations to Mahādeva and gave the post of commander-in-chief to Kārtikeya and Vala granted boons to children.—17-18.

*Here ends the two hundred and twenty fifth chapter on Rāja Dharma—the Daṇḍa.*

## CHAPTER CCXXVI.

Matsya said :—A king is created by Brahmā for the preservation of all the beings, for awarding to the Devas their respective shares of sacrificial oblations and for inflicting proper punishment to the guilty.—1.

A king is like the Sun for none dare look at him with hostile eyes. Everyone is pleased at the sight of him, he satisfies all eyes, therefore he is like the Moon.—2-3.

A king like Dharmarāja bestows his affection and inflicts his punishment on the people according to circumstances. He has therefore the attributes of Dharmarāja.—4.

Just as the God Varuṇa flings His noose round the enemy's neck similarly a king also throws his fetters round the feet of the wicked. This is the king's Vāruṇavṛata (vow).—5.

People are satisfied to look at their king as they are at the sight of the Moon. He is always rigorous and strong to curb the sinners and he should burn as fire does, all his enemies who are envious and wicked. This is his Āgneyavṛata.—6-7.

He should always observe this Āgneya vṛata. As the earth holds up all the beings so a king nourishes all his subjects. This is his Pārthivavṛata. As all the subjects of a sovereign are steady in their devotion to him so is he in his devotion to Indra, Sūrya, Vāyu, Yama, Varuṇa, Chandramā, Agni and Prithvī. He sustains his subjects as Indra pours forth rain for four months during the rains. This is Indravṛata. He takes revenues from his subjects as the Sun draws in moisture by his rays for eight months. This is Sūryavṛata.—8-10.

As air pervades through and through all the being so does the king know the hearts of all his subjects through his spies. This is Vāyuvṛata.—11.

*Here ends the two hundred and twenty sixth chapter on Rāja Dharma*



## CHAPTER CCXXVII.

**Matsya said :—**One who has misappropriated anything placed under his custody should be fined by a king which should be equivalent to the value of the thing misappropriated. A king will not thereby lose his religion.—1.

One who does not return anything placed in his custody to the person who placed it with him, and one who mischievously asks for a thing from a person or the mere allegation of having placed it in his custody; are both guilty and should be punished for theft or fined twice as much the amount of the value of the thing placed in custody.—2.

One who defrauds another of any valuable thing should be punished with death along with his accomplices or should be sentenced rigorously as the king considers fit.—3.

One who does not return a thing within a promised time which he took as a loan from another person should be chastised and forcibly made by Purva Sāhasa, to return it to its owner and fined by the sovereign.—4.

One who sells away the property of another through oversight, is not guilty but one who does so knowingly should be punished for theft.—5.

One who does not impart knowledge or mechanical training to his students after having received his fee for the same should be fined the whole amount of his wages.—6.

One who does not feed his neighbour and Brāhmanas earns sin instead of virtue and he should be fined also one māsa gold, but if he omits to invite any sinful Brāhmana he is not guilty. If a Brāhmana be invited to join a feast and when he has come to the house of one who invited him and is made to go back without any food and without any due cause, then the invitor should be fined 108 Damas.—7-8.

One who does not confer a promised gift on some one should be fined of gold. A disobedient servant should be fined 8 rattis of gold along with his unpaid wages. The master who does not pay his servant at the right time and dismisses him without a fair cause, should be fined 100 Krisṇalas. One who promises to give away a village, country or grain fields, etc., and afterwards goes back upon his word and tells false should be banished from his kingdom by a sovereign. If anyone does not pay or get balance of the value of a thing that he bought or sold, within ten days of the bargain then the seller or purchaser should be fined six hundred Krisṇalas by the king.—9-13.

One who marries a girl to another without telling her faults should be fined 96 Paṇas and one who mischievously and falsely declares a girl to be not good (a eunuch) should be fined 100 Paṇas. One who shows one girl and then marries a different one should be fined 1,080 Paṇas (Uttam Sāhasa fine). The man who hiding his faults marries a girl is considered not to have married at all and should pay 200 Paṇas to the king. A man who weds his daughter to one and then again marries her to another should be fined 1080 Paṇas, (Uttam Sāhasa fine). Similarly one who sells a thing to another after promising to sell it to some parti-

cular person should be fined 600 Panas. One who demands more money than agreed upon and promised at the time of a girl's marriage should be fined twice the sum agreed upon. This is the rule of Dharmaśāstra. A man who after paying earnest money for a thing does not purchase it should be fined 540 Panas (Madhyam Danda) and the king should make him return the earnest money. One who after accepting his fee steals the milk of a cow under his charge or does not properly look after it should be fined 100 māsas of gold and he should also be tied in iron chains and made to work in fetters.—14-22.

*Note.*—११=A Coin equal in value to 80 cowries.

The prison should be erected out of a city, it should be 100 Dhanuṣa wide and in big towns, the prison should be twice or thrice the above dimensions. Those prisons should be circled by a wall so high as a camel may not look into them.—23-25.

*Note.*—११=One dhanuṣa is equal to 4 cubits.

And no inlet for a dog or a swine should be left in the wall. If an animal gets into a field without any inclosure, and eats some of the grass etc., stocked there, then the man in charge of such trespassing cattle should not be punished. Manu has laid down in his code that if a cow that has calved only ten days ago or a bull set free at the time of Srāddha consecrated to the Deity eats away corns of a field, though enclosed, the keeper of such animals should not be punished. Other cattle besides them, if found grazing in the fields of others, should however be punished by a fine ten times the damage done, being levied from the owner of the cattle, and if the above crime be done wilfully, twice the above fine should be levied.—26-28.

If a Kṣatriya's fields be harmed by a Vaidya's cattle the former should be compensated by the latter ten times the damage done. One who usurps any one's house, tank, forest, garden and fields should be fined 500 Panas. One who does so unknowingly should be fined 200 Panas. One who annihilates the boundary mark at the time of its laying it out, or one who gives a wrong advice or is a councillor of liars should be deprived of his tongue or should be fined 1,080 Panas. This is what Manu has enjoined.—29-33.

If Brāhmaṇas, Kṣatriyas and Vaidyas do a thing contrary to their prescribed orders they should be made to perform the usual purificatory rites. A woman if she kills any body should keep up the Sūdratyāś ordinance.—34.

*Note.*—११=An ordinance observed to purify oneself from the sin of having killed a Sūdra.

If a Brāhmaṇa cannot afford to spend as much as required for the performance of a purificatory rite in killing serpents he should keep up Kriṣṇhravratā for the purification thereof.—35.

*Note.*—११=An ordinance causing bodily mortification.

A twice-born is purified by chanting one hundred Vedic hymns if he cuts a fruit-bearing tree or flower creepers.—36.

The sin of killing a thousand beings having bones is similar to that of killing a crore of boneless insects such as mosquitoes, lice, etc.

To purify himself of such a sin one should observe the Sâdrahatya ordinance and should also make some gift to a Brâhmana in case of killing animals having bones. One becomes purified of the sin of killing boneless insects, etc., merely by Prâṇâyâma.—37-38.

The sin of killing the worms existing in grains, molasses and fruits and flowers is purified by eating clarified butter.—39.

By cutting the medicinal herbs of a jungle without any necessity one commits a sin of which he is purified by living on milk for a day.—40.

Such sins are cleansed by the observance of the ordinances mentioned above, now the ordinances which ought to be observed by a thief will be enumerated.—41.

By observing the Ardha-krichhra ordinance a Brâhmana becomes purified of the sin of having committed a theft of corn, money, etc., in the house of another of his own caste.—42.

By observing Chândrâyana one is purified of the sin of having taken a woman, house, well, tank, etc., belonging to another.—43.

A man who steals trifles is purified by the observance of Sâmvapana Krichhra ordinance.—44.

The stealing of eatables, conveyance, bedstead, flowers, berries, and fruits is purified by drinking Paṃchagavya.—45.

One who steals hay, wood, tree, dried corn, molasses, cloth, hide, fish and flesh becomes purified by keeping a fast for three days.—46-47.

One who steals pearls, gems, Prabâla, copper, silver, iron, Kâmsya and stones becomes purified if one eats for twelve days the refuse of rice. A thief of cotton, silk, animals of bisected hoofs, horses, birds, scents, medicines, rope, becomes purified by living on milk for three days.—48.

The ordinance mentioned above purify the twice-born ones of the sin of committing a theft, now the ordinances for the purification of illicit connections will be enumerated.—49.

One who is guilty of an illicit connection with his preceptor's wife should observe the ordinance prescribed for the sin of committing adultery with a lady of one's own community. For the purification from the sin of having an illicit connection with one's mother's maid, son's wife, virgin, Chândâli, father's-sister's daughter, sister, mother, mother's-sister's daughter and righteous lady, or brother's respected wife, Chândrâyana ordinance should be kept up.—50 51.

A wise man should not indulge with the above mentioned class of ladies nor should he marry one's relation, a fallen woman, a woman in menses. He should also abstain from unnatural offence and indulging with lower animals. One who does so should keep up Krichhrasântâpana penance to purify himself of the sin. If one discharges one's semen in water, one is to perform Krichhrasântâpana vrata.—52-53.

One who looks at a sexual intercourse or makes discharge in course of the day is purified by bathing with his clothes on.—54.

A Brâhmana who indulges with a Chândâli woman or a woman of a different caste or eats their food or accepts a gift from them unknowingly

falls from his position. If he does so knowingly he becomes of that caste himself.—55.

A woman defiled by a Brāhmaṇa should be kept confined in the house by her husband and so should a woman be kept up who desires for another man.—56.

If even then she remains the same she should be made to keep up Kriohrasantāpana ordinance which purifies her.—57.

A twice-born should have only one meal a day and turn the sacred Gāyatrī on his beads for full three years to purify himself of the sin of having indulged with a girl of twelve years in whom menstruation has not commenced (or a barren woman) for a night. These ordinances purify one for having illicit connections now the ordinances prescribed for those who associate with the fallen will be mentioned.—58-59.

A man who associates with a fallen lot for a year also becomes the same. One becomes fallen even by helping them in the performance of sacrifices, by teaching them, by making them his relation, by interdining with them. A man becomes purified of it by the ordinance prescribed for it. But he will remain like a Preta.—60-61.

A fallen person should be taken outside the village limits by his brethren and made to drink the water of the maid's house. If a fallen man dies the sin that devolves thereby lasts for a whole day and night. One should not talk to a fallen man, nor should one sit on his seat. He should only get enough for his sustenance. On the evening of an inauspicious day, the near kinsmen of the fallen man would perform before the Guru his Udaka Kriyā. His maid then would throw in the south-west corner one pitcher full of water. His friends are to fast the whole day and night and they would not accept the Āśauca of that Preta. The friends of the fallen man should not address him or sit with him or travel with him. Nor should they express that he is their near relative. This is the social rule. He should only get enough for his sustenance. He should not be made to entitle himself to his share as an elder brother in spite of his being senior, but the biggest share should go to the most deserving among the remaining ones.—62-65.

One who injures the prestige of a man should be fined Prathamā Sāhasa (270 Paṇas).—66.

A Kṣatriya who abuses a Brāhmaṇa should be fined 100 Paṇas, a Vaiśya doing so should be fined 200 Paṇas, and a Śūdra if he does so should be sentenced to capital punishment.—67.

A Brāhmaṇa who abuses a Kṣatriya should be fined 50 Paṇas, if he abuses a Vaiśya, he should be fined 25 Paṇas and if he abuses a Śūdra the fine should be 12 Paṇas.—68.

A Vaiśya abusing a Kṣatriya should be fined Prathamā Sāhasa; if a Śūdra abuses a Kṣatriya his penalty should be that his tongue would be severed.—70.

If a Kṣatriya abuses a Vaiśya he would be fined 50 Paṇas; and if he abuses a Śūdra, he should be fined 25 Paṇas. If a Śūdra abuses a

Vaiśya he should be fined 1080 Paṇas (Uttama Sāhasa), but a Vaiśya abusing a Śūdra should be fined only 50 Paṇas.—71.

People abusing men of their own community should be fined only 12 Paṇas and those who indulge in most foul abuse should be fined twice the amount prescribed.—72.

A Śūdra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate; if his offence be highest, he is to be fined Uttama Sāhasa.—73.

A king should put a red, hot iron spike twelve Angulas long in the mouth of a Śūdra who vilifies violently one, taking his name, caste and house.—74.

A Śūdra who teaches Dharma to the twice-born should also be punished by a sovereign by getting hot oil poured into his ears and mouth.—75.

The person who speaks a lie with regard to his country, caste, Veda and corporeal duties should be fined 2,160 Paṇas (twice the Uttama Sāhasa).—76.

A sinner who abuses a high class man ought to be fined 1080 Paṇas (Uttama Sāhasa) one who violates the ordinance of a king should pay double the amount of fine for he is really a man who tries to upset the determination of the king.—77-78.

If a man who abuses another and then says that he did so in a joke, through love or intoxication and would never do so again, should be fined only half of the amount codified.—79.

The man who speaks ill towards the one-eyed, the blind, the bald-headed, and the crippled by addressing them as such should be fined one tola of silver (Kārsāpana Daṇḍa).—80.

One who uses harsh words towards his preceptor, mother, father, elder brother, father-in-law and does not make room for his preceptor should be fined 100 Paṇas (hundred Kārsāpaṇas).—81.

One who does not make room for another sagelike person other than his preceptor should be fined one rattī of silver (one Kriṣṇala).—82.

A king should get that limb of a Śūdra severed from his body which he uses in causing pain to the twice-born.—83.

The lips of the man who haughtily spits on another should be cut down. One who mischievously makes water facing another should be deprived of his organ, and similarly the hind part of the man should be dealt with who maliciously makes wind in the face of another.—84.

The lips of a low class man occupying the seat of a high class man should be chopped off with a mark sealed on his hip.—85.

The hands of the one who extends them to catch hold of the hair, feet, nose, neck, scrotum of a high class man should be lopped off by a king.—86.

The one who makes another bleed by his blows should be fined 100 Paṇas, and the one who pricks into the others flesh should be fined 24

tolas of gold or silver according to the seriousness of the offence. The one who breaks anyone's bone should be exiled from the country.—87.

The king should get that limb of one's body annihilated by which he breaks another's bone; he should also be fined as much as would be necessary for the aggrieved person to spend in getting himself released from the court.—88.

One leg of the man who kills a cow, goat, elephant and camel should be chopped off. The man who kills small animals, and deer should be fined twice Damas; and the man who kills insects and worms should be fined one māśa of silver and the owner of the animals should be paid his price.—89-90.

One who fells his master's or other's tree should be fined gold pieces and double the fine should be imposed on those who cut a tree near a tank, a thoroughfare or a boundary line.—91-92.

Those who break fruit trees, arbours, creepers, and floral plants should be fined one māśa of gold.—93.

Even a man chopping grass unnecessarily should be made liable to pay a fine of Kaśāpana; one who beats another should be fined three rattis of Kriṣṇālas.—94.

Out of the fines levied for cutting trees, the king should use his own discretion; he must pay the owner of the trees the price for them and the rest should go to the royal exchequer.—95.

If any harm accrues through an untrained driver of a conveyance the fault lies with the master, but if any such thing occurs through a skilful man the fault lies with the driver for which he should be punished. If perchance anything happens through sheer accident none is to blame.—96-97.

One who knowingly or unknowingly usurps the property of another should appease the man whose property he usurps and pay a fine to the sovereign.—98.

One who steals away a rope from a well or breaks away the place where drinking water is supplied to the passers-by should be fined one māśa of gold and the stolen articles should be made good, and he should satisfy the master of the well.—99.

A person stealing more than ten jars of grain should be killed and the one who steals less than that should be fined eleven times more the value of the stolen grain.—100.

The man stealing more than 10 jars of eatables should also be fined eleven times the value of the stolen things; but he should not be killed, and a man stealing gold, silver, fine raiments, wife of a high class man, oxen, arms, medicines and principal jewels should be subjected to death. A king should adequately punish one who steals curds, milk, water, juice, bamboos, utensils, clay pots, powders, according to the gravity of the offence. A man stealing cows, buffaloes, and horses of a Brahmana should have half his leg cut off immediately.—101-105.

Those who steal cotton bales, cotton, wines, cowdung, molasses, fish,

birds, oil, clarified butter, flesh, honey, salt, rice and cooked food should be fined twice the amount of the price of these articles.—106-108

A man who steals grain out of a field, flowers, creepers, and rice should be fined five māśas of gold or silver and the theft of ripe crop, śāka, berries, and fruits, should be punished with a fine of 100 Paṇas if the thief has no sons and if the thief has son then 200 Daṇḍas. The limbs of a thief employed in the accomplishment of his mission should be cut off. There is no sin if a Brāhmaṇa who is not carrying anything, through hunger plucks a couple of sugarcanes or berries on his way.—109-111.

Manu has said that there is no crime in taking a couple of cucumbers, two melons in fact any two fruits, two handfuls of grain, as well as the taking of śāka in an equally small quantity, the fruits growing on forest trees, forest berries, a small quantity of firewood, grass, the plucking of flowers from elsewhere in the absence of a flower garden for Divine worship. A man found doing any of these things should not be punished. One who kills any animals having claws and fangs such as lions, snakes, etc., does not commit any sin. Neither there is any sin in killing an Ātatāyi a man who has come to attack and kills, be he a Brāhmaṇa, a preceptor, a child, a learned man, and an unknown man.—112-117.

*Note.*—For the definition of an Ātatāyi, see below.

People who deprive others of their fields, those who indulge with the class of women whom they ought to avoid, those who set fire to others property, those who poison, those who treacherously kill another with a weapon, those who act mercilessly against a king are known by the knowers of Dharma as Ātatāyi. If a beggar, a woman, or a vicious person, though prohibited, enters a place, he should be fined twice. Those who are found talking to another woman in a sacred place, forest, or in their own house, those who are detected in breaking a river dam should be punished by the sentence named Sangrahaṇa.—118-121.

If such a person is again found talking to women he should be fined a tola of gold or silver, but there is no serious crime in talking to actresses in private or walking with them in private for it is their profession and they should therefore be fined something for doing so for they earn their livelihood by prostituting their bodies.—122-123.

One who forcibly violates the modesty of an unwilling maid in the household should be killed outright.—124.

If one does so with her consent he should be fined 200 Daṇḍa and the person taking share therein, either inducing or assisting should also be punished with a similar fine (i.e., death).—125.

One who allows another to commit such a thing in his house is also worthy of being punished similarly. The person who forcibly commits such an act with another woman is worthy of being killed outright, but the woman so outraged is faultless. If a virgin after getting menses for the third time in her father's house, seeks a husband for herself, should not be punished by a sovereign. One who takes the girl away to a foreign land after marrying her in his own country is a thief and should be killed.—126-129.

If one is carrying away a girl who is without any ornaments or

property, then he is not guilty; but if one carries away a girl with money he is liable to be punished instantly. A girl who desires to marry a high class man should be given to him in marriage; and after marriage if the girl be confined in the house, she would remain all right.—130.

If a low caste man wants to marry a high caste girl and does so would be punished with death; similarly a high class woman marrying a low caste man should be punished with death.—131.

The woman who is disobedient to her husband on account of being proud of her brothers, etc., should be driven out of the house by the king.—132.

She should be deprived of her authority and given dirty clothes, and food just enough for her to live upon when defiled by a man of her Varna (caste). She should be lodged in one's own house in that condition.—133.

The head of the woman defiled by a superior man should be shaved and ten locks of hair left on her head and she should be given dirty clothes to put on.—134.

A Brāhmaṇa, Kṣātriya, and a Vaiśya who indulges with a Kṣātriya, Vaiśya and Śūdra woman in lower order should be fined Uttama Sāhasa 1080 Paṇas; and if a Brāhmaṇa indulges with a Vaiśya woman, or a Kṣātriya with a Śūdra woman, they should be fined Madhyama Sāhasa and if a Vaiśya indulges with a Śūdra woman, he would be fined Prathama Sāhasa.—135-137.

A Śūdra who indulges with a woman of his own community should be fined 100 Paṇas, double the amount if a Vaiśya does so with a Vaiśya woman, treble the amount if a Kṣātriya does so with a Kṣātriya woman and four times the amount in case of a Brāhmaṇa when he goes to a Brāhmaṇa woman. This amount of fine is in case of only such woman as are without any guardianship; and if the crime committed is in connection with a woman who is under guardianship, the amount of fine levied should be increased.—137-138.

One who indulges with the sister of his father or mother, mother-in-law, maternal uncle's wife, uncle's daughter, aunt, sister, wife of a friend or a disciple, a brother's wife, should be fined twice the amount of fine as above mentioned. The daughter of a sister, the wife of a king, the exiled woman, and a high class woman are not fit to be approached. He who indulges with these, must have his penis cut off and killed.—139-140.

One who indulges with a donkey, etc., should be punished by his head being shaved.—141.

One who indulges with a Chāṇḍāla's wife; who eats dog's flesh, should be killed; and that animal should be fed. One who indulges with a cow should be fined a gold piece and a twice-born indulging with a whore should be made to pay her wages.—142.

If a concubine after getting his wages goes to another person she should be made to pay double the amount of it to the man who paid her the wages in advance.—143.



If a man takes a prostitute to another person on the pretext of taking her to some particular individual should be fined a māṣa of gold.—144.

If a man after bringing a harlot does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset.—145.

If a number of people forcibly indulge with a concubine, the king should make each one of them pay her double the amount of her wages.—146.

Fallen father, mother, wife, preceptor, priests should not be abandoned, but a man doing so otherwise should be fined 600 gold pieces.—147.

Fallen Gurus are not to be abandoned and mother should not be forsaken, even if she does a great vicious crime, for she is superior to all on account of her bearing the son in her womb and nourishing him.—148.

A pupil who reads at forbidden times should be made to pay a fine of 3 Kāhaṇas and the master should be fined twice the amount. If one quits one's āchāra, one would have to pay also three Kāhaṇas, where no fine is specifically mentioned, gold Kriṣṇalas ought to be inferred. Wife, sons, servants, disciples, brothers should be beaten on their back with a rope or a cane when they commit a fault. They should never be beaten on their heads. One who does so should be punished like a thief. If a person sets animals to fight with each other or gambles he should be punished by the sovereign according to his discretion. A washerman should very carefully and cautiously wash fine clothes, on a wooden-plate or on a good stonepiece he should be fined a māṣa of gold if he does not do so. If a thing is found missing under the custody of its custodians, they should be made to make it good.—149-156.

If the revenue obtained by a servant from the cultivators be not paid to the king's coffer or to the proprietor, his property is to be forfeited and he should be exiled. If a landlord realizes more rent from his tenants and gives less to the king should be banished from the Empire after all his wealth being forfeited to the crown.—157-158.

The officials of any estate who spoil the interests of the subjects and who are found to be void of sympathy and full of wickedness should be deprived of all their wealth. Those who persecute the subjects by misrepresenting the mandates of the sovereign should also be similarly dealt with.—159-161.

Those who govern intricately who kill women, children, Brāhmaṇas and who eat fishes, should be hanged and the minister or any other official of the state be he a minister or a Prādirvāka if he is working contrary to the policy of the crown should be banished after being deprived of all his wealth. Those who kill Brāhmaṇas, indulge in drinking, thieves, and those who indulge with preceptor's wife should be killed. If such a man be a Brāhmaṇa he should be banished ; with a mark on his body ;—162-163.

Or they might be branded with different marks, and then exiled. These who indulge with preceptor's wife should be branded with a mark

resembling the female privacy, those who drink should be branded with the sign of a flag hung at a tavern, a thief should be branded with the sign of dog feet, and a man killing a Brāhmaṇa with the sign of a headless human body. Men branded with such marks should not be taken in society. None should speak, interline or live with them.—163-164.

Those who speak irrelevently, eat forbidden things and marry one who ought not to be married should be outcasted by their brethren and the sovereign should take all their wealth and plunge it in the waters in the name of Lord Varuṇa. If a man having a wife is proved to have committed a theft he should be punished, when he is caught with all the stolen things. Those also should be punished who harbour thieves by providing them with food and utensils. The officials of the state who may have created a vice among the subjects should also be punished like a thief. Those who do not go and rescue according to his might where there is a danger, in a village say a house fallen or when a woman is attacked on the way, should be deprived of all their wealth by the sovereign and then exiled. Those who plunder a royal treasure or assist the enemies of the sovereign should also be killed. Those who commit thefts by housebreaking or other similar devices in course of the night should be punished by their hands being cut and they should be hung on a trident. Or they should be punished by being drowned, or by any other means thus punished.—165-170.

Those who stop the course of water in a tank, &c., should also be similarly punished.—171.

Those who break into a royal arsenal or a temple should be killed outright.—172.

Those who, in times of no danger, throw unholy things on the royal road, should be fined one Kāṇas and the king should make them clear off the road.—173.

If these be crumple, old persons, pregnant women and children; a lame man, they will be chastised by mere speech. A physician who purposely spoils the treatment of a patient should be fined with 1060 Paṇas. Those whose treatment is blameable should be fined Madhyama Sāhasa and the false ones should be fined Prathama Sāhasa.—174-175.

Those who break a state umbrella, banner or an idol should be fined 500 gold pieces and made to repair them.—176-179.

Those who break pure articles and also those who break jewels should be fined Prathama Sāhasa.—180.

One who increases or decreases unjustly the value of anything should be fined accordingly. The prison and the place of capital punishment should be made on a public road at such a place as to enable the sovereign to have an eye on the culprits.—181-182

Those who break the city walls, ditches or gates should be exiled as well; those who plough not well and instruct the vicious should be exiled.—183.

One who practises Vastikarṇa and Abhichāra practices, etc., should be fined 200 Paṇas. One who sells bad seeds calling them to be good

and also one who interferes with the authority of the sovereign should be killed, after being disfigured. The goldsmith who adulterates the articles of manufacture with mischief should be cut down to pieces by weapons and one who taking things from a trader does not pay the price or sells privately those things should be fined *Madhyama Sāhasa*. A man found selling things by speaking a lie should also be similarly dealt with.—184-187.

If a man finds fault with and blames weapons, sacrifices, asceticism, country idol, chaste woman should be fined 1060 *Paṇas* (*Uttama Sāhasa*), and if a similar offence is committed by a group of persons, each one of them should be severally fined twice as much and one who gives rise to quarrels should also be punished.—188-189.

A *Brāhmaṇa* who eats garlic, onions, ham, chicken and animals of five nails and other uneatables should be banished by a sovereign; and a *Sūdra* doing so should be fined one *ratti* (*Kṛiṣṇala*) of gold.—190-192.

Whereas *Brāhmaṇas*, *Kṣātriyas* and *Vaiśyas* doing so are to be fined fourfold, threefold and twofold respectively greater than *Sūdra*; the one who excites them should be fined twice as much. If one volunteers to finance and thus help them to eat uneatables should be fined four times, one who does not pay where ordered by a donor to do so and one who breaks open a lock or crosses an ocean should be fined 50 *Paṇas*.—193-194.

One who is holy and of a superior class if he touches anything which he ought not, or attempts to do a hard thing, which he is unable to do, or gelds animals, or procures abortion to a maid, or eats in a *Sūdra's* *Daiva* and *Pitṛi* *Karmas* and does not attend the invitation after accepting it should be fined 100 *Kāṇanas*.—195-197.

One who throws about stones or thorns in the house of a good man should be fined one *Kṛiṣṇala* of gold and one who gives evidence in a dispute between father and son should be fined 200 *Damas*, and if he be a honourable man, he should be fined 800 *Danḍas* and one who gives a false evidence in spite of his being aware of the laws should be fined 800 *Paṇas* and one who uses false weights should be fined 1060 *Paṇas*, (*Uttama Sāhasa*).—198-199.

One who kills his wife, son, husband, preceptor with poison or fire, etc., should be punished by his nose being clipped and ears and lips being chopped and then killed near a cow yard. One who sets fire to the farm, crops, stocks or house or indulges with a queen should be burnt in the fire of straw.—200-201.

A king's writer, if he by some defects more and less, in his writing on a stamp-paper frees a thief, would be fined *Uttama Sāhasa* (1060 *Paṇas*).—202.

If he be a *Kṣātriya*, he would be fined *Madhyama Sāhasa*; if a *Vaiśya*, he would be fined *Prathama Sāhasa* and if a *Sūdra* he would be fined half of it. One who defiles a *Brāhmaṇa* by making him eat anything unworthy should also be fined 1060 *Paṇas*, if he does so with a *Kṣātriya* the fine should be 405 *Paṇas*, if he does so with a *Vaiśya* the

fine should be 270 Paṇas and in case of a Śādra it should be 135 Paṇas.—203.

The seller of the cover of a corpse, the one who beats another, the one who sits on the royal conveyance and throne should be fined 1060 Paṇas (Uttama Sāhasa).—204.

One who again files a suit that he has lost should be fined twofold, his appeal being dismissed.—205.

One who does not present himself in obedience to a writ-royal or comes unasked and the man who being sentenced effects his escape from the judge and those who are without any manhood should be made liable to a fine of silver or gold as the case may be. A messenger for his fault should be fined half of the abovementioned fine. One who escapes from the lock-up where he is confined to meet his deserts or receive the award of his quota of punishment as codified, should be punished with eight times the punishment above prescribed.—206-208.

One who gets another's hair or nails clipped in course of harmless discussions should be fined 405 Paṇas.—209.

One who sets at liberty a man kept in confinement or a culprit worthy of being sent to the gallows should be punished twice as much as prescribed for the real culprit.—210.

If the courtiers of a king do anything unmindfully they should be fined thirty times the amount prescribed which the king should offer to God Varuṇa.—211.

If a servant of the state inflicts less or more fine than prescribed, he should be made to recoup the shortcomings out of his own pocket.—212.

The sin that a sovereign commits in taking the life of an innocent person is just the same as is accrued in protecting a man worthy of being condemned to death.—213.

A Brāhmaṇa guilty of any crime, howsoever serious it may be, should not be condemned to death. He should only be deprived of his wealth and banished.—214.

A Brāhmaṇa should never be killed for there is a great sin in doing so, one should therefore avoid doing that.—215.

The king who does not punish a man worthy of being condemned and punishes an innocent man merits enormous discredit and goes to hell.—216.

A king should always punish a guilty person after thinking over duly the gravity of the offence, in consultation with a Brāhmaṇa.—217.

*Here ends the two hundred and twenty-seventh chapter  
on the king's Dharma—his inflicting punishments.*

## CHAPTER CCXXVIII.

Manu said :—" Lord ! pray tell me how peace-offerings (Santi) are made to avert the ominous signs seen in the celestial, intermediate and terrestrial regions."—1.

The Lord Fish replied :—"King ! I shall now mention to you the ceremonies that one ought to perform to appease the three classes of evils. Out of them those relating to the terrestrial region should be attended to without delay."—2.

The Abhayâ ceremony appeases the evils of the intermediate region. The Saumyâ<sup>(+)</sup> ceremony averts the evils of the celestial region. An ambitious man persecuted by another and desirous of prosperity and of conquering his enemies should perform Abhayâ rites to obtain his desires and annihilate his enemies. When one becomes afraid in his abhichâra practises (magic or charm for a malevolent purposes) or when one wants to destroy enemies, or when great danger comes up, Abhayâ peace-offering should be performed. Saumyâ-Sânti should be performed by the people suffering from pthisis and other similar diseases. People used to the performance of sacrifices and those wounded should perform also Saumyâ-Sânti. Vaisnavi-Sânti is to be performed when there is an earthquake, or scarcity of grain, famine, excessive rain, drought, visitation of locusts or raid by daring thieves —3 7.

When lower animals and men begin mostly to die and when terrestrial ominous signs become visible, Raudri-Sânti should be performed —8.

Brâhmî-Sânti should be performed when the Vedic lore begins to decline, atheists begin to multiply and the unworthy ones begin to occupy the position of the worthy.—9.

Raudri-Sânti should also be best performed when a sovereign ascends his throne, when there is a fear from any hostile monarch, when the country is disunited and when the destruction of enemies is intended.—10.

Vâyavi-Sânti should be performed when an uncommonly high wind blows for three days and all the eatables go bad and diseases arising from wind crop up —11.

Vayavi Sânti should be performed when the rains hold off, agricultural prospects get ruined or when the tanks run foul.—12.

Bhârgavi-Sânti should be performed when one has to obviate the effects of a curse or spell. And Prâjâpatyâ-Sânti is to be performed when there is any irregularity in the delivery of children. Tâstri-Sânti<sup>(+)</sup> should be performed when the vegetables become polluted. Knumâri-Sânti<sup>(+)</sup> is very beneficial for the young ones, Âgnei<sup>(+)</sup> Sânti<sup>(+)</sup> is necessary to subdue fire, and when commands are not duly executed by the servants, when servants begin to perish. Gândharvi-Sânti is performed when horses begin to get unruly and when horses are desired.—13-16.

When there is an epidemic among the elephants or when elephant are desired, then Ângiâsi-Sânti should be performed.—17.

Naititya-Sânti should be performed when evil-spirits cause danger. Yamyâ-Sânti should be performed when there is a fear of an untimely death, when one has bad dreams, and when there is a fear of hell. Kauveri-Sânti should be performed when riches begin to decline.—18-19.

Pârthivi-Sânti should be performed when the trees and their fruit begin to decline, when riches begin to decline and when prosperity is desired —20.

**Āgneyt-Sānti** should be performed when any untoward things happen before daybreak or during the night time in the first Yāma when *Hasta*, *Svāti*, *Chitrā* or *Āśvini* asterisms are seen with the Sun in the north-western corner; or when in the second Yāma of day or night *Puṣya*, *Viśākṣā*, and *Bharanī* star go with the Sun and ominous signs are seen in the south-eastern corner.—21-23.

**Aindri-Sānti** should be performed when any ills occur in the third Yāma of night or day when *Rohiṇī* or *Jyēṣṭhā* star is seen with the Sun and ominous sign occurs in the south-east corner.—24-25.

**Mahā-Sānti** should be performed when any ills happen in the fourth Yāma, night or day when *Āśleṣā*, *Ardrā*, *Puṣyā* or *Mūlā* star is seen with the Sun and ominous signs appear in the west.—26-27.

When any ills occur at noon during day two propitiatory rites should be performed. Rites performed when there are no disturbances beget no consequence.—28.

The prescribed propitiatory rites avert the ills as an armour saves one from a volley of arrows.—29.

*Here ends the two hundred and twenty-eighth chapter  
on the propitiatory rites or Sāntis.*

## CHAPTER CCXXIX.

**Manu** said :—" Lord ! be gracious enough to tell me about the chief and peculiar ominous signs, the consequences thereof and the ways of averting them, for you are the knower of all things."—1.

**Mataya** said :—" O King ! I shall relate to you what the hoary sage **Garga** told to **Atri** once upon a time sitting on the banks of the river *Sarasvatī* when the fiery sage **Atri** asked the most illustrious **Garga**.—2-3.

**Atri** asked :—" Sage ! pray tell me how men, cities and kings look before their destruction."—4.

**Garga** said :—" The gods become angry at the incessant evil doings of men and then untoward things crop up. They are of three kinds, viz. ills pertaining to (1) Celestial, (2) Intermediate and (3) Terrestrial regions. When stars and planets are malefic celestial and intermediate portents become visible, e.g., the shooting of stars, the preternatural redness of the sky, modifications in the halo of the Sun and Moon the sight of the city of the *Gandharvas* in the sky, the unnatural rains, etc., are the portents in the intermediate regions. Disturbances among the movable and the immovable, earthquakes, changes in the waters of the rivers, etc., are the portents of the terrestrial region. The terrestrial portents show a little result and get fructified within a short time.—5-9.

The celestial portents produce middling effects; and get fructified within a comparatively longer time. If there is a good rain within seven days of the happening of any kind of portent the latter becomes void of all effects. All the ills should be averted by the performance of the propitiatory rites, otherwise they are bound to produce their effect; the very

terrible ones last for three years by endangering the king, his preceptor and city.—10-12.

Their fructification takes place on the body of the kings, ordinary men, in the entrance of the city, in the sons or in the treasury.—13.

I shall also explain to you the influence of the various seasons of the year on the various portents, that really turn their ills into good-luck, as for instance, the falling of a thunder-bolt, earthquake, the thunder in the evening, loss of agricultural prospects, the Sun and Moon being circled by a halo, the sky being covered with dust, or smoke the directions assuming a red hue at the time of sunrise or sunset, the gush of myrrh from a large number of trees, the increase of cattle, birds, and honey are all very lucky signs during the vernal season, the months of Chaitra, Vaiśākha. The appearance of a comet or a malignant star, the falling of meteorites, the Sun and sky in the evening turning tawny, the sky getting dark, tawny, red, or oceanlike, the loss of water in rivers, during the summer months are very lucky. The appearance of a rainbow, the falling of a thunder-bolt, lightning and meteors, the peal of laughter, the crackings in the earth, the shaking of bridges, earthquake, the overflow of rivers and tanks, the excitement among the horned animals and boars during the rainy season are very lucky. Cold winds, frost, the loud speaking of deer and birds, the sight of apparitions and spirits and voice speaking in the Heavens, the pervasion of smoky darkness in the directions, the blowing of high wind, the sunrise and sunset at great altitudes are very good signs during the Hemanta season. The sight of Divine ladies, Gandharvas, extraordinary things seen in the Vimānas, stars, planets, the Daivavāni (celestial voice) the sound of music coming from the hills and wood, the increase in agricultural produce, the production of juices, in crops are very lucky signs during the autumnal season. Frost, wind, the production of young ones by the she-goats, birds and mares, the sprouting of leaves in the trees, the shooting of meteors, the sight of extraordinary forms, the sky looking black, the falling of stars are good signs during Śiśira, the cold season.—14-25.

These are the lucky signs if they occur during the periods mentioned above, if anything otherwise happens, a king should at once take measures to avert those ills —26.

*Here ends the two hundred and twenty-ninth chapter  
on Santi offerings.*

## CHAPTER CXXXX.

Garga said :—Where the idols of the Devas begin to dance, shiver, shine like fire ; vomit smoke, blood, any unctuous substance, fat ; weep, laugh, perspire, stand up, walk, breathe, terrify, eat, throw away the banner, etc., at a long distance, cast their head down ; or move from one place to another one should not stay there for the king with his Empire where such things occur, or sins increase, are ruined. Such things forebode ill of the country where they happen. Such portents manifest through

Lingas of the Devas or through the temple where the Deva is installed or through the Brâhmanas in the temples. Know that the country is in danger where evil signs are seen when the Devas march in procession in Deva Yâtrâs. One would quit that place even if it be the place of the grand-fathers. The mischiefs amongst animals are caused by Rudra ; the mischiefs amongst kings are caused by Lokapâlas ; Svamikârtika causes them amongst the commanders of an army and Viṣṇu, Vasu, Indra, and Viśvakarmâ cause the mischiefs among the rest of the creation.—1-7.

Gaṇeśa causes them amongst the chieftains ; the Divine spies cause mischief among the spies of a sovereign ; and the Divine ladies cause mischief amongst the ladies of a sovereign.—8.

These evil portents by the grahas are caused by Vasudeva. When the Divine images and idols undergo such uncommon changes, the learned in the Vedas, the preceptors of a sovereign should worship the Divine images with incense, flowers, madhuparka, etc., and then decorate them with ornaments and should sacrifice and offer oblations in the Fire for a week without giving way to laziness.—9-11.

They should also feed the Brâhmanas with sweets and other things for a week and on the eighth day give away cows, land, gold, etc., which then averts the effects of all such omens.—12.

*Here ends the two hundred and thirty-eighth chapter on propitiations for the bad omens.*

## CHAPTER CCXXXI.

Garga said :—The country where the burning takes place without fire and fuel and where fuel fails to produce it, is sure to be harassed by some foreigners.—1.

Where flesh is cooked only in water ; where a part of a kingdom is burnt, where forts, gateways, palaces, temples, catch fire or be struck by lightning ; the sovereign is in danger.—2-3.

Where darkness pervades during the day, the sky becomes covered with dust without a duststorm, smoke pervades without fire ; great calamity befalls there.—4.

Where flashes of lightning are visible without clouds, stars are visible during the day time, great ills are sure to happen.—5.

When stars, planets become mortified and lose their colour or positions ; where the stars become unusually mortified, where quadruped deer and birds are seen in cities, Vâhanas and conveyances ; where fiery weapons become pale ; where wealth is being taken away from the Treasury, one should infer that great battle is sure to ensue.—6-7.

Where without fire, sparks appear anywhere, where arrows are fixed in bows in an unusual way, where weapons get deranged, war is sure to ensue. When these bad omens appear, the royal priest should fast for three days and pour offerings of sesamum and ghee into the fire kindled up by the



wood of milky trees and afterwards the Brāhmanas should be fed and given gold, cloths, lands, which will then avert all the calamities that befall by the rage of fire.—8-11.

*Here ends the two hundred and thirty-first chapter  
on Sānti.*

## CHAPTER CCXXXII.

Garga said :—The cities where the trees, inhabited by the Devas, begin to cry, laugh, eject sap, drop their branches without any cause or high wind ; the plants that are only three years old bear fruit ; trees begin to overflow with milk, oily substances, blood, honey, or water ; they suddenly dry up without disease ; the dried ones begin to sprout ; the fallen ones stand up, the standing ones fall down ; all such things forebode ill of them. The weeping of the trees indicates the approach of some epidemic, and the country becomes annihilated by their laughing.—1-5.

The breaking down of their branches foretells a war, the bearing of fruits by the three years' old plants means the death of babies ; plethora of fruit and flowers means the disunion in the empire, the flow of milk indicates the loss of milk in cows, and that of oil forebodes a famine.—6-7.

The flow of wine means the destruction of conveyances, the flow of blood foretells war ; the flow of honey means diffusion of great diseases, and the flow of water means drought.—8.

The drying up of trees without disease means famine ; the sprouting of the dried up trees means the loss of vitality and grain.—9.

There is danger of disunion foretold by the fallen trees standing up and the standing ones falling down, and their moving from one place to another means the annihilation of the country.—10.

There is loss of wealth where the trees begin to weep or laugh and their barks are burnt. These are the portents which transpire through adorable trees.—11.

Where the fruits and flowers of trees undergo change the sovereign is sure to die. Such ill-forebodings should be averted. The tree in which the above signs appear should be covered with clothe and adored with sandal, incense and then an umbrella should be stretched over it. Then Lord Śiva should be worshipped and an animal should be sacrificed near the tree.—12-14.

Then the mantra " Rudrebhyoh, etc." should be uttered and oblations offered unto Fire and the Rudra Mantra is to be muttered. Afterwards Brāhmanas should be worshipped and fed with clarified butter, rice cooked in milk and sugar, sugar, etc., and then give them presents of land. Then rejoicings should be held in the house and Lord Śiva should be worshipped with music and dancing.—15.

*Here ends the two hundred and thirty-second chapter  
on Graha Sānti.*

## CHAPTER CXXXIII.

Garga said :—There is always fear of a famine by excess of rain as well as by drought or want of rain. Copious rain at an improper time (other than the rainy season) is dangerous. Rain without clouds means death of a sovereign and the weather getting warm and cold at unusual times means danger to the sovereign from his foes.—1-2.

Where there is a downpour of blood, there is always fear from weapons and war, and the city where there is a rain of dust and cinders perishes.—3.

Showers of marrow, bones, oily substances mean the increase in the death-rate of men. Showers of fruits, flowers, grain mean a great danger and a downpour of dust, stones and small beings indicate the approach of an epidemic and a shower of bored grains foretells the loss of agricultural prospects.—4-5.

If there be no shadow seen while the sun shines brilliantly, there being no clouds or dust in the sky, it means ill-luck to the country.—6.

If a rainbow is visible towards the north-west during the night in the absence of clouds, if meteors shoot, and the directions become unusually red, and the Gandharva regions are visible and the Sun and Moon surrounded by halos ; then there is sure to happen some unrest in the land and fear from some foreign power.—7-8.

To avert these ills, sacrifices should be performed in the name of the Sun, the Moon and the Wind and money, cows, and gold should be given to Brāhmanas.

*Here ends the two hundred and twenty-third chapter on Sānti.*

## CHAPTER CXXXIV.

Garga said :—If rivers, lakes, or cascades advance close to the town or recede to a great distance away from it, and if the waters of the tanks and streamlets, etc., become tasteless and if the water of the rivers turns warm, dark, of an unnatural colour, and full of froth and sand if it turns milky, oily, winy, or bloody ; the empire where such things happen is bound to pass into the hands of another sovereign within six months from the time of such happenings. When reservoirs make unusual noise, and kindle up, or look as if smoke, fire and dust are coming out of them or water suddenly springs up, without there being dug a well or so, or a multitude of beings plunge into water, and when all the reservoirs begin to produce musical sounds ; there is always a great danger of dreadful epidemics. To avert the calamity, Ganges water or other holy water, clarified butter, honey and oil should be poured into the waters and the head should be turned on the mantra sacred to Lord Varuṇa and sacrificial offerings should be performed in the water.—1-6

Afterwards Brāhmanas should be fed with clarified butter, honey, and given cows covered with white cloth and jars full of water.—7.

*Here ends the two hundred and twenty-fourth chapter on the extraordinary peace offering when reservoirs of water go bad.*

## CHAPTER COXXXV.

Garga said :—The bringing forth of children by women at unusual periods, their giving birth to twins, the birth of other beings from human fetus, the birth of mouthless offspring as well as of those having more than ordinary limbs, or of the lower beings, birds, scorpions, snakes mean the destruction of that country and family in which such birth, takes place.—1-3.

The women giving birth to such progeny should be sent out of the country by the sovereign and he should then adore the women and the Brāhmaṇas are to be fed satisfactorily.—4.

*Here ends the two hundred and thirty-fifth chapter on the extraordinary Śānti on the delivery of women.*

## CHAPTER COXXXVI.

Garga said :—It is a most unlucky sign when first class horses and other similar conveyances do not move in an orderly manner, when made to do so while they go regularly when not intended so. A great danger is sure to come.—1.

The drums and other sounding instruments not giving any sound when beat or struck or emitting sounds without being struck, the moving of the immovables, the not going of the movable objects when made to move, the sound of the drums, etc., coming from the sky as well as the singing of the Gandharvas, the wooden ladles, axes, etc., undergoing unusual changes, cows fighting among themselves with their tails cocked up and women kill women and changes occur in young ones ; these indicate a war.—2-4.

Brāhmaṇas should be made to worship Lord Vāyu with barley meal and the head should be turned on the formula sacred to Vāyu. Afterwards presents should be given to Brāhmaṇas and they should be fed with Paramāṇna and be given fees in abundance.—5.

*Here ends the two hundred and thirty-sixth chapter on unusual peace offerings.*

## CHAPTER COXXXVII.

Garga said :—The emigration of wild deer and jackals from the jungles into the town is a bad omen ; so is the emigration of village birds and deer from village into the jungles. The inauspicious howling of jackals fearlessly in front of a royal mansion and the entrance gate of the city is most unlucky. When the land animals go to water and when the aquatic animals come over to land, the time is very inauspicious.—1-2.

The roaming about freely of the animals in course of the night, that usually prowl in the day and *vice versa* as well as the desertion of their usual habitation by the village animals forebode the desolation of the place where such place where such things occur.—3.

The sauntering about of the dogs and other animals of habitation in a circle in the evening, and their waiting in an unpleasant chorus, also forebode the desolation of the place where they do so.—4.

The crowing of the cock in the evening hoarsely, the laughing of the cuckoos and the howling of the she-jackal facing the rising sun are also most inauspicious signs.—5.

The swarming of pigeons in a dwelling-house, the coming down of fire on a man's head, the laying of the honeycomb by the bees within the house, foretell the death of the owner.—6.

If fire occurs on an enclosure entrance gate or within a house or on any entrance, or on a shop, mart, banner or weapon and if any such place or things be covered with an anthill or if the honey flows out of a honeycomb in their places, the desolation of the country and the death of its ruler are certain.—7-8.

If a place be infested with too many rats and locusts, disease arises out of hunger or when there are seen charred pieces of wood bones, and dogs with horns, the diseases of the monkeys occur, where crows are seen with grains in their mouths and those who are skilled in the arts of warfare fearlessly subdue all people then a dire famine is sure to occur; and the people are doomed to bear the sufferings of a great war. If a monarch chances upon a white crow in course of his amorous pastimes he is either destined to die or his country and wealth are on the verge of ruin.—9-11.

The king in front of whose gateway or in whose palace an owl is visible, is doomed to die or lose his treasure.—12.

To drive away the ill-effects of such unlucky forebodings a sacrifice should be performed, and terrestrial Santi is to be performed; and fees presents should be given to the Brāhmaṇas, and five Brāhmaṇas should be made to turn their heads on the prescribed formulæ *viz.*, Devākapotāh, etc."

Afterwards some cows adorned with gold and cloth should be given away to obviate the impending disaster.—14.

*Here ends the two hundred and thirty-seventh chapter on extraordinary Sāntis due to birds and deer, etc.*

## CHAPTER CCXXXVIII.

Garga said :—There is a fear of sovereign's death when his palace, gateway, balcony, fort, etc., fall down abruptly—1.

The directions being covered with dust and smoke, the waning of the Sun, the Moon and the stars foretell the impending danger of a sovereign—2.

When Rakṣasas put on their appearance, when Brāhmaṇas become void of their duties, when seasons are subverted, the unworthy ones are worshipped when stars fall, know these are the signs of death. When the Sun and Moon are eclipsed, when the halos of the Sun and the Moon appear porous; when Ketu rises and when the stars and planets look pale

they forebode ills and great danger. Where women are quarrelsome where boys kill boys, where prescribed religions are not practised, where fire in course of propitiatory offerings does not shine well; where the marching of ants from the north into fire takes place, where jars full of water become empty or where the loss of charried butter occurs or where there is the absence of propitious formulæ, the waning of the voice of the Brāhmaṇas, the dimness of the musical instruments in the temples, the hatred towards the preceptors and friends and the worship of the enemies, the loss of the prestige of the Brāhmaṇas and friends, and honoured persons occur, where atheism prevails as to the auspicious effects of Homa and other sacred ceremonies and the destruction of the country or the death of its sovereign is at hand --3-11.

Now hear the signs that are seen on the impending ruin of a king. The finding of faults of the Brāhmaṇas by the king, the harassing Brāhmaṇas and usurping their wealth, the wish of killing Brāhmaṇas, the disregard of Brāhmaṇas in the performance of religious rites, the presence of anger when anybody asks for cutting, the love for degrading them, the disinclination to praise them, the causing of pain to them out of avarice; not paying attention to one's own duties, the levying of fresh taxes out of avarice, are also most unlucky signs to obviate the consequence of which Indra with Indrānī should be worshipped, Brāhmaṇas should be fed and sacrificial offerings should be made to the Devas. The Brāhmaṇas and good men should be worshipped and given presents.—12-15.

High class Brāhmaṇas should be given cows, gold and lands, sacrifices should be performed, and Devas should be worshipped. Thus sins will be destroyed and order restored again.—6.

*Here ends the two hundred and thirty-eighth chapter on extraordinary Sāntis on unlucky signs.*

## CHAPTER CCXXXIX.

Manu said :—"Lord ! How should a king perform Griha-yogya, Lakṣa-homa, and Koṭi-homa the dispeller of all evils ? pray tell me all about them " I want to hear in details the methods how these sacrifices are to be done by a king wanting to avert the danger and desirous of Sānti.—1-2.

Lord said :—"King ! I shall answer your question fully, please listen to me." A sovereign who has the well-being of his subjects at heart should always perform Griha-yajña and Lakṣa-homa. Griha-yajña should be performed at the confluence of rivers as well as before the Divine images and on the plains. First a king should find out a suitable spot in company of his preceptor and Ritvikas which should be a level piece of ground. A sacrificial pit measuring one hand in length and breadth should be dug then. The sacrificial pit for a Lakṣa-homa should be of double the size (i.e., two hands in length and breadth) and that for a Koṭi-homa, four times (i.e., four hands in length and breadth).--3-6

There should be two Ritvikas and eight Brāhmanas well-versed in the Vedas who should live on fruits or curds and milk before they perform the sacrifice. Various kinds of gems should be thrown by them on the pit, the enclosure of sand should be made and afterwards sacrificial fire should be lit.—7-8.

Ten thousand sacrificial offerings should be made by reciting the sacred Gāyatrī, 6,000 by reciting the formulæ 'mānastokenau,' 30,000 by reciting the prescribed formulæ of the Navagrahas (nine planets), 4,000 by reciting the formula sacred to Viṣṇu, 5,000 by reciting the Kūṣmāṇḍa richas, 16,000 by reciting the Kusumāḍi formulæ, and 11,000 by reciting the Bādāna formulæ, and 14,000 by reciting the formulæ sacred to Lakṣmi, 5,000 by reciting the formulæ sacred to Indra. Thus 1,00,000 offerings should be made after which one should bathe out of the sixteen pitchers of the consecrated water containing a piece of gold. Such a bath brings peace to the devotee and then presents given to the Brāhmanas avert all the ills of the household. The sacrificial fees given on such occasions are considered of high merit.—9-14.

Elephants, horses, chariots, lands, clothes, oxen, and 100 cows and buffaloes should be given to the Ritvijas (priests).—15.

Presents should be given according to the means of the devotee, and he should never be miserly here. Lakṣa-homa should be concluded within a month.—16-17.

Koti-homa should be performed on the banks of the Ganges, on the confluence of the Yamunā and the Sarasvatī or on the confluence of the Narmadā and Devikā.—18.

There should be 16 Ritvijas in this Lakṣa-homa and presents should be given to Brāhmanas on the occasions of each sacrifice.—19.

A devotee should first commence the preliminary rites in the month of Chaitra, especially in the month of Kārtika; then he should remain initiated for one year with Ritvijas and Achāryas and then sacrifice should be performed or he should perform it once every year. The devotee should live on fruits or milk.—20-21.

Barley, rice, sesamum, mustard, Māṣakalāi, and Palāśa fuel are best for the sacrificial fuel, and streamlets of clarified butter should also be run on walls. The priests should be fed with milk during the first month and rice and pulse cooked together, which helps one in Dharma, Kāma, and Artha, should be used during the next month.—22-23.

During the third month they should live on barley gruel and in the fourth month laḍḍūs should be given to the Brāhmaṇa priests.—24.

During the fifth month they should be given curds and rice, Sattā during the sixth month, mālāpuṣa during the seventh month, ghevara during the eighth month, Sāṃṭhī rice during the ninth month, barley during the tenth month and urada during the eleventh month. The Ritvijas should thus be fed.—25-26.

During the twelfth month they should be given all the various kinds of eatables and fees should be given to them every month. The Brāhmanas should put on pure clothes (never torn clothes) and perform sacri-

fice in the noon and the devotee should always remain with the Brāhmaṇas which pleases Indra and other gods, and for the satisfaction of the gods animal sacrifice should also be made. Afterwards Agnistoma sacrifice should also be performed; afterwards Purnāhuti is to be duly performed. In one hundred Homas two hundred Purnāhutis are to be performed; in one thousand (1,000) Homas twice that (i.e.) 2,000 Purnāhutis are to be performed; thus up to one lākh Homas, this rule of doubling is to be followed. The Brāhmaṇas should then offer the sacrificial offerings for the Purohāsa for the satisfaction of the Devas. Afterwards the devotee should adore the manes, and offer libations as prescribed. Thus the ceremony is completed.—27-33.

A king should give handsome Dakṣiṇās on the conclusion of this sacrifice. He should give his weight in gold and queen's weight in silver. He should not be led away by avarice. He should give one lākh umbrellas of gold or silver. In fact if anyone gives away everything in this sacrifice, he will get the benefits of the Rājsūya sacrifice. The Ritvijas should then be dismissed.—34-37.

Then the following is to be recited. Let the lotus eyed Hari, the Lord of sacrifices be pleased. When Hari is pleased, the whole world becomes satisfied.—38.

Thus I have described to you all the ills due to Devas, men or other beings and show they ought be appeased and the devotee the performer of these three sacrifices becomes virtuous when he does not grieve even in death. In fact nothing more is left for him to accomplish. He gets the benefit of having bathed in all the sacred tīrthas.—39-40.

*Here ends the two hundred and thirty-ninth chapter on Graha-yañjas, etc.*

## CHAPTER CCXL

Manu said:—Lord! now be pleased to tell me when and how a king should march for war?—1.

Matsya said:—A king should march when he finds his enemy pressed by some valiant king or his tributary chiefs. He should first see that he has abundance of strength and fighting men and materials and then he should leave a powerful guard to protect his stronghold before starting to face his enemy, without which he should never set out. To protect his own country, the base of all operations, there should be many more fighting persons and generals than the other kings and chiefs engaged in conquering his enemy. He should never start when his tributary chiefs and the neighbouring kings are not subject to him. It becomes very hot during the month of Chaitra, so Chaitra should be chosen for an expedition as far as possible; or the month of Agrahāyana when rains cease might be chosen otherwise he should take every advantage of his enemies' adverse circumstances.—2-6.

A king should take every advantage of the planets and celestial, intermediate and terrestrial influences that completely harass for his

enemy; or when his enemy has broken his hands or legs or is become defective in any of his organs.—7.

He should set out to the direction that gets unusually red where there are myriads of falling meteors, or thunderbolts when there has been an earthquake, and meteors come out of the earth, when a comet is visible. He should also go to fight against the country when people lead a vicious life, where there are too many flies and insects, where the king is addicted to some particular hobby and is oblivious of his affairs, where the people are atheists and disrespectful, the country that is under the rage of diseases, plague or famine. He should certainly encounter foe upset with rage. A king is undoubtedly victorious when he invades the country of the infidels, of the thoughtless and of those who have bad generals in the army. Where the people are divided against themselves.—8-13.

A king is to start against his enemy whose soldiers have no weapons and fighting materials, whose bodies tremble, and who see bad dreams. A king who is full of ambition, hilarity, and has valiant generals in his army and his soldiers energetic and glad; should face his foe. He should at once set out against his foe when his auspicious limb vibrates and when there are other similar auspicious signs, when the sweet peacocks echo, etc.—14-15.

He should start to conquer his foe when he is under the influence of the six lucky stars presiding over Janma, Sampat, Kṣema, etc., when the planets are auspicious and when the astrologers predict auspicious times.—16.

A king should be blessed by the Devas, after worshipping them and he should consider the time, place, and circumstances and he should feel himself sufficiently powerful. An ambitious king should not lose the opportunity of vanquishing his foe who is under unlucky stars and has his country and times against him. As a crocodile is subdued by an elephant on land, an elephant by a crocodile in water, a crow by an owl during the night, an owl by a crow during the day; so should a king start against his foe taking a measure of the current circumstances.—17-19.

He should march with a good force of infantry and elephants during the rainy season; of cavalry and chariots during the dewy and cold season; he should march with camels and mules during the hot weather; and with forefold forces during the vernal season. A king whose infantry is strong can attack his foe with great vigour.—20-22.

An elephant corps can win a foe situated in a muddy surrounding, or in a woody country, and a cavalry and chariots can vanquish a foe on even land. If the king be helped by a number of allies, he should respect them by presents and kindness. If a king who has a strong mule and camel corps should be subdued during the rains and taken prisoner, he should still fight on as there is chance of his recovery.—23-25.

During the winter season a king should have a good store of straw and fire wood to enable him to vanquish his foe. Vernal season is known



as the best time. A king should set out in the summer season against a country that is wetty and covered with snow.—26.

A king should always think well over the present circumstances, past and future and take the advice of his minister and Brāhmanas before setting out against his enemy.—27.

*Here ends the two hundred and fortieth chapter on the march of a King.*

#### CHAPTER COXLI.

Manu asked :—"Lord ! you are the knower of all, so be pleased to tell me the auspicious and the inauspicious omens."—1.

Matsya said :—"The vibration of the right limbs is said to be generally auspicious. The left sides of the back and heart are also auspicious.—2.

Manu asked :—"Lord ! How should one know what is going to happen on the vibration of the several limbs of the body ? Pray explain all that to me fully."—3.

Matsya replied :—"The vibration of the head in dreams means the acquirement of another empire ; that of the forehead means acquisition of further lands ; that of the eyebrows and the nose means the prospect of meeting some dear friend.—4.

The vibration of the eye means death ; near about the eye begets wealth, if the centre of the eye throbs one becomes very anxious ; the closing of the eyes begets an early victory, and of the outer corner of the eye means the enjoyment with a handsome lady. The vibration of the ears makes one to bear good thing, that of the nose brings happiness of the upper and lower lips begets progeny, of the neck bring enjoyments and pleasures, of the shoulders means the increase of enjoyments.—5-7.

The vibration of the arm means the love of a friend, of the hand brings in wealth, of the back means defeat, of the chest means speedy victory.—8.

The trembling of the belly means affection, the vibration of the breast means the impregnation, that of the navel means the loss of one's position, that within the navel begets wealth, that of the knees means the union with some powerful enemy, and that of the ankles forebodes the destruction of some portion of the country.—9-10.

The vibration of the feet begets good situation, that of the sole gets wealth and other dress and presents.—11.

These are meant for men ; that of the women are contrary. If the above mentioned right limbs of a woman vibrate, the results are contrary, but in the case of men they are most auspicious.—12.

Vibrations of the limbs contrary to those mentioned above are unlucky. Gold should be given to Brāhmanas to avert the evils arising out of their throbbing.

*Here ends the two hundred and forty first chapter on the vibration of different limbs and their effects.*

## CHAPTER COXLII.

Manu asked :—" Lord ! be pleased to tell me all about the effects of the dreams that a king may see as well the auspicious signs when he goes out on some purpose. How should those different dreams be interpreted ?"—1.

Matsya said :—" Now listen to the effects of the various kinds of dreams. If one dreams that grass has grown all over his body excepting on the navel, or that pieces of bell-metal have been pasted on the head, or that his head is clean shaven, or that he is naked or that he has put on poor clothings or that he has fallen down from a height, or that he is besmeared with mud or oil, or that he is collecting molten iron, or sees the carcass of horses, red flowers, red trees, red halos, or that he is riding on a boar, bear, donkey or a camel, or that he is eating cooked flesh, oil or kichari (rice and pulse cooked together), or sees dancing, merry-making, marriage, hears songs, etc., or the playing of musical instruments other than the Vīṇa or the guitar, or that he is plunging himself in the source of a river, or that he is bathing after rubbing himself in waters dirty with cowdung, or that he is bathing in muddled water, or that he is in his mother's womb, or that he is on a burning pole, or that the banner set up in honour of Indra has fallen, or the fall of the Sun and the Moon, or the various ills that arise in the Celestial, Intermediate or Terrestrial regions, or that the gods, the twice-born, the king or the preceptor are angry, or that he is embracing virgins, or the males committing unnatural offence, or that he has lost a limb of his body, or that he is besmeared with vomit or stool, or that he is going towards the south, or that is laid up with some disease, or that the fruits and flowers are on the decline, or that the houses have tumbled down, or the houses are being swept, or that he is playing with demons, monkeys, bears or men, or that he is discarded by his enemies, the sight of one wearing gerua (red) cloth, or that he is drinking oil or bathing in it, or that he is wearing red garlands; or his body is besmeared with red paste are all unlucky signs. It is always good to tell such bad dreams to other people. Also it is advisable to go to sleep again after seeing such dreams.—2-15.

By bathing after rubbing over his body some grain paste, performing a sacrifice with sesamums, or worshipping the Brāhmanas, worshipping Viṣṇu, and by listening to the story of the liberation of the elephant by the Lord (Gajamokṣan) the evil effects of bad dreams are driven away. A dream dreamt in the first part of the night gives its fruit in the first year; if it is dreamt in the second part of the night it gives its fruit in six months; if it occurs in the third part of the night it gives fruit in three months and if it comes in the fourth part of the night, it undoubtedly gives its fruit within a month.—16-18.

If one gets a dream just before sunrise, it gives fruit within ten days. If one gets a couple of dreams in the night, the last one bears fruit consequently one should not go to sleep after he has dreamt a good dream.—19-20.

If one rides on a horse, an elephant or an ox or climbs a hill or a palace or on a tree bearing white flowers; it is very auspicious.—21.

It is also equally auspicious to see in dream that a tree or some grass has grown in one's navel, or that he has several arms, heads, or the luxuriance of fruits, or that he is wearing white raimants and withered garlands, or that he sees the eclipse of the Sun, the Moon or the stars or that he catches hold of the rainbow, or that he sweeps a floor or so, or that the heaven and the earth are under his subjugation, or that he has killed his enemies. The seeing of these dreams brings victory in battle and gambling. When a man dreams that he has eaten raw flesh, fish or rice cooked in milk and sugar, or he sees a flow of blood, or that he is bathing in blood, or that he is drinking wine, blood, or milk, or that he is intwined in the intestines, or sees a clear sky, or the lioness, the she-elephant, and the mare or cow yields milk from their mouths, or that he is getting favours from the Devas, Brāhmanas or his guru or spiritual teacher, all these are auspicious dreams. When a man dreams that he is being anointed with waters from the cow's horns or moon, he will have chance of getting a kingdom. When a man dreams that he is being installed in a throne or that he is beheaded, or that he is burnt in a fire and dead, or that his house or person is on fire, or that he has been blessed with the regalia of kingship, or that he is hearing the playing of guitar these also indicate the getting of sovereignty. The dream of crossing the water by swimming, or that he is crossing an uneven country, or that a mare, a cow or a she-elephant is giving birth in his house, or that he is riding on horses, these are auspicious; or that he is weeping, or that he has obtained good women, or that he is embracing beautiful women, or that he is fettered, or that he is besmeared with filth, or is being visited by a living king or friends, or the sight of the Devas or crystal waters, these are auspicious.—22-34.

One who sees such dreams readily gets wealth without any effort and if a sick person gets such dreams he is sure to be cured ere long.—35.

*Here ends the two hundred and forty-second chapter on dreams and marching.*

### CHAPTER CCXLIII.

Manu asked :—"Lord ! be gracious enough to tell me the good omens that are propitious at the time when a king marches on his journey.—1.

Matsya said :—The following are the bad omens at the time of a journey, *viz.*, the sight of useless medicinal herbs scattered, black grain, cotton, hay, dried up cowdung, firewood, cinders, molasses, oil, dirty men covered with oil, naked men, poor head dress, men with loose hair, diseased men, hermit clad in red, coloured robes, mad man, distressed person, eunuch, Chāṇḍāla, iron, mud, hide, refuse, fowler, sinner, pregnant women, husks, ashes, skulls, broken utensils, utensils stained with blood. Just before sunrise, at the Brāhma Muhūrta if an indistinct sound is heard in front or a loud sound of a broken vessel letting waters flow in a stream be heard, it is auspicious; but if the sound be heard from the back, it is inauspicious. "Go" if such a sound is heard in front it is auspi-

cious, "go" on the other hand is most inauspicious, if it comes from the back. "Where do you go." "Do not go" "Stay" "what use in going there," these are all inauspicious words and indicate danger.—2-10.

If a Rākṣasa sits on a banner it is unlucky and so are the falling down of the conveyances, the overlapping of the dress, the striking of the head against the door, the falling down of the banner, umbrella, cloth at the time of departure are unlucky signs.—11-12.

If there is thus seen one bad omen at the time of departure one should adore Viṣṇu and praise Madhusūdana and then resume his mission, but if there is another one for the second time, he should return home.—13-14.

The following are good omens, *vis.*, the sight of white flowers, pitchers full of water, aquatic animals, bird's flesh, fish, cows, horses, elephants, goats, Devas, idols, friends, Brāhmaṇas, blazing fire, dancing girls, green grass, wet cowdung, gold, silver, copper, all the gems, all the medicines, barley, sesamum, bhadraptha, sword, umbrella, banner, clay, weapons, emblems of regality, clarified butter, curds, milk, various kinds of fruits, the eddy of a river, Kaustubha gem, melodious music, nice and deep songs, the tunes Gāṇḍhāra, Śadaja, Rīṣabha, pot marked with Svastika sign.—15-21.

If a dry dust storm blows against at the time of departure it is unlucky.—22.

On the other hand if a gentle and pleasing wind blows favourably it is very auspicious and so is the chorus of kites, etc., as well as the mild thunder of glossy clouds resembling elephants, and the sight of rainbow.—23-24.

The sight of Sun's and Moon's halo is inauspicious as well the rains; the good influence of stars particularly the rising of Vrihaspati, (Jupiter) in anuloma, mind full of devotion, the adoration of the worthy, the sight of the things very dear to one's mind are all lucky things at the time of departure.—25-26.

The hilarity of mind at the time of journey is the indication of victory and in fact it equals all the good omens in point of good luck.—27.

The king whose mind is full of joy is sure to win and so is the case with the one who hears auspicious words at the time of his departure and when all his conveyances are very eager to start.—28.

*Here ends the two hundred and forty-third chapter  
on auspicious signs at the time going out,*

## CHAPTER CCXLIV.

The Rīṣi asked :—Sūta! you have related to us the duties of a sovereign and also about the various omens and effects of dreams; now we are desirous of hearing the glory of Lord Viṣṇu. Pray tell us why the Lord in His Vāmana incarnation made Bali the great demon king a captive? How did He make His Dwarfish form increase all over the three worlds?"—1-2.

Sūta said :—Ripis ! the same question was put by Arjuna to the Muni Śaunaka in Vāmanāyatan in days gone by when the former was on a pilgrimage. When Arjuna violated his promise with Yudhiṣṭhira about living with Draupadi, he went on pilgrimage for the expiation of his sin. The image of Vāmana was installed in Kurukṣetra. When Arjuna saw the image of Vāmana, he asked Śaunaka why Vāmana, was worshipped ? and why did He assume the Dwarfish form ? Why Lord Viṣṇu incarnated Himself as Vārāha and how this Kṣetra became so dear to Vāmana ?—3-7.

Śaunaka replied :—I shall relate to you in brief the glories of Vāmana and Vārāha." In the past decade, when Indra was vanquished by the Devas, then Aditi the mother of the Devas began to practise rigid austerities for sons again.—8-9.

For one thousand years she worshipped Lord Kṛiṣṇa by living on air alone, and on seeing Her children oppressed by the Devas she said to Herself that Her sons were born in vain and she then saluted Lord Viṣṇu and became very distressed.—10-12.

Aditi said :—O Lord ! the Dispeller of all the troubles of the devotees on mere remembrance, the one who wears a garland of lotus flowers, the Prosperity of all beings, I salute Thee.—13.

O Lotus-eyed one ! Thou art the Prime Deva ; Thou art more auspicious than the most auspicious. From thy navel sprang the lotus ; O Lord of Lakṣmī, the One, armed with a quoit, I salute Thee.—14.

My salutations to the One from whose lotus, navel has sprung Brahmā ; O Thou, the self-manifested ! the One armed with a conch, sword, etc., Thy essence is goldlike ; salutations to Thee.—15.

O Ātmayogin ! O Āviśeṣa ! O Yogachintya ! O Ātmajñān ! O Vijñāna-sāmpanna ! O Nirguṇ ! my salutations to the One within whom the universe exists but whose majestic glory the universe does not realize. I salute that Being, the Deva Hari, who is the gross of the gross and the subtle of the subtle. Who hold conch in His hand.—16.

I salute Him whom ordinary eyes do not see in spite of their seeing the universe, who although enshrined in every heart is not accessible to the mind of the wise even, in whom exist the grain, milk, rivers, and in fact the whole universe, the sustainer of the whole universe, who is the very first Prajāpati, the Lord of all the creation, the Lord of all things, the Lord of all the Devas, who is Kṛiṣṇa, the ordainer, who is adored both in the Pravṛtti Mārga and Nivṛtti Mārga by one's own karmas, who is the giver of heavenly joys and emancipation, who drives away all the ills by a mere devotional meditation of Him, by realizing whom the soul is liberated from the cycle of births and deaths, the Deva worshipped in the form of sacrifices, the One Who is said to be inherent in all the Devas, the One from whom the universe emanates, the One in whom the universe ultimately merges, in whose infinite glory the whole universe from Brahmā downwards is sustained, the Supreme Lord Who sustains the universe in the form of water, by devoting to whom with all heart and soul people cross over all ignorance, Who exercises His influence in the minds of all beings by dancing in forms of dismay, contentment, anger, etc., the Great Deva who

like the Sun destroys the demons, who destroys in the shape of wisdom and knowledge of Kapila, the darkness of ignorance, Who witnesses with His eyes the Sun and the Moon, all the actions of the beings of the universe, the Lord Viṣṇu Who is true to all my sayings. In Viṣṇu, the Lord of all, all the truths that I have expressed are existing; nothing false is there. I adore that Unborn, Undecaying Hari.—17-33.

If what I have said in my prayer be true as I believe it to be, let all my wishes be fulfilled.—34.

Śaunaka said:—Lord Viṣṇu, unseen by all, instantly appeared before Aditi, and said “O Virtuous Aditi! you shall certainly have your desires fulfilled ere long. Ask for a thing that you may wish without delay, you will prosper for my sight never goes fruitless.”—35-37.

Aditi replied:—“Lord! if you are pleased at my devotion, I wish my son Indra to become the Lord of the three regions, which boon be pleased to grant. The demons have deprived him of his realm and share of sacrificial offerings. Let all that be restored to him through your favour. Lord! I am not so much grieved at the defeat of my son in the hands of the Asuras as I am grieved at the loss of his realm and rights and that he has been driven out of Heaven.—38-40.

Lord Viṣṇu said:—“O Devi! I am quite pleased with your devotion; I shall therefore be born of you through Kāśyapa when I shall kill all the demons.”—41-42.

Aditi replied:—“Lord! be pleased; how can I bear you in my womb? You in whom is established this universe; you are the Lord of the creation.”—43-44.

Viṣṇu said:—“What you say is true. Verily all the universe rests in Me. Even the Devas, Indra, etc., cannot hold Me; I hold you along with the universe, the Devas and Kāśyapa, etc. Do not be anxious; you will be blessed. You will feel no trouble when I will enter within your womb. The favour of Mine that is so very difficult for others to get, you have got that.—45-47.

“When I am in your womb I shall deprive by My glory those who dare to despise your progeny. Do not be sorry.”—48.

Śaunaka said:—Saying so Lord Viṣṇu vanished from sight and Aditi bore Him in Her womb in due course.—49.

When Viṣṇu entered Her womb the universe began as if to go down in that direction where Aditi walked on the mountains began to quiver, and the oceans receded and all the demons began to decline.—50-52.

*Here ends the two hundred and forty-fourth chapter  
on the Vâmana incarnation.*

## CHAPTER CXXV.

Śaunaka said:—Afterwards the demon king Bali on seeing the demons bereft of their fire and energy asked Prahlâda, his own grandfather, thus:—“O Sire!—1.

All the demons have become suddenly void of their glory and look like coals charred in fire. They therefore appear as if visited by Providential calamity. How is this? Are these the symptoms of their approaching death?—2.

Have the enemies raised up a *kṛitya* for their destruction. Will they now fall on account of having thus lost their glory?—3.

Prahlāda after a long pause said to Bali :—"All the mountains are being shaken, this earth has become unstable, the demons have become day by day, void of their lustre; the planets do not follow the Sun. I believe the lustre of the demons has been eclipsed by the glory of the Devas. The Devi Lakṣmī has become pleased with them. Lord of the demons! great calamity is going to befall us; do not consider this to be any ordinary sign of coming misfortune.—4-7.

Saunaka said :—Saying so, Prahlāda concentrated his mind devoutly and meditated on Hari, the Lord of the Devas.—8.

He brought to his mental vision where the Lord Viṣṇu was then.—9.

He saw Hari, in the form of Vāmana (dwarf) in the womb of Aditi and saw within Him the seven regions, Vasus, Rudras, Aśvini Kumāras, Maruts, Sādhya devas, Viśvadevas, Ādityas, Gandharvas, Uragas, Rākṣasas, Virochana (his own son), Bali, Jambha, Kujambha, Narakāsura, Vāna and other Asuras, his own soul, the seven oceans, sky, earth, air, water, fire, trees, Nandi, lower animals, deer, all the mankind, serpents, scorpions, Brahmā, Iśāna, the planets, stars, mountains, Dakṣa and other Prajāpatīs and became amazed; he then came back to his senses and said.—10-13.

Prahlāda :—"I now know the reason of these demons turning so lustreless; hear it from me."—14.

"The Deva of the Devas, the source of the universe, the Unborn, the eternal, the beginning of the universe, the most best, the greatest of the great, the authority of the authorities, the Guru of the Guru of the seven realms, the Lord of Lords, the one without beginning, middle and end, the Lord of the three regions, the Infinite, Lord Viṣṇu, has been born of Aditi by His one Aṃśa.—15-17.

Lord of the demons! He whom even Brahmā, Rudra, Indra, Sūrya, Chandramā, and the sages like Marichi, etc., fail to know sufficiently; that Lord Vāsudeva has thus manifested Himself by His one Aṃśa.—18.

The very same Lord killed my father in His form of Nṛsiṃha in the past days, it is He who has now come down, the knower of all yogas, the Great Time and the Refuge of all.—19.

He is eternal Brahma, the knowers of whom through their knowledge are liberated from their sins and merge into Him. Those who merge into Him are not reborn, I salute the same Vāsudeva every day.—20.

As the surges emanate from the ocean, so do all the creation, and the infinite beings spring from Him. I salute the Lord Vāsudeva in whom all the universe is ultimately absorbed.—21.

I every day salute Lord Vāsudeva, the Supreme Being whose form, glory and desire are not properly known even to the Devas like Brahmā and Śiva.—22.

I salute the One who has given eyes to all the beings to see, the skin to feel the tongue to enjoy the taste, the ears to hear, the nose to smell, the One who brought the land from Pātala on His one tusk in the form of Vārāha for the good of mankind, in whom all the universe reposes, the eternal Viṣṇu, Who cannot be felt through the organs like the nose, and the ears, etc., and can only be discerned by the mind.—23-24.

I salute Him who has made the demons void of their lustre by coming into the womb of Aditi. He is endless, and is the hewer of the worldly tree (by ending there worldly phantasmagoria).—25-26.

He is the great cause of the universe, He has entered the womb of the mother of the Devas by His one-sixteenth part and He has taken away all your splendour and fire.—27.

Bali said :—"Who is Hari who has caused us terror? There are demons more valiant than this Vāsudeva.—28.

Look at Viprachitti, Sivi, Saṃku Ayah, Saṃku, Ayahasirā, Aśvasirā, Bhaṣmakāri, Mahātānu, Pratāpa, Praghasa, Śambhu, Kukura, and several other demons are the most valiant. They can lift the world even. Viṣṇu is not powerful like one of them even.—29-31.

Śaunaka said :—Prahāśda the most virtuous, hearing such words from his grandson, exclaimed :—"Fie, fie unto you."—32.

Bali! when there is a king like you, void of discrimination, vicious, I think all the demons will no doubt come to their end. Who else than you, so vicious, can utter such words regarding that Unborn illustrious Deva of the Devas, the Lord Vāsudeva.—33-34.

Which other sinner than yourself can blaspheme the most Supreme, the Eternal, Lord Vāsudeva?—35.

All the demons named by you, the Devas like Brahmā, etc., the Daityas, the world, the movable and immoveable, the oceans, the peninsulas, yourself, myself, the rivers, the trees, all the seven regions cannot become equal to the Lord Viṣṇu.—36.

Who else than you, who are on the road to destruction, indiscriminate, vicious and disrespectful of the sayings of the noble-minded old persons, can use such words of Lord Viṣṇu who is highly adored, all pervading, the Highest Self and on whose one foot this whole universe is established.—37-38.

I am awfully ashamed of your having been born in my house for you profane the name of Lord Viṣṇu.—39.

The devotion towards Viṣṇu is the dispeller of all the mundane sins. Nothing is dearer to me than the devotion to Kṛiṣṇa and every one knows about it; but you wicked do not know it. Hari is dearer to me than my life. You have the audacity to show me disrespect by despising Hari.—40-42.

Bali! Virochana is your father and I am his father and Nārāyaṇa who is my Guru is the Lord of the universe whom you despise. You shall therefore lose your kingdom ere long.—43-44.



Lord Viṣṇu, Janārdana is my Deva. He is my Guru. I have abandoned you for having despised Him and I pronounce my curse on you in consequence of it. Thus Hari will be pleased with me.—45-46.

I feel as if you have wounded me more than if you had severed my head by using such words about the Lord. You shall now be soon bereft of your realm and I may see that.—47.

I do not know of any one else excepting Śrīkṛiṣṇa who could be my protector in this ocean of the world. And as you have blamed Hari, the Lord of the three worlds, I curse you thus. Love your kingdom and be fallen.—48.

Śaunaka said :—That demon king hearing such words of Prahlāda bowed down again and again and made repeated attempts to please him.—49.

Bali said :—" Be pleased. I uttered such words through delusion, ignorance and conceit.—50.

Delusion clouded my intellect. I am indeed a sinner. You have done well in cursing me.—51.

I shall certainly not be sadder to lose my realm than I am by being disowned by you.—52.

It is not difficult to attain the realm of the three worlds nor is it difficult to acquire even more than that, but it is indeed very difficult to get a Guru (spiritual teacher) like your worthy self in this world ; therefore be pleased upon me and shake off your anger. I am tormented by your wrath."—53-54.

Prahlāda said :—I have no anger. It has sprung up by your ignorance and consequently I have cursed you.—55.

If my sense had not been overshadowed by your ignorance, how could I, the knower of Hari, the all-pervader, have cursed you in whom Hari too resides?—56.

Demon king ! the curse that I have pronounced on you is bound to take its effect, but do not be sorry for from this time forward your devotion in Lord Viṣṇu will take place and He will be your protector.—57-58.

Under the influence of this curse you will always remember me and I shall always seek your welfare.—59.

Saying so Prahlāda held his peace and later on in due time Lord Viṣṇu was born as Vāmana.—60.

After the birth of the Lord, Aditi the mother of the Devas, was freed from all her troubles.—61.

Bracing and balmy breeze began to blow, the sky became quite clear of its dusty layer, and all the beings were fixed in the path of righteousness ;—62.

And all the Devas, even the Demons, men, earth, heaven, sky became peaceful.—63.

On the birth of Vāmana, Brahmā performed the prescribed natal ceremonies, etc., and began to pray.—64.

Brahma said :—"Victory to you Eternal Lord. O, Omnipresent, free from birth, old age &c., endless, Achyuta, etc., O Unconquerable One ! O destroyer of all ! let victory attend on you ! Thou art, the supreme object, the Supreme Knowledge, Victory, the Infinite, the great beholder of the universe, the Guru of the universe ; Thou art immeasurable, unmanifested, Thou art the highest reality, Thou art knowable through knowledge ; Thou always roamest in self. Victory to Thee.—65-67.

Thou art the witness of the universe ! Thou art the Lord of the world ! Thou art the world Teacher ! Thou art endless. Victory to Thee. Thou art the protector of the world. Thou art limit ; Thou art limitless, the beginning, the middle, the end, the ocean of supreme intellect, the incomparable, the giver of emancipation to Yogis, seated in the hearts of all, having thy ornament the virtues like Dama, &c ; the most subtle, the incomprehensible, the image of the universe ; victory to Thee. Corporeal, most subtle, the Cognizance of the senses, beyond the senses, fixed in the Yoga of the great illusion caused by the Self, the Imperishable, the up-lifter of the earth by the tip of a single tusk ; victory to Thee.—68-71.

Thou art all this universe ; Thou art resting on Thy Māyā ; Thou sleepest on Śeṣa serpent O Aghora ! Victory to Thee. The opener of the hearts of the enemies, Nrisimha, the Soul of the universe, Vāmana, Kēḍava ; victory to Thee.—72.

The unconquerable, covered by the Māyā of Thyself, Janārdana, Prabhu ; victory to Thee.—73.

Hari, thou growest infinite by the evolution of the attributes of Māyā ; all the virtues are centered in Thee ; victory to Thee.—74.

Hari ! even Śiva, Indra, Devas, Seers, Sanaka and other Rishis, ascetics cannot amply comprehend your nature.—75.

Deva ! the whole universe is covered by Thy illusion ; who can therefore penetrate this veil and realize you without Thy grace?—76.

Deva ! the one who only thinks of Thee and loves Thee can know you. None else can realize you.—77.

Thou art sprung of Thyself for the creation of this universe, mayst Thou grow ever. Victory to Thee ! Nandīśvara, Iśāna, Lord, Vāmana grow prosperous and sustain the universe.—78.

Śaunaka said :—Vāmana thus prayed by Brahmā, smiled and gravely said :—79.

"Brāhmana ! Kātyāya had prayed to me along with you and the Devas like Indra, etc., and I knew your object. Later on when Aditi prayed, then I also said that Indra would be the Lord of the three realms free from any foes.—80-81.

Again I say this truly unto you all, that I will keep my promise by making Indra the Lord of the three realms."—82.

Then Brahmā gave Vāmana a deer-skin, Vrihaspati invested Him with the sacred thread, Marichi the son of Brahmā gave him Daṇḍa (mace),

the sage Vasiṣṭha gave him Kamaṇḍala, Aṅgira gave Him Kuśa grass and the Vedas, the sage Pulaha gave Him Akṣasūtra, Pulastya gave Him white raiments; then all the Vedas with the most sacred Omkāra; the Sāṅkhya and the Yoga Śāstra and the Sākhās of the Vedas began to worship Him.—83-85.

All the Śāstras such as Sāṅkhya Yoga, etc., were also attained by Vāmana. Afterwards Vāmana with his long hair, daṇḍa, kamaṇḍala and umbrella visited the sacrifice of the demon king Bali. The portion of the land on which Vāmana put His feet in walking sank down and a deep hole appeared there and He made the whole world with all its mountains to oceans, and earth with island quiver though He walked slowly.—86-90.

*Here ends the two hundred and forty-fifth chapter on the incarnation of Vāmana.*

### CHAPTER CCXLVI.

Śaunaka said :—The demon king Bali on seeing the land quaking with all its forests and mountains, bowed down to his preceptor Śrī Śukrāchārya and said :—1.

“Preceptor! why does this land with all its oceans, forests and mountains shake and why does Agni not accept the offerings made in the name of the demons?”—2.

On being thus questioned by Bali, Śukra said after a deep meditation :—“Lord Hari has been born as Vāmana in the house of Kaśyapa and He is coming to your sacrifice. This earth is trembling on account of the thumping of His feet. For the same reason the planets are quivering, the oceans are being agitated. This land cannot bear His weight. The Devas, the Gandharvas, the demons, the Yakṣas, the Kinnaras united cannot bear the weight of Viṣṇu. He is holding this earth; therefore this earth is sustaining fire, water, sky, air, all the Manus, etc. He is the sustainer and the sustained; He is now tormenting this earth; it is the thick Māyā of Śrīkṛṣṇa that is the cause of this world.—3-8.

The earth is so much agitated on account of its becoming the holder instead of remaining the held. The sacrificial fire refuses to accept the offerings owing to the Lord being in such a close proximity.”—9.

Bali said :—“I am indeed blessed for Lord Viṣṇu the lord of sacrifices is coming to grace my sacrifice with His presence, who can be really more blessed than myself. The Lord whom the Yogis wish to acquire through their asceticism will come to my sacrifice, which other man than myself will have the good luck of attaining the Lord whom the Hotas give a share in the sacrificial offerings and whose praises are sung by the Udgātas. Preceptor! be pleased to advise me as to what would be meet for me when Śrī Kṛṣṇa the Lord of all comes here.”—10-13.

Śrī Śukrāchārya said :—“Demon! on the authority of the Vedas only the Devas are entitled to the sacrificial offerings, but you have given that privilege only to the demons.—14.

Lord Viṣṇu, pervades the universe and sustains it through Satva and the very same Lord annihilates the creation in His manifestation of Śiva. Now the Lord Viṣṇu is engaged in sustaining the creation, so you should be on your guard. Demon king! if Viṣṇu finds a place, in your sacrifice, He will grow stronger. So you should not commit yourself to Him. You should put Him off.—15-17.

You should simply say that you are not in a position to give Him anything for Lord Kṛiṣṇa is coming here to fulfil the object of the Devas.—18.

Bali said :—"Deva! I never refuse the prayers of anyone, how can I possibly do so in case of the Lord Viṣṇu who is the dispeller of all ills?—19.

Lord Viṣṇu is worshipped by means of various ordinances, what can be more to me than the asking of the Lord for something?—20.

What can be the greater fruit of an asceticism to me than the asking of the Lord for something from me! It indeed means my uncommon good fortune that the Lord for whose sake various asceticisms, gifts, sacrifices, etc., are performed will accept my gift in person? Oh! certainly I did lots of good work in my previous births, I performed severe asceticism, and I did many sacrifices; therefore Hari will take gifts from my hand in my sacrifice.—21-24.

If I refuse to comply with the request of the Lord I shall indeed render my life fruitless.—23.

If Lord Viṣṇu the Lord of sacrifices asks me to give him my head even, I shall not hesitate to comply with His request.—24.

How would it be possible for me to say 'No' to the Lord when I do not do so with any other person? It is not my habit to tell "No" when anybody asks anything from me.—25.

It is said to be good even if one invites adversity on him through charity. The charity in the performance of which hitch arises is said to be void of good fortune.—26.

There are in my kingdom no poor, unhappy suffering, agitated, angry people nor those void of ornaments, garland, etc. All my people are contented, strong, and happy. I am happy in every way. Through your favour I have got such an opportunity of giving a gift to such an worthy onage! If I sow the seed of my gift in the receptacle of the Lord what will remain for me to achieve? If the Devas prosper by virtue of my gift, even then I shall have tenfold benefit. This is indeed an opportunity to win eternal fame. All the objects are attained by the sight of Lord Viṣṇu, what can be greater bliss to me than the acquirement of the Lord's grace?—27-32.

Deva! if the Lord comes to me in fury for my having stopped the sacrificial offerings of the Devas and even if He kills me in His wrath, that too would be best for me as my death at the hands of Lord Viṣṇu would lead me to Emancipation.—33.

It is indeed exceedingly kind of Lord Viṣṇu who has everything at His command to come and ask me for something.—34.

How would Lord Viṣṇu who creates and sustains the universe and annihilates it at His pleasure, devise means to kill me?—35.

Noble Preceptor! keeping all this in view, you should not stand in the way of my charity Śrī Govinda, the Lord of the universe, and you should also present yourself before Him when He comes.”—36.

Saunaka said:—As the discourse between the preceptor and the pupil was going on, Lord Viṣṇu the great incomprehensible, appeared there in His (dwarfish) Vāmana form.—37.

At His sight all the demons present at the sacrifice lost their lustre and all the sages present there began to pray the Lord and mutter Japam and the demon king Bali also thought himself blessed.—38-39.

The demons did not speak anything to any one and all present there adored the Lord mentally with great devotion.—40.

Lord Vāmana, the witness of all, the Lord of the Deva of the Devas seeing the demon king Bali so meek and mild and looking at the seers assembled there; began to praise sacrificial Agni, Yajamāna, Ritvijās, sacrificial articles and the courtiers engaged in the performance of sacrifices.—41-42.

After a few moments all assembled there became highly pleased with Vāmana and Bali the demon king also shared the feelings of all present, said :—“Sādhu! Sādhu!” and got up to offer Argha to the Lord, and said :—43-44.

“Lord Vāmana! you look so dear and charming I shall be pleased to give you heaps of gold, gems, elephants, horses, fairest women, clothes, ornaments, villages, the land of the seven oceans. Ask for anything out of these that you may like best. I will give that to you.”—45-46.

When Bali uttered such words with so much feeling, Lord Vāmana smiled and gravely said :—“King! give Me simply land measured by My three feet. Give gems, gold, villages, etc., to those who ask for them.”—47-48.

Bali said :—“Why do you ask for three feet of land only? What purpose of yours will be served by that? You are most welcome to take hundred or thousand feet of land.”—49.

Vāmana said :—“I shall be amply satisfied with this much land. I only want this much. The rest of your gifts you may confer on other people who ask for them”.—50.

Hearing those words of Vāmana, the demon king Bali gave three feet of land to the Lord.—51.

After the Lord had received the promise that Bali would make the required gift. He instantly began to grow, who is composed of all the Devas.—52.

He had the Sun and the Moon for His eyes, the heaven was His forehead, the earth became His feet, the demons were the fingers of His feet, the Guhyakas the fingers of His hand, the Viśvedevas in His knees, Sādhyas Devas in His ankles, the Yakṣas in His fingernails, the nymphs in His streaks, all the solar rays in His hairs of the head, stars in His eyes

and hairs, the Rîṣis in His small hair over the body. Similarly His arms were the intermediate directions, ears were the directions in which were enshrined Aśvini Kumâra, the wind was located in the nose; the Moon in His cheerfulness, Dharma in His mind, Truth in His speech, the Goddess Sarasvatî in His tongue, the Divine mother Aditi in his neck, the knowledge in His wrists, Maitra on top of the skull, the door to Heaven; Tvaṣṭâ and Puṣâ in His eye-brows, Agni was the mouth, Prajâpati the testicles, Para-Brahma the heart, the sage Kaśyapa His manliness, Vasus the back, Marudgaya in all the joints, the Sûktas and the Richas the teeth, planets and stars in His lustre. Lord Siva was in His chest, the ocean was the forbearance, the valiant Gandharvas were the stomach, the Goddess Lakṣmî, Intellect (Medha), Steadiness (Dhriti), Lustre, (Kânti), and all Knowledge (Vidyâ) were in the waist. Then supernatural strength and energy came to that Being and the Munis saw that in His belly, breasts were the Vedas; in His belly, the great sacrifices and the loins were the eyes. The demons also saw that Form composed of the Devas and they were also blessed. They all were attracted to Him like the insects in the fire of His glory and Lord Vâmana assuming the huge form rubbed the sole of His feet, as if He was bringing the destruction of the race of the demons.—53-65.

Thus, to protect the Devas, He spread His vast Form and He measured the earth in the twinkling of an eye. Then the Sun and the Moon came in a line with His breast, and when He brought out his third foot, they fell in a line with His thighs; when He started measuring the still more higher regions. They reached His knees. Thus the mighty Divine form of Viṣṇu spread all over and conquered all the three realms and killed the great Asuras for the benefit of the Devas. He triumphed over all the demons and bestowed the three realms on Indra, and gave the lower region of Satala to Bali to live in and said "King Bali! since you have given Me a gift which I have accepted therefore you will live a good long life for a Kalpa. After Vaivasvata Manu is succeeded by Sâvarṇi Manu, you will become Indra.—66-72.

Now as I have given the three realms to Indra, I shall keep him here for a period till the four Yugas come and go 11 times. Bali in ancient times you had worshipped me most devoutfully, so I will always destroy your enemies. You go and live in Patala at My behest. You go and enshrine yourself in the region abounding in excellent gardens, palaces, luxuriant flowers, lakes, rivers, beatified by the dancing of dancing girls, where you will have various kinds of eatables at your command.—73-79.

You will have all these enjoyments at your pleasures for a Kalpa as ordained by Me. You will prosper as long as you do not molest the Devas and the Brâhmaṇas and the moment you do so, you will be undoubtedly entangled in the noose of Varuṇa, knowing which you should never go against the Devas and the Brâhmaṇas."—80-81.

Hearing such words of the Lord, king Bali saluted the Lord and most cheerfully said :—"Lord! be pleased to tell me how I will be able to get all the things of enjoyments in Pâtâla".— 82-83.

Śrī Bhagavāna said :—"Bali ! you shall attain all such good things through misguided charities, through the Śradha ceremonies void of Brāhmaṇas, oblations on the Fire without any faith, sacrifices without any fees, works without following any rule, through studies without any vow—performed by various persons.—(84-85.

Śaunaka :—Having thus conferred the kingdom of the three realms on Indra and that of Pātala on Bali, the Lord vanished then and there.—86.

Afterwards Indra also began to sustain the three realms under his sway and similarly king Bali enthroned in Pātāla began to enjoy the best of the luxuries and comforts —87.

Thus the Lord had tied the demon king Bali for the benefit of the Devas, in the Pātāla who is there unto this day. O Arjuna ! your kith and kin, Lord Śrī Kṛṣṇa Who is enshrined at Dvārikā, is also there with the object of vanquishing the demons. He will be your charioteer. O Arjuna ! as you wanted to hear the history of Lord Vāmana, I have narrated to you all about Him.

Arjuna said :—O Lord ! I have heard from you all about the glory of Viṣṇu. Now permit me to go to Gangādvārā. Sūta said :—Thus saying Arjuna went away ; and Śaunaka went to the forest of Nāimiṣāranya. One who reads or listens to this piece of glory of Lord Viṣṇu will be liberated from all sins."—88-92.

One who thinks of the discourse of Bali and Prahlāda, or that of Bali and Śrī Śukrāchārya, or the dialogue of Bali and Lord Viṣṇu ; will be freed from all the doubts arising in his minds and will never be laid up with any dangerous illness nor will he even be deluded.—93-94.

A king who has lost his realm regains it by hearing this narration and one who is separated from his dear and near ones get them back.—95.

*Here ends the two hundred and fifty-sixth Chapter on the incarnation of Vāmana.*

## CHAPTER CXXLVII.

Arjuna said :—"In the Purāṇas are narrated the glorious deeds of the Omnipotent Lord Viṣṇu but I do not know the doings, virtue, intelligence, of His Vārāha manifestation. Which form did the Lord assume in His Vārāha manifestation ? What Deva was He ? What did he do in that manifestation ? Pray be pleased to tell me all about Him in detail, especially before this assemblage of Brāhmaṇas."—1-4.

Śauna said :—"Arjuna ! I shall relate to you all about the Vārāha manifestation of the wonderful Kṛṣṇa. Hear the most interesting history of Vārāha as sung in the Vedas. Hear attentively how He raised the earth from the oceans, assuming the form of a boar, and lifting the earth on His tusks. It is most sacred and you should listen to it attentively. It should never be related before an athiest but before one who believes in the Vedas, the Purāṇas, the Sāṃkhya, the Yoga etc.—5-9.

*Viśvedevās, Sādhyas, Rudras, Ādityas, Advanī-Kumāras, Prajāpati, Saptarīṣis*, other seers born out of mind and thought, *Vasus, Marudgana, Gandharvas, Yaṣas, Rākṣasas*, demons, evil spirits, serpents, all individual souls, *Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, Mlechchhas*, lower animals, birds, other moveables, and immoveables; all go to *Nirvāna* after thousand yugas pass and a day of *Brahmā* elapses, when *Vriṣākapi* manifests Himself like Fire and consumes the three worlds by His three-fold flashes. Then all the things and persons above mentioned become burnt and discoloured by the rays coming out of that Fire. At that moment the *Upaniṣadas, Vedas, Purāṇas, Itihāsas*, entire knowledge, *Dharmas*, the 33 crores of *Devas* with *Brahmā* merge into *Nārāyaṇa* the Supreme Being having mouths on all sides that high-souled, Supremely imperishable soul, the Lord *Hamsa*. This is known as their death as the Sun rises and sets continually; so the creation and re-absorption again and again, of all these worlds which I am relating to you. When the thousand yugas forming a kalpa expire, all the karmas of all the *Jivas* get finished. Then the universe sleeps within the Supreme *Brahma*. In other words *Lords Viṣṇu* after annihilating the *Devas*, demons, men and all the regions remains all by Himself. He then begins to create the universe in the beginning of the next kalpa and destroys everything at the end of it. He is *Avikāśī*, (eternal) *Dhruva* and the whole universe belongs to Him—10-23.

When the Sun loses his lustre, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and *Vaṣaṭ* become weak and powerless, when the roads become void of birds and other beings, when the *Raudra* become void of their honour, when all the quarters become covered with darkness, and when all the regions or *Lokas* disappear due to the want of any work, then there being no enmity everything assumes a peaceful aspect and this universe rests in *Nārāyaṇa*. When He goes to sleep He looks beautiful with His red eyes, yellow garments and cloud-like colour, and with his thousands of black rays resembling matted hairs. A garland of one thousand lotuses hangs on his breast; He becomes anointed with red-sandal paste; *Lakṣmī Devi* rests on Him. Then He goes to wonderful yogic sleep, that peaceful Soul, bringing good to all the worlds, till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord himself. He thinks to create the world and through the perseverance of *Brahmā*, He creates the universe with the *Devas*, men, insects, etc. The very same *Nārāyaṇa* is the Creator, Abstainer from business, Annihilator and *Prajāpati*. Verily *Nārāyaṇa* is the supreme truth, final beatitude, the Highest region, the highest sacrifice, the self-manifested; He is *Sarva*, the All; worthy of being known by the *Devas*, etc. He is the sacrifice and *Prajāpati*.—24-37.

What is worthy of being comprehended by the Supreme Lord of the universe, cannot be known by anyone. *Prajapati* along with the *Devas* and *Riṣis* contemplate and do not get the end of the very same supreme spirit, His highest form cannot be seen by the *Devas*. *Brahmā* and the *Devas* only adore that form of His which He manifests Himself and which the *Devas* see.—38-40.



And if he does not like to show His form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vāyu and all the beings of the village.—41.

He is the repository of fire, asceticism and immortality, the ruler of the Dharmas of the four Āsramas, the enjoyer of the sacrificial fruits of Chāturhoutra, the grantor of salvation up to the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole universe and places it within His comb for one thousand years. He then brings forth the great egg of the universe. That Lord then created the whole universe with all the Devas, demons, lower animals, birds, serpents, Siddhas, Chāraṇas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas; by means of His glory. At that time the Vedas did not exist.—42-44

*Here ends the two hundred and forty-seventh chapter on Vārāha incarnation*

## CHAPTER CCXLVIII.

Saunaka said :—In olden days, this world was in the form of a golden egg; and this egg was in the form of Prajāpati. This is the Vedic Śruti.—1.

This very egg was ripped open on its upper side by Lord Viṣṇu at the end of a thousand years; O king! The Creator then pierced the lower end of the egg, for the creation of Lokas.—2-3.

Again it was divided by Viṣṇu, the Creator and the great Divider, into eight parts. The hole in the upper half of it became the sky, and that in the lower half formed the Pātāla. Kāmpchanagiri was formed by the water that came out first of the egg created by Viṣṇu for the formation of the Lokas.—4-5.

Then thousands of mountains sprang up, and these extended to many thousands of yojanas wide; the earth was overweighed with them and, becoming unable to bear the load, the earth became very much tormented. She became void of the golden tejas (energy) of the all-powerful Divine Nārāyaṇa, and being oppressed with the weight of the above energy became unable to bear the weight and sank down. Seeing the earth sinking down, Viṣṇu wanted to raise Her for Her welfare, and He said :—“This Universe, unable to bear my glory, is going down like a cord sinking in a swanp.”—6-11.

Hearing those words of the Lord, the Universe began to pray to Lord Viṣṇu : “I salute you, O, the most valiant one, in all the three realms, the most illustrious Mahāvarāha, the most powerful of all the Devas, the one armed with sword, quoit, club, &c. This world has come out of you, and the Puskara land is born of you. Brahmā, the Creator of the Universe, has been born out of your body and has acquired sempiternity amongst the beings.—12-13.

Through your glory alone, Lord Indra enjoys the pleasures of heaven, O, Lord Janārdana! the demon king Bali, has been conquered by your

wrath. You are the Sustainer, the Creator and the Annihilator. The whole creation rests in you. The Manus, the Dharmarāja, Agni, Vāyu, Clouds, Varnāśramadharinas, oceans, trees, rivers, Dharma, Kāma, sacrifices, with rituals, are all the component parts of your supreme person.—14-16.

You are knowledge and that which is to be realised through knowledge. You are all these beings, Modesty, Lakshmi, fame, stability, forgiveness, Purāṇas, Vedas, Vedāṅgas, Sāṃkhya, birth and death, immoveable objects, the three periods ; these all are the products of your glory.—17-18.

You are the giver of higher fruits to the Devas, you are the winner of the hearts of heavenly ladies, you are the mind of all, you captivate, you are the great, forest-like, wide expanse of ether (mahākāśa), the minds of all ; of which the rain clouds are the shoulders ; satya loka is the branches ; the oceans are the juice extracted ; the nether regions are the basins for water dug round the tree. Airavata is the foot of the tree, all the beings are the birds, and you are the great tree, consisting of all the Lokas, with goodness, gentleness and the other best qualities forming the sweet scent ; you are the great ocean in the form of the three Lokas ; the twelve Ādityas are the islands thereof ; the eleven Rudras are the foundations and towns ; the eight Vasus are the mountains, the Siddhas and the Sadhyas are the billows ; the birds are the winds ; the Daityas are the crocodiles ; the Uragas and Rāksasas the fishes ; Brahmā is the great patience ; the heavenly ladies are the gems ; Buddhi Lakṣmi, modesty and fame, are the rivers. Time is the great knot ; sacrifices are the moments thereof. O Nārāyaṇa ! you are mighty by your yoga ; you are the great time and become delighted by the clear waters of your own.—19-26.

The three regions created by you are annihilated again by you fury. All the yogis, impelled by you, again merge into you. You are the fire that is ablaze at the end of each yoga, you are the time, the clouds and you manifest yourself in all the yogas to bring deliverance to the universe.—27-28.

You assume white appearance during Satayuga, like champaka during Treita and red in Dwāpara, and black in Kaliyuga ; and you get discoloured and pale in the evening of the yugas, and the Dharmas also get pale. You are shining, you are walking, giving heat, protecting, trying, becoming angry, getting fame, illumining, giving rains, laughing, remaining quiet, waking, and annihilating all the beings at the end of a yuga.—29-32.

You mark the time of progress, cessation, unconsciousness, and the end of the age ; you annihilate everything. You are Seṣa, for you alone are left, when all else is destroyed by the fire that burns at the end of the age. You do not fall even when Brahmā, Indra, Varuṇa and other Devas fall ; therefore, you are known as Achyuta.—32-34.

*Note*

—The rest.

You control Brahmā, Indra, Yama, Rudra, Varuṇa, and other Devas, and then attract them to you ; and that is why you are known as Hari. You are known as Sanātana, for you give body, fame and pros-

perity, etc., to all the beings ; you are Ananta, for the Devas, Brahma, etc., and sages do not find your end.—35-38.

You do not wane or perish, even in course of crores of Kalpas ; consequently, you are called Akshaya Viṣṇu ; you are Viṣṇu, for you pervade the universe, moveable and immovable. You are omnipresent in the three Lokas in the immovable objects ; and the Yakshas, Gandharvas, serpents and the Universe rest in you ; hence Brahmā calls you Viṣṇu. The philosophers call the waters Nāra, and you first reposed yourself in the Waters ; therefore, you are called Nārāyaṇa. You revive at the end of every yuga the lost Vedas ; that is why you are known by the Risis as Govinda. You are the master of the senses (Hrisis) ; therefore, you are known as Hrist Keśa.—39-44.

You are Vāsudeva, for at the end of the ages Brahmā and other Devas rest in you, as well as on account of your Omnipresence in all the beings. You absorb everything by drawing them unto you at the end of each Kalpa, that is why you are named Samparsana. You are Pradyumna, for the Devas, the demons are sustained in their respective orders and taught duties by you. You are Aniruddha, for there is none other in the creation that can act as a brake on all the beings. You bear the whole universe, you annihilate it ; I only hold what is held by your glory. I can never hold anything which you do not hold yourself.—45-51.

Nārāyaṇa ! You give deliverance to the world at the end of each age, when it is oppressed heavily.—52.

Supreme One ! come to my rescue. I have gone down on account of my not being able to cope with your glory. I am at your mercy.—53.

I am greatly oppressed by the demons and Rākshasas ; and O, Sanātana ! I am at your mercy since eternity.—54.

Deva ! You are the Bull ; and I had all fears till I do not seek mentally your support from my heart, and now what is the fear when I have placed myself under your shelter. Lord of the Devas ! when the Devas, like Indra, etc., are not in a position to sing your praises adequately how can I do so ? There is no other equal to you. You alone are your equal, and you know only who is your equal.—55-56.

Sāunaka said :—Hearing such a prayer of the Earth, Lord Viṣṇu was pleased to meet its wishes, and said :—“Devi ! One who repeats the prayer just uttered by you will never be overtaken by any misfortune. He will also attain the pure loka of Vaiṣnavas. Its repetition will give the benefit that one attains by reading the Vedas.—57-60.

Dharani ! Kalyāṇi ! do not fear. Be in peace I shall situate you nicely.”—61.

Afterwards Lords Viṣṇu thought of all His Divine manifestations as to which would be most appropriate to enable Him to relieve the sufferings of the Earth at that moment.—62-63.

Then the Lord manifested Himself as a boar that He might enjoy the playing in waters. That mighty Lord, incomprehensible by mind and speech of all the beings, that Brahma extended Himself to hundred yojanas in length and twice that in height. Shining and thundering like

the blue clouds, looking like a mountain, with white sharp tusks, full of lustre like the sun, lightning and fire, with a high waist; with such a formidable form, adorable by all, He sank down into the Rasātala to lift the world. The Lord, in that mighty manifestation, having the Vedas for His feet, the sacrificial post for His tusks, the sacrificial pit for his mouth, the fire for His tongue, the Kuśa grass for His hair, Brahmā for His head, night and day for His eyes, Vedāṅgas for His ears, sacrificial clarified butter for His nose, the sacrificial ladle for his snout, the chant of the Sāmavedā for His breast, truth, virtue and deeds for His 'courage and effort, purificatory rights for His claws, sacrificial beings for His knees, all the sacrificial emblems as the seed, medicines for the results; the sacrificial altar for His inner self, sacrifices for His bones, soma for His blood, the Vedas for His shoulders, Sākalya for His aroma, conjoint with the divisions of havya and kavya, the sacrificial fees for His heart, the Vedas as His passages, Upāvarṇas for His lips, Pravargyas for his ornaments, with mysterious Upaniṣadas for His seat, the protector of His shadow like better-half, majestic like the mountain; He raised up the earth on His tusk from the Rasātala, and located it in its proper place. In other words, He let the Earth drop that was sticking to His tusk, though holding Her mentally, after which She felt blessed and made Her obeisance to the Lord. Thus Varāha came to the rescue of the Earth for the welfare of all, and then wished to make partitions on Her.—64-78.

The Lord Vṛṣakapi, of unequalled valour and prowess, has thus brought deliverance to the Earth in the most excellent Boar-form, by means of His single tusk.—79.

*Here ends the two hundred and forty-eighth chapter of the Matsya Purāṇam on the incarnation of Varāha.*

## CHAPTER CCXLIX.

The Rṣis asked :—We do not feel amply satisfied by listening to the glory of Nārāyaṇa that you have been pleased to relate to us. We feel keen to hear more and more about it. Pray tell us how the Devas became immorta. What karṇas they did, what tapasyā they practised, or whose favor they gained, or whose energy they imbibed, that they obtained immortality in ancient days.—1-2.

Sūta said :—They became immortal when Nārāyaṇa and Śiva helped the Devas in ancient days.—3.

In days gone by, when war ensued between the Devas and the Asuras, hundreds of Devas used to be killed; but amongst the Daityas, when they were killed, they were restored to their lives by Sukrāchārya, the son of Bhrigu, with the help of Sanjivani mantra. Lord Śiva was pleased with Bhārgava and gave him this wonderful Mṛta Sanjivani mantra. Knowing that Sukrāchārya was acquainted with the above Māheśvarī Vidya, direct from the mouth of Lord Śiva, the Daityas began to fight with the Devas, when Sukra restored to life the Daityas that were killed. Sukra obtained from Sankara that knowledge, which all the worlds, the Devas, Rākṣasas, Nāgas, Rṣis, Brahmā, Chandra and Viṣṇu could not get;

so Sukra became very pleased. Thus, when the great war ensued again between the Devas and the Dānavas, the Danavas" army, when killed, were early called to their lives. Then Indra and Vrihaspati, and the other Devas became powerless and greatly depressed. It dismayed the Devas, seeing which, Brahmā addressed them thus on the summit of the Mount Meru.—4-12.

"Devas! You should follow My advice and make peace with the distracted demons; then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuṇa, and then appeal to the mighty Viṣṇu for help. You should in churning the ocean employ the Mount Meru as churning-stick, the Śeṣa serpent as the string of the churning-stick. For the time being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kūrma, the tortoise-incarnation of the eternal Viṣṇu, in the Pātala, as the base, and the Mount Mandara also for help—13-16.

Hearing those words of Brahmā, all the Devas went to Pātala and said to the demon king Bali :—"Bali! Do not be hostile to us now, we are your slaves. Endeavours should be made to churn the milk-ocean for nectar, for which purpose Śeṣa has to be utilised as the string of the churning-stick. Demon-king! we will undoubtedly become immortal by the nectar obtained through your grace" Bali said.—"Devas! I shall do what you say. I can alone churn the milky ocean. I shall certainly acquire nectar to help you to become immortal, because one who does not oblige his enemies that come from far, is ruined in this life as well as in the next. I shall therefore give you my full support"—17-22.

Saying so, that demon-king Bali, accompanied the Devas, and they all prayed to Mandarāchala as follows :—23.

"Mandarāchala! the king of the mountains, be pleased to help us in churning the milk-ocean for nectar. Befriend us, for this is a great work for the Devas and the demons."—24.

In accepting their prayer, the lord of the mountains said : "I shall be the churning-stick, and let some one who may be strong enough to volunteer himself to act as a receptacle, on which I can revolve, then I will be able to churn the ocean; also the Śeṣa serpent to coil round the stick. Afterwards the most valiant turtle and Śeṣa, endowed with  $\frac{1}{4}$  of Viṣṇu's power, went to support the Earth, and haughtily the Turtle said :—"When I can easily hold all the three regions on my back, how can I feel the weight of this Mandara mountain?"—25-28.

Śeṣa said :—"I can coil round the three regions, what difficulty can therefore, be in my coiling round this Mandara mountain?"—29.

Afterwards all the Devas and the demons hurled Mandarāchala into the milk-ocean, after which Śeṣa coiled round it, and kūrma (turtle) placed Himself underneath it as the support of the mountains. When the demons and the Devas could not manage to turn the floating Mandarāchala, all the Devas with Bali went to the abode of the Lord Viṣṇu, in Vaikuntha, that was shedding its lustre like a white lotus, where the mighty Lord was lying absorbed in deep meditation, wearing yellow

clothes, adorned with armlets, &c., shampooed by the Goddess Lakshmi, fanned by the wings of Garuḍa and prayed for by the Siddhas and Chāraṇas and the Vedas incarnate, reclining on His left hand, placed under His head. All the Devas and the demons prayed to the Lord :—30-36.

By surrounding Him with folded hands, they all saluted Him, and said : "Lord of the three regions, overpowering by your lustre more than the myriads of the suns, the enemy of Kaitabha, the Great Cause of the universe, the Protector of the creation, we all salute you.—37-38.

O, Annihilator of all, invincible even by the trident, enemy of and as it were a conflagration of the demons, we salute you.—39.

From your navel-like lake, the lotus-wombed great mountain has sprung up ; you are the creator of Brahmā ; we salute you. O, one who measured the universe with three strides, the Creator of the three regions, the destroyer of the formidable demons, the originator of the highest attributes, shining like a great blaze, the Creator of the universe out of the lotus stick springing up in your navel, the most dear one to all, we salute you.—40-41.

Lord of all the realms, the cause of deeds and all causes, the destroyer of the enemies of the Devas, Participator in the great war, we salute you. The one who draws in the honeyed aroma of the Goddess Lakshmi's lotus-like face, the receptacle of fame, we salute you. Pray, do churn the ocean by holding the mountain by one of your valiant arms to make us immortal. Hearing this prayer, Lord Viṣṇu shook off His yogic repose, and said :—42-45.

"Devas and others ! Hope you had no inconvenience in the way ; Pray tell me the object of your having come here."—46.

The Devas said :—"Deva ! In order to obtain nectar to make Ourselves immortal, we all are churning this ocean, but without your assistance we are helpless. We will be successful, if you lead us." Hearing those words, Lord Viṣṇu followed the Devas to that spot where Mandara was floating. The great mountain was then encircled by the Śeṣa and the Devas and the Asuras took hold of the string. The Devas took hold of the tail end of the Śeṣa, and the demons, Rāhu and others, took the head ends. Lord Viṣṇu caught hold of the summit of Meru with His left hand and Bali held the thousand heads of Śeṣa with His left hand, and with his right hand he caught hold of his body ; Śeṣa firmly coiled round the Mandarāchala, after which the Devas and the demons started to churn the ocean for a hundred Divine years.—47-54.

When all the Devas and the demons were overcome with fatigue in churning the ocean, Indra caused the rains and cool wind to refresh them. But, in spite of all that, when the Lord Brahmā found them giving way to fatigue, He shouted out : "Go on churning. Those who persevere are undoubtedly blessed with the highest prosperity."—55-57.

The Devas, thus encouraged, applied themselves heart and soul to the task of churning the ocean, when the motion of the Mandarāchala 1,000 yojanas high, caused herds of elephants, wild boar, Śarabha, other

animals residing on that mountain, trees began to fall down into the ocean.—58-59.

Afterwards the juice of the fruits, flowers, the sap of the medicinal herbs, falling into the ocean, was churned along with it, when all the contents of the ocean assumed a curdy appearance.—60.

Innumerable beings were powdered in that violent churning, the fat and marrow of whom, coming in contact with the waters, produced wine, the smell of which pleased all the Devas and the demons, and the taste of it recouped the vigour of the latter. They then churned the ocean most vigorously and the Mount Mandarāchala became fixed.—61-63.

Viṣṇu came forward, and with his arms, holding the lotus and as long as Brahmānda, caught hold of the Mandara mountain, placing His hand on the hood of Vāsuki. Viṣṇu turned black on account of His having covered the mouth of Śeṣa. Then emitted from the ocean sounds like thousands of thunders. Indra, Sūrya, Rudra and Vasus, Gṛhyakas placed themselves at the second end of Vāsuki.—64-66.

At head of them, Viprachitta, Namuchi, Viitra, Śaṃvara, Dvimārdhā, Vagrudamstrā, Rāhu, Bali, &c., facing the mouth of Śeṣa, applied themselves to the churning of the ocean.—67-68.

Now here, then, was a thundering din caused by the churning of the ocean, thousands of the aquatic beings fell dead by the blow of the Mandara mountain.—69-70.

Many of the aquatic beings living in Pātāla also met with the same fate.—71.

Later on, the trees on Mandarāchala fell down into the ocean along with birds on them rubbing against one another.—72.

The rubbing of the trees produced a blaze of fire like lightning which enveloped all that mountain and also consumed all the elephants, lions, &c., residing on it, which also fell charred dead into the ocean. Afterwards Indra quenched the fire by bringing down rain.—73-75.

When myrrh of the various trees and the juice of several plants trickled into the ocean.—76.

Through the potent sap of those plants the Devas of golden colour felt themselves immortal (?)

Then the ocean turned like milk and clarified butter came out of it by admixture of the various saps.—78.

The Devas, then said to Brahmā:—"We all feel quite exhausted and the nectar has not yet come out. Excepting Nārāyaṇa, the Devas and the Daityas won't get nectar, even if they go on churning for a long, long period." Hearing which Brahmā prayed to Nārāyaṇa: "You are the supporter of them all, therefore, be pleased to impart them strength."—79-81.

Viṣṇu said:—"I am imparting strength to those that are exhausted; now move the Mandarāchala carefully and steadily."—82.

*Here ends the two hundred and forty-ninth chapter of the Matsya Purānam on the churning of Amrta.*

## CHAPTER CCL.

Sûta said :—Hearing such words of Nārāyaṇa, the Devas and the demons began to churn the ocean with great force.—1

Then the beautiful Moon with its refreshing rays came out of the ocean.—2.

Next came out the Goddess Lakṣmī, wearing white raiments followed by Surā Devi; after whom was obtained the horse Uchāisrava; later on came the precious divine Kaustubha gem, necktarlike, cheering which Viṣṇu took it and placed on His chest. Afterwards came out the charming Pârijāta flower shrub with bunches of golden flowers. Shortly after the Devas and the demons found the sky covered with smoke which gradually spread in every direction and caused terrible headache to everyone making them senseless and lie down. They all sat down on the coast holding their heads. In the meantime that smoke turned out to be the unbearable Bârabânala (conflagration) by the the heat of which many Devas and demons were singed and began to run about in all directions; after it Dundubha snakes, various kinds of red and black snakes, living on air alone, came forth. Also came out serpents with long teeth, red-coloured snakes, snakes living on air alone, also white, yellow and variously coloured snakes, also snakes came out of Gnasa class.—3-10.

Next came forth mosquitoes, flies, centipedes, and innumerable kinds of venomous insects and terrible beings.—11-12.

Then came out most deadly poisons by the mere fumes of which the mountain summits were consumed as well as Śaruga, Halāhala, Musta, Vatsa, Kangaru, Bhasmaga, and Nilapatra and hundreds of other poisonous things.—13.

Shortly after the Devas and the demons beheld in that vast ocean a terrible form of blue colour, like Bhrīṅga Anjana and mountain, shining like golden clouds, full of precious gems and roaring like clouds; the most deadly poison—Kālakūṭa—strong like fire. It is throwing off awful breath; and enveloping all the Lokas by its body; its hairs blazing like fire. Its body was decked with golden gems; it was dressed in yellow robes; a crown on the head and adorned with various flowers. It began to make dreadful noise in the ocean. Its fumes pervaded all round and caused an awful consternation among those present there. Under its deadly influence, many became petrified, most of them began to vomit froth. They all were awfully terrified and most of them were rendered senseless.—14-17.

By its fumes Viṣṇu, Indra, demons, etc., became burst and other divine beings turned into cleaned coals. Lord Viṣṇu addressing this form said :—18.

“Who are you of this death-like nature and what is your object? Whence have you come? How will you be pleased?” Hearing those words of Lord Viṣṇu, Kālakūṭa thundered out like a huge kettle-drum.—19-20.



"I am Kālakūṭa poison born out of the churning of the ocean. I am born to kill the Devas and the demons for their having churned the ocean so furiously.—21-22.

I shall now destroy them in a moment. They should now either swallow me or go to Lord Śiva."—23.

Hearing those fearful words, the Devas and the demons placing Brahmā and Viṣṇu in front of them repaired to the abode of Lord Śiva and stood at His gateway. They were announced to the Lord by His attendant Gaṇeṣa and with His permission went inside His cave in the golden Mandarāchala the steps of which were studded with precious stones, having pillars of Vaidūrya gem. Then they knelt down and prayed to the Lord under the leadership of Brahmā.—24-27.

The Devas and the demons:—"Virūpākṣa! having divine eyes, armed with bow, thunderbolt and Pināka, we salute you.—28.

O, One armed with trident, the Lord of the three realms, the receptacle of all the beings, we all salute you.—29.

O, destroyer of the enemies of the Devas, having for your eyes, the Sun, the Moon and the fire, the one who manifest yourself as Brahmā, Viṣṇu and Rudra, Sāṃkhya Yoga, ordaining welfare to all the beings, we salute you.—30-31.

Annihilator of Cupid! destroyer of the Lokas and time! the Lord of all the Devas, our salutations to you. Ekavīra! Śarba, the one with plaited hair, the Lord of Pārvatī, the destroyer of the sacrifice of Dakṣa and Tripura, the cause of the universe and giver of bliss and freedom to all, of the forms of Indra, Agni, Varuṇa, the three Vedas, Rik, Yajur, Sāma; you are the Puruṣa, you are Īśvara, Vipra, having Śrutis for your eyes as well, you are Sattva, Rajo and Tamogunas, eternal, we salute you. You are the foremost; you are the formidable.—32-36.

Note.—एक वीर=Pre-eminent warrior, hero.

शर्ब=An epithet of Śiva.

The darkness is also Your Form; you are eternal and changeful; you are manifested; you are unmanifested; you are both manifest and unmanifest; you are dear to Nārāyaṇa; we salute you.—37.

Beloved of the Goddess Pārvatī, residing in the mouth of Nandī, you are the seasons, the Manvantaras, the Kalpas, fortnights, months, days; the one who manifests himself in many ways; you are Muṇḍī (with shaven heads), Rathī, Dhanvī Yati, and Brahmachārī. Holder of the lotus, having directions for your garments, we salute you."—38-40.

After that prayer the Lord Śiva became pleased and said:—"Devas and demons! why have you come here? Why do you look so helpless and suffering? What shall I do for you? Tell me your object outright." Hearing such words of the Lord the Devas and the demons said:—41-42.

"We have churned the mighty ocean for nectar, out of which has come out the most deadly Kālakūṭa poison which threatens to destroy us all, if we do not gulp it down.—43-44.

We are unable to devour that poison. We have come to you being overpowered by it. It sends up its fumes powerful like the

flashes of lightning and has blackened Viṣṇu, dismayed Dharmarāja, rendered many unconscious and killed several.—45-46.

Lord ! as the pelf of the unfortunate becomes the source of misfortune, and as in misfortunes the objects of the weak are not fulfilled, similarly this deadly poison has come deadly to us. We have, therefore, come to you for succour and be pleased to give your helping hand to us.—47-48.

You are clement on your devotees, knower of all motives, the recipient of the first share of sacrificial offerings, the most Supreme Lord, the annihilator of Kāma ; you are Soma, and Saumya and doing well to the Devas ; you alone are our strength, you are the protector of the attendants ; pray be pleased to swallow it and thus rescue us from the danger of our being destroyed by the formidable poison.”—49-50.

Mahādeva said :—“ I shall swallow the Kālakūṭa ; and shall also fulfil if there is any other difficult mission to be accomplished by you.”—51-52.

The Devas and the demons were filled with extraordinary delight on hearing those words of the Lord ; their eyes were moist with tears of joy and their voices got choked.—53.

Afterwards Lord Mahādeva set out on his quick-going buffalo as swift as wind on the aerial track when the Devas and the demons also followed Him on their respective conveyances, favouring the Lord with chowries.—54.

The Lord's knotted hairs, standing up on high became tawny coloured by the fire of His third eye. Then the Lord saw Kālakūṭa on getting to the coast of the ocean.—55.

He went to a shady place and quaffed it holding it in His left hand. The Devas and the demons thundered out with glee when they saw the Lord drinking it. They also danced and sang, and Brahmā and other Devas began to pray. When the venom was deposited in the throat of the Lord, Bali along with the Devas and the demons said : “ O Lord ! white like the lotus, the venom looks awfully beautiful like bees in your throat.—56-59.

It looks as if you are wearing a garland of black bees. Let this remain in your throat.” The Lord replied that if that be the case He would let it lie there and not allow it to settle down, Śiva thus returned home after quaffing the poison and the Devas and the demons again resumed the churning of the ocean.—60-61.

*Here ends the two hundred and fifty-fifth chapter on churning the milk-ocean.*

## CHAPTER CCLI.

Sūta said :—When the ocean was churned again the great physician Dhanvantari, the author of Ayurveda, came out.—1.

Next came out the broad-eyed Madirā, the nectar and the cow Surabhi, the dispeller of the fears of all beings.—2.

Lord Viṣṇu took Lakṣmī and Kaustubha gem. Later on came out the famous elephant Airāvata ; and they were taken by Indra and Dhanvantari, the giver of health to all the beings, was taken by the Sun.—2-3.

Dhanvantari, the great professor of Āyurveda, brought relief to the sufferings of the creation. The famous umbrella that came out of the ocean was taken by Varuṇa. Then came out two earrings which were taken by Vāyu.—4.

Pārijāta tree was taken by Indra. Then Dhanvantari assuming a charming form and taking a Kamaṇḍalu came out with the pot of nectar in his hand. At that time the Devas and the demons shouted out for nectar "It is ours, It is ours," when Lord Viṣṇu assumed the appearance of a bewitching damsel.—5-7.

And He fascinated the demons, who, being deluded, placed the pitcher of nectar into the hands of the Lord and then ran towards the Devas to fight with them, with various arms in their hands. In the meantime the Lord most ingeniously brought the pot of nectar before the Devas and the demons, when the Devas began to drink it. The demon Rāhu, assumed the form of a Deva took his seat along with the Devas and was going to drink the nectar.—8-12.

The Sun and the Moon drew the attention of the Devas to this for their benefit. When the nectar had gone into the throat of Rāhu, Lord Viṣṇu severed his head by His quoit ; but the severed head of the mountain demon, that fell down and shook the earth remained alive and became immortal which is known as Rāhu. Thus Rāhu became the enemy of the Sun and the Moon and he takes vengeance on them even up to the present day at the time of their eclipses.—13-16.

Afterwards Lord Viṣṇu leaving His form of that enchanting damsel began to inflict blows on the demons with his various weapons.—17.

Hundreds and thousands of powerful sharp Pāśāstras then began to fall. The Asuras got pierced with Chakra which made them vomit blood.—18.

Most of them fell on the ground by the blows of sword, trident, etc., and the skulls of many were ripped by the terrible Paṭṭisastra and fell down with garlands round them.—19.

Then most of the mighty demons, soaked in blood, shining like burnished gold fell dead on the ground.—20.

The battle went on till evening. They fell down like the mountains of red chalk and a huge din was made by their fight and fall.—21.

In that terrible fighting all the arms were dyed in gore and the universe resounded with the war cries "Cut them clean into two, break them, run away, throw them down, etc."—22-23.

When the universe was filled with that din then Nara and Nārāyaṇa resorted to the battlefield ; Lord Viṣṇu, seeing the bow in Nara's hand remembered His Sudarśana quoit ; and at that very instant Sudarśana, the destroyer of the enemies, descended from the heaven and seeing that mighty weapon, the annihilator of the enemies, shining like the Sun, burning

like fire ; Lord Viṣṇu violently hurled the terrible Chakra at the demons which repeatedly struck them.—24-28.

Then that quoit shining like the brilliant form of fire, mercilessly killed thousands of demons. At some places it burnt them like fire aided by wind ; it cut them into pieces ; then it rose into the air and hurled flames of fire on the demons and drank their gore. The demons began to hurl mountains after mountains on the Devas and crushed them. But by the force of that quoit many mountain chains looking like the banks of clouds fell down with mighty trees when the world began to quake and rumble. The mountain tops were also shattered by the arrows of the Devas and the demons. Then Nara hurled his great arrow, decked at its fore-end with gold, and covered the atmosphere. The Devas were frightened when He cut assunder all the tops of the mountains by arrows. Then the demons harassed by the Devas entered into the ocean, and others down into the bottom of the earth.—29-34.

The power of the fiery weapon Sudarśana then subsided. And the mount Mandarāchala was put back into its original position through the glory of Sudarśana. The Devas worshipped the mountain Mandāra duly before refixing it and uttered sounds of joy. The Devas then returned to their abodes with joy and stored the nectar most carefully and kept it under the charge of Viṣṇu.

*Here ends the two hundred and fifty-first chapter on the churning of the ocean.*

## CHAPTER COLII.

The Rṣis asked :—"Sūta ! be gracious enough to tell us how royal palaces and other houses are constructed. Also explain to us what is Vāstu Deva."—1.

Sūta replied :—(1) Bhrigu, (2) Atri, (3) Vasiṣṭha, (4) Viśvakarmā, (5) Maya, (6) Nārada, (7) Nagnajit, (8) Viśālākṣa, (9) Indra, (10) Brahṁā, (11) Svāmikārtika, (12) Nandīśvara, (13) Śaunaka, (14) Garga, (15) Śrī Kṛṣṇa, (16) Aniruddha, (17) Śukra, and (18) Vṛihaspati are the chief eighteen preceptors of the Vāstusāstra. Lord Matsya had explained briefly the Vāstusāstra to the king Vaivasvata Manu ;—2-4.

Which I will now relate to you. In days gone by, perspiration (water) trickled from the forehead of Śiva at the time of His fighting fiercely with the demon Amdhaka in course of which the latter was killed ; and out of this sweat of the fatigued Śiva was born an attendant, grim in appearance, who looked as if to swallow the whole universe with seven islands and the sky. He then began to drink the blood of the Amdhaka demons that lay scattered on the ground ; but he was not satisfied with it. Then that hungry attendant began to practise tapasya with the object of devouring the three regions, in honour of Śiva. The Lord Śiva in due time was highly pleased with the devotee and asked him to select a boon.—5-10.

The devotee said :—" Lord ! be pleased to permit me to eat of the three realms " and the Lord said :—" Be it so. " Then that devotee besieged and brought all the three regions, under his clutches and then fell down on this earth.—11-12.

The terrified Devas, Brahmā, Śiva, demons, Rākṣasas got round and captured him from all sides ; the being, thus imprisoned, remained there and since then, owing to all the Devas remaining there and living round him, he came to be recognised as Vāstū Deva.—13-14.

Seeing the Devas thus predominant and finding himself thus besieged the being, that sprung from Śiva's sweat, said " Devas ! you have now made me motionless ; be pleased ; how can I stay, thus imprisoned, with my head downward ? " The Devas replied, " You will enjoy the sacrificial offerings of the Viśvedeva sacrifice and the offerings that will be given within any dwelling-house and one who will perform sacrifices without the prescribed method will also be your food —15-17.

You will also enjoy the sacrificial offerings made in course of other ordinary sacrifices. That Vāstū Deva then became highly pleased to hear those words and since then the Vāstū worship became extant to appease Vāstū Deva."—18-19

*Here ends the two hundred and fifty-second chapter on Vāstū Deva.*

### CHAPTER CCLIII

Sūta said :—" I sha . now tell you about the different auspicious periods of building a house One should always select an auspicious time to start a building."—1.

If the foundations of a house be laid in the month of Chaitra, the owner of it gets ill ; if in Vaiśākha, he gets cows and gems ; if in Jyēṣṭha, he dies ; if in Āśāḍha, he gets good servants, gems and domestic animals ; if in Śrāvaṇa, he gets good servants ; if in Bhādra, he becomes a loser of something ; if in Āśvin, he loses his wife ; if in Kārtika, he gets wealth ; if in Mārgaśīra, he gets plenty of grains and eatables ; if in Pauṣa, he has a fear of thieves ; if in Māgha, he gets good lots of various things but there is a risk of fire also ; if in Phālguna, he begets a son and gold ; such is the influence of time, of these different months. Now I shall tell you about the influence of different asterisms. Āśvini, Rohiṇi, Mūla, Uttaraśāḍhā, Uttara Phālguni, and Mrigāśira, Svāti, Hasta, and Anurādhā are said to be the auspicious asterisms.—2-6.

Barring Tuesday and Sunday all the other days are said to be auspicious. The following are known to be the evil Yogas for building a house, viz., Vyāghāta, Sūta, Vyatipāta, Atigamda. The following Yogas are beneficial :—Viṣkambha, Gamda, Parigha, and Vajra. The following are said to be the best Muhūrtas, viz., Śveta, Maitre, Māhendra, Gamdharva, Abhijita, Rohiṇi, Vairāja and Sāvitra. First see that the Sun and Moon are benefic ; and fix an auspicious Lagna ; then leaving all other work, fix a pillar within the ground. This is the rule to start a building, well

In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and lying Vāstua. White earth is lucky for the Brāhmanas, red is good for the Kṣatriyas, yellow earth for the Vaiśyas, and black earth is auspicious for the Śūdras. This can be ascertained by digging. The earth tasting sweet is good for the Brāhmanas, pungent one is suited for the Kṣatriyas, the bitter earth is fit for the Vaiśyas and the astringent earth is good for the Śūdras. After the earth is examined a hole is to be dug one foot and a half square and it is to be leaped with cowdung; melted butter is then to be placed on a kuchcha earthen pot and four wicks should be placed in it, one in each direction. If the eastern wick burns more bright than the rest, it means the plot of land is good for the Brāhmanas, similarly if the southern wick is more bright, the land is good for the Kṣatriyas, if the western wick is more bright the land is good for the Vaiśyas, the brightness of the northern wicks shows that the land is good for the Śūdras; and if all the four wicks are equally bright the land is good for all the four class of people. Such is the test of the land dugged in one and a quarter cubit of land.—13-16.

The hollow is then to be filled with excavated earth; if the excavated earth be greater than the hollow filled, then the buildings reconstructed on that ground will bring in riches and influence; if the earth be insufficient it means loss and if it be just equal, then the result will be normal. The second test is to get the land ploughed and sown with some seeds; if the seeds sprout and become big in three, five or seven days the land should be known to be best; if the sproutings are small, that land is to be avoided; if the sproutings are tolerably high, that land is middling.—17-18.

After thus testing the land one should wash it with Panchagavya and sprinkle with the water of all the medicinal herbs; then lines should be drawn in gold forming 81 squares (a square containing eighty-one smaller squares in it). Then the lines should be encircled with a thread dyed in lime or any other mixture of colours. Ten lines should be drawn towards the east, ten towards the north and on the nine divisions on each side  $9 \times 9 = 81$  divisions are known to be 81 feet or rooms of Vāstu Deva (ten lines are to be drawn to have nine divisions within them) and 45 Devas should be worshipped there and out of these 32 Devas should be worshipped outside (the smaller squares lying on the eastern, southern, western and northern sides) and 13 inside. The 32 Devas outside should be worshipped with ghee in the north-east (Iṣāna) corner. The following are the 32 outside Devas:—(1) Śikhi, (2) Parajanya, (3) Payanta, (4) Indra, (5) Sārya, (6) Satyā, (7) Bhṛīśa, (8) Ākāśa, (9) Vāyu, (10) Pāṇa, (11) Vitatha, (12) Gṛihakṣata, (13) Yama, (14) Gandharva, (15) Mṛiga, (16) Bhṛīgarāja, (17) Pitṛis, (18) Dauvārjika, (19) Sugriva, (20) Puṣpa-danta, (21) Palādhīpa, (22) Asura, (23) Śeṣa, (24) Pāpa, (25) Roga, (26) Ahi, (27) Mukhya, (28) Bhallāṭa, (29) Soma, (30) Sarpa, (31) Aditi, (32) Diti, these 32 Devas (31?) are worshipped outside Vāstu in the north-east corner and the following are worshipped inside the Vāstu. Apa, Sāvitrī, Paya, Rudra and Brahmā and the other eight Devas close by

these 13 Devas are worshipped in the nine feet of Vāstu and around Him are eight Devas, the Sadhyas in their respective stations, viz., Aryamā, Savitā, Vivasvāna, Vivudhādhipa, Mitra, Rājyakaśa, Prithvidhara, Apavatsa; these are to be worshipped in the eastern side and the five Devas, viz., Āpa, Apavatsa, Parajanya, Agni and Diti are to be worshipped in south-eastern corner. This is the mode of worship of the Devas at several corners. Āryamā, Vivasvāna, Mitra, Prithvidhara, these are worshipped amongst the twenty and on the outside; and on the eastern and southern side are worshipped the Devas presiding over three feet. Brahmā is in the centre of all. In such a way 45 Devas are present in Vāstu.—19-33.

N. B.—Draw the figure Vāstumandalam of 81 Padas and put the Devas and colours in it. Then everything will be clearly understood

Now the Vamśas are being stated in due order, viz., from Vāyu to Roga, from Pitris to Agni, Mukhya to Bhriśa, Śeśa to Vitatha, Sugriva to Aditi, Mṛiga to Parjanya, at certain other places from Mṛiga to Jaya is considered one family or Vamśa. The smaller squares where the Devas are located are termed Pada, Madhya and Sama; they are named also Madhya, Trisula and Koṇaga. These are always to be avoided in the ceremonies Stambhanyāsa and Tulādividhi (where gifts are made in gold equivalent to the weight of the performer of the ceremonies). The Vāstu is always to be fixed on the lines of Pitris and Vaisvānara. Impurities (Uchhiṣṭa) and Upaghātas, etc., are to be carefully avoided.—34-38.

Agni is on the head of Vāstu, Āpa on the mouth, Prithvidhara and Āryamā on its breast, Āpavatsa on the chest, Diti and Parajanya on the eyes, Aditi and Jayambhaka on the ears, Sarpa and Indra on the shoulders, the Sun and the Moon on the two arms, Rudra and Rājyakaśmā on the left hand, Sāvitra and Savitā on the right hand, Vivasvāna and Mitra on the stomach, Pūṣā and Aryamā on the wrist, Asura and Śeśa on the left side, Vitatha and Grahakṣata on the right side, Yama and Varuna on the thighs, Gandharva and Puspadanta on the knees, Sugriva and Bhriśa on the shanks, Dauvārika and Mṛiga on the ankles, Jai and Sakra on the organ, manes on the feet, Brahmā in the heart and on the ninth feet in the centre.—39-46.

Brahmā has said that Vāstu with 64 feet should be worshipped in the Prāsāda (verandah or outer yards). There Brahmā is located in the 4 feet or smaller squares in the centre; the Devas with half feet are in the corners, the Devas with 1½ feet are in the outer corners, 20 Devas are with 2 feet. Vāstu thus has 64 feet—47-48.

N. B.—Draw the figure Vāstumandalam of sixty-four smaller squares in a bigger square to mark the rooms and the Devas and their colours.

At the commencement of a building if the owner feels an itching sensation on his body, it is to be inferred that there is a nail or some foreign matter under the ground. And he should remove the nail from the portion of Vāstu in which corresponding part of his own body he feels itching—49.

For a nail in the vital part of Vāstu is dangerous it is very auspicious. If there be any part defective or part in excess then it should be avoided.—50.

Now hear the names of Vāstu with four śālas, three śālas, two śālas and one śālas.—51.

*Here ends the two hundred and fifty-third chapter on the ascertaining of Vāstu (site) for buildings, etc.*

## CHAPTER CCLIV.

Sāta said :—"I shall first tell you the names and the details of chatuśśālās." The building (chatuśśālā) has four doorways, one in each direction and it is encircled by an enclosure wall. If the palace or temple be made into a chatuśśālā, it is known as sarvatobhadra. Such a mansion built for a king or a god is very auspicious. The house having three entrances, i.e., if the western doorway does not exist, it is known as Nandyāvarta.—1-2.

The mansion that has three entrances, i.e., if there be no southern gateway, it is known as vardhamāna; the one without any gate towards the east is known as evastika, the one without any gate towards the north is known as ruchaka. If the houses be slightly unsymmetrical, the building is known as trīśālā or as known as dhanyaka. It is auspicious and brings prosperity to the owner and gives him a good many sons. The mansion having no wing to its east is known as sukṣetra.—3-5.

It is known to be the giver of longlife and destroyer of woes and delusions. The mansion without any wing to the south and whose rooms are big is known as the annihilator of the family and causing all sorts of ill, and the one that is without its western wing is known as pakṣaghna. It is the destroyer of the sons and friends of the owner and causes many fears. The mansion having only two rooms on the west is very auspicious. It gives lots of wealth and grains and sons to the owner.—6-8.

The mansion having rooms on the west and the north is known as Yamaśūrya. It has fear from king and fire and is the destroyer of the family. The one having rooms on the north and east is known as Dāmda. It is inauspicious for the owner of it has a danger from other kings and untimely death. The one having rooms on the east and south is known as Dhanākhyā. It is also inauspicious as the owner has danger from arms and of dishonour. The one that has fireplaces built for cooking purposes on the east and west causes the death of the owner and widowhood to the womenfolk and causes also many fears. The mansion having two rooms on the south is also the cause of fear to the owner. Such mansions forebode ills and should not be built by the wise. The big rooms known defective as Siddhārtha and Vajrayukta are always to be avoided by the intelligent ones. Now the ways of building a royal mansion are described.—9-14.

A royal palace is of five different classes in descending order of merit. The best one is 108 hands in breadth, and the remaining of the



four classes are each 8 hands less respectively. The length of all of these is  $1\frac{1}{2}$  of their breadth.—15-16.

Similarly the mansion of his heir-apparent is also of five different classes, viz., the first best is 86 hands broad, and the remaining four are each six hands less respectively. They are in length  $1\frac{1}{2}$  of their breadth. Now the dimensions of the Commander-in-Chief's mansion will be described.—17-19.

His best house should be 64 (sixty-four) hands in breadth and the remaining four are each six hands less respectively. Their length is  $1\frac{1}{2}$  (one and one-sixth) of their breadth. Now the mansions of the other chief servants of the sovereign are described.—20-21.

The Prime-minister's house should be 60 sixty hands broad and the remaining four are each 4 hands less respectively. Their length is  $1\frac{1}{2}$  (one and one-eighth) of the breadth.—22.

The houses of captains and other ministers :—48 (forty-eight) hands wide and the remaining four are each four hands less respectively. Their length  $1\frac{1}{2}$  (one and one-fourth) of the breadth. The houses of the architects, artisans, sentries, concubines are also of five kinds. The best one is 28 (twenty-eight) hands in breadth and the remaining four are each less by two hands.—23.

Their length is twice their breadth. Now the quarters of the maids, etc., will be described—24.

Their best house is 12 hands in length, the remaining four can be made  $2\frac{1}{2}$  hands less each respectively. Their length should be  $1\frac{1}{2}$  of the breadth.—25.

Now the five kinds of houses of the Astrologer, Preceptor, Physician, Councillor and Priest will be described. The best of their houses are 40 hands in breadth and the remaining are each four hands less respectively. Their length is  $1\frac{1}{2}$  of the breadth.—26-27.

Now the dimensions of the houses of the men of the four castes are described. The best house of a Brāhmaṇa should be 32 hands in breadth, of the remaining four each should be less by four hands respectively. The house of a Kṣatriya should be 28 hands in breadth, that of the Vaiśya 24 hands and of the Śudra 20 hands. The length of a Brāhmaṇas house should be  $1\frac{1}{2}$ th times of Kṣatriya  $1\frac{1}{2}$ th times, of Vaiśyas  $1\frac{1}{2}$ th times, of Śudras and  $1\frac{1}{2}$ th times of their respective breadths. The houses of the lower castes are to be upto (sixteen) hands wide. A sovereign should have his own residence between the capital and the house of the commander-in-chief and at the same place should be built the store-room. The houses of the Brāhmaṇas, etc., those revered always by the king should be round the mansion of the commander-in-chief. Besides these, the sleeping-rooms of other lower men and those residing in the forest are to be fifty hands long. Similarly the sleeping-rooms of the king and the commander-in-chief are to be seventy hands long. Within 35 hands from that, the outer verandah is to be laid. Thus are related the arrangements of houses.—28-33.

The house of a Brāhmaṇa should be 36 hands and seven angulas

He ought never to discard the above figures and follow other dimensions. Similarly the length of the house of a Kṣatriya ought to be 36 hands and 10 aṅgulas and that of a Vaidya ought to be 35 hands and 13 aṅgulas. The measurement of a Śūdra's house ought to be as previously mentioned and fifteen aṅgulas more. If the building be divided into three parts where there is a road-way in the first (front) part and whose back side is elevated and beautiful, it is named Soṇṭṣa. Where there is a road-way on one side, that is named Savaṣṭambha and where there are road-ways all round the building that is named Susthita; all these buildings are auspicious to the Brāhmanas and three other classes. The height of the ground-floor of the building erected on small areas is to be one-sixteenth of its breadth together with four hands ( $\frac{1}{16}$  breadth + 4 hands). The height of the upper-floor (on the ground-floor, i.e., the first floor) is to be  $\frac{1}{11}$ th of the height of the first floor; that of the second floor is to be  $\frac{1}{11}$ th of the first floor and so on. The foundations should be of well-burnt bricks and its width is to be one-sixteenth of the breadth of the house; the foundations may be of timber or it may be of mud also. In the latter case its dimensions is to be the same as that of the middle of the house. The width of the door-way is to be in a certain ratio to the width of the room and the height of the door-way to be twice the width.

The thickness of the jambs of a door [two inside pieces (vertical)] should be as many fingers as many hands there are that will give their height and the thickness of the lower horizontal piece (the sill) is  $\frac{1}{12}$ th of the thickness of that of the jambs.—34-44.

*Here ends the two hundred and fifty-fourth chapter Vāstu vidya.*

## CHAPTER CCLV.

Sūta said :—"Now I shall tell you the measurements of the pillars." Multiply the altitude of the house by 7 (seven) which divided by 80 (eighty) will give the breadth of the pillars. If the pillars be square, they are known as ruchaka and if they be octagonal they are called Vajra.—1-2.

A sixteen-sided pillar is known as Dvi-vajra and the one with 32 sides is known as Pralīnaka and the one that is circular in the centre is called Vṛitta.—3.

These five pillars are mahā-stambas (huge pillars) and are auspicious for all the buildings. Paintings and beautiful carvings should be made in all these pillars. Lotuses, creepers, leaves, earthen pots and jars, are to be nicely carved. Divide all the pillars into nine parts and the lowest one for carving should be made the base of the pillar. Above it in one part should be made ghata and in the other one lotus. Then in the other part beautiful carvings should be made and the rest of the parts should be left in a clean polished square. The weighing balance (sutā) is also to be carved equal to dimension of the pillar;  $\frac{1}{4}$  or  $\frac{1}{2}$  of that can also be done; and then it is called upatula.—4-6.

Now the ways of locating the doors in a house will be described. The eastern doorway should be named Indra and Jayanta, the southern ones should be named yāmya and vitatha.—7-8.

The western doorways should be named Puspadaṁṭa and Vāruṇa and the northern ones should be named Bhallāta and saumya. Thus the experts say.—9.

The doorways should never be blocked with anything. The exits and entries should not be hindered by anything. These being blocked by a thoroughfare, tree, corner of another house, are inauspicious. By its being blocked up by a lane means the annihilation of the family ; by being blocked up by raised earth it brings jealousy, by being blocked up by moist soil or mud, it brings misery ; by being blocked up by a well it gives epilepsy ; by being blocked up by a waterfall, it brings in some evil ; by being blocked up by some nails, it brings in danger from fire, by its being blocked by any Deva there is danger of destruction. If there is the corner of another house in front of it, it means the death of the master. The doorway being blocked by a filthy drain or other impurities causes sterility to women. If there be any obstruction in the shape of pillar it indicates difficulties to the wife ; and if it be obstructed by the house of a lower caste, it indicates the fear from weapons. No obstruction is recognised at a distance greater than twice the height of the house.—10-14

The family of the houseowner whose doors open by themselves becomes mad and whose doors shut by themselves, become extinct.—15.

The houseowner whose doors are higher than the specified height has a danger from a king and if they be lower than the fixed standard then he has a danger from thieves. If the doors be above one another the house is known as the den of death.—16.

A very big house, impregnable and situated on an open roadway is like a vajra ; it brings in ruin of the owner of the house within a short period.—17.

The house the doors of which interlap with other doors get an obstruction with other things is very inauspicious. Other doors of a house should not be made like the main entrance door and the latter should be decorated with the ornamental work containing pitchers, flowers, leaves or the images of Lord Śiva's attendants. Every day the main entrance gate should be attended to with water and durva grass.—18-19.

A banian tree to the east of the house is auspicious and all desires are fulfilled and a fig tree to the south, a pipul tree on the west, and Plaksa tree (webleaved fig tree) to the north of it brings fortune to the owner. If Kautaki trees, milky trees, Asana tree and the straight trees be planted in the house in the above mentioned directions respectively then it means misery to the lady of the house and her children. If one does not cut down such a growth, he should plant auspicious trees near them. A house with the following trees in its vicinity is very auspicious viz. Pun-nāga, Aśoka, Bakula, Sami, Tilaka, Champaka, Pomegranate, Pippali, Drākṣā (grape) Kusumamandapa. The following trees bring prosperity and increase riches, viz. Jambīra, Puṣpa, Maltikā, coconut, kadali, Pātali.—20-24.

*Here ends the two hundred and fifty-fifth chapter of the Matsya Purāṇam on Vāstu-vidyā.*

## CHAPTER CCLVI.

**Sāta** said :—A wise man should first of all examine the site well and then construct the pillars as above mentioned and the building with specified heights and having downward slopes towards the north with the turrets level and gradually ascending heights—1.

A dwelling house should not be made close to a temple, or near a wicked man's house or near a minister's house or near a square where four ways meet. By doing that one invites grief and misery on himself.—2.

Some space should be left all round a building. The front of a building should not be covered with trees; rather the back of the house should be so covered in the trees. If the house be built on the southern side of the ground, then ruin ensues; for the south is the place where the head of the *Vāstu deva* remains so it is best to construct houses on the left side for thus all the desires of persons are fulfilled. After choosing a good and lovely site one should lay its foundation in an auspicious hour ascertained by an astrologer after putting some jewels underneath it. Over the jewel is to be placed a stone and on the stone all sorts of seeds are to be kept; then a pillar is to be erected and worshipped by the Brahmanas. Then that pillar is to be bathed with all medicinal plants by the Brahmanas wearing white clothes and versed in the Vedas. Then that pillar is to be fixed by the artisans after putting round it clothes and ornaments, when the vedas are chanted and the auspicious musical instruments are sounded next the Brahmanas are to be fed. Lastly Homa ceremony is to be performed with ghee and honey with the mantra "*vastospate Pratiṣṭhā* etc.," after the Brahmanas are feasted with *Pāyasanna*. The fixing of the pillars, the laying out of threads, placing a pillar at the entrance gate and doing the ceremonies and worships above-mentioned at the time of entering the house are to be performed.—3-10.

If there be any defect, then to make up for the deficiency the *Vāstu Deva* should be appeased by performing five fold *Vāstujajna* a string should be drawn in the N. E. pillar is to be then fixed in S. E.; the house should be circumbulated, and foot-prints of *Vāstu* should be written by the forefinger, thumb, middle finger with young shoot gems and gold waters. This is the best.—11-13.

*Vāstu* should never be designed by nails, weapons, leather ashes, burnt wood, bones of horns skulls etc. It is most inauspicious to do so with these things. It brings in grief and calamities. At the time of entering the house the artisan is to make these especially things all the auspicious ceremonies laying out of thread and fixing of pillars etc., is to be done.—14-15.

When an evil omen occurs e.g. a vulture shrieks, facing the sun or it touches some part of the body of the owner; it is to be understood that on the corresponding portion of *Vāstu*, underneath it there is the bone of an elephant or of a terrible carnivorous animal, indicating danger.—16-18.

If a dog or a jackal jumps over the thread spread out or an ass starts braying hoarsely when the line is stretched, it shows that there is some *salya* or foreign matter underneath and great misfortune in store for the

owner. If a crow be crowing not harshly in the N.-E. corner it shows that treasure is buried there at one of the four corners. If that string is cut, it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner. If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused.—19-21.

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself.—22.

If the pillar or the pitcher falls down the owner gets some disease in the head and if the jar be ston the family of the owner is perished. The breaking of the vase of water means the death of the artisan and if the computation on the fingers goes wrong it means the death of the owner.—23-24.

There is a fear of evil spirits in the house in which seeds and medicinal plants are destroyed. The pillars should be circumambulated from right to left otherwise there is a fear of misfortunes. The prescribed propitiatory rites should be performed to drive away the ills arising from fixing up the pillars wrongly and not circumambulating it.—25-26.

The ceremony "Prākudakravan" is to be performed with regard to the pillar; but one should be careful not to make error as to direction; on the top of the pillar is to be placed a young twig with fruits attached to it. If there are confusions and errors as to the directions with reference to pillar houses, rooms or doors or dwelling room, it means, the extinction of the family.—27-28.

Such a flaw should be carefully avoided in fixing up the pillars making the doorways and also in the dwelling places for if it is allowed to remain in them, it means the destruction of the household. The house should not be extended in one direction only. If extension is to be made, it should be made uniformly and symmetrically in all directions. If it is to be extended towards the east it creates enmity.—28-29.

If it is go to the south it means death; if to the west it means the loss of wealth, if it is to the north it means misery, if to S.-E. it means the danger from fire.—30-32.

If it is to S.-W. it means the loss of children, if it towards the N.-W. it means maladies and gout; if it is so to the N.-E. it means the loss of grain. In the north east corner of the house the place of worship should be made as well as the sāuti grihas, kitchen should be made. In the S.-E. corner, close to the north should be made the water godown, and the general godown of the household should be S.-W.—33-34.

Bathing place and Badhasathan (place of killing) should be made outside the house; granary should be made in the N. W. corner and the office is to be located outside. Such a house is lucky to the owner.—35.

*Here ends the two hundred and fifty sixth chapter of Matsya  
Purānam on Vāstu Vidyā.*

## CHAPTER CCLVII.

Sāta said:—"Now I shall tell you the ways of hewing trees for the supply of wood for a building." Dhanistā, and the four Nakṣatras following it, (*vis.*, Śataviṣā, Pūrvabhādrapada, Uttarabhādrapada and Revatī) and Viṣṭyā and the following Kāraṇas should be avoided. On an auspicious day one should go to the forest and first he is to offer the sacrifices and worship to the trees proposed to be cut.—1-2.

If the tree falls towards the north-east it is very lucky and it is unlucky if it falls towards the south.—3.

The wood of bo-tree and of other milky trees should not be used for a building nor should the wood of trees inhabited by a large number of birds, or one burnt up by fire, be used. Nor the tree cut and torn by wind is auspicious.—4.

The wood of the trees broken by elephants, struck by lightning, semi-dried up, or dried up of itself or those growing near a chaitya or sacrificial place, temple, confluence of two rivers, burial ground, well and tank should in no case be used for house building by one desirous of great influence and wealth. These trees are to be specially avoided.—5-6.

Neep, Neem, Bibhitak, Slesmātmak, mango and Kantaki trees should be avoided. Asana, Aśoka, Mahuā (madhuka), Sarja, Sāla, are the auspicious timber-trees.—7-8.

It is very auspicious, to use sandal, and Panasa wood for a building.—9.

Deodār and Haridra are auspicious when used in the building in one, two, or three pieces. But if more pieces are used, it is, dangerous Sinsapā, Śrīparṇī or Tindukī are auspicious in house building when only one of these is used; but the mixture is inauspicious. Similarly Syandana, Panasa, Sarala, Arjuna and Padmaka trees alone are auspicious, but when mixed are inauspicious. A tree cut and brought down to the ground is named Godhā. If the colour of the tree at the time of cutting down a timber-tree is that of a Bengal madder, the tree is termed Bhika; if the wood is of the blue colour, it is named Sarpa; if it is red, it is termed Sarata; if it is of the colour of the pearls it is termed Sukādi; if it is of tawny colour it is termed Muṣika; if the wood is of the shape of a sword, it is known as Jalachhedā; one should avoid the use of such timber for building purposes.—10-14.

If the wood of an auspicious tree previously cut be lying somewhere, one should fetch it and use it, multiply the length of the tree by the circumference in hands and then divide it by eight, if the remainder is 1 it is dhwaṇa, if the remainder is 2 it is Vriṣa, if the remainder is 3 it is Sinha, if the remainder is 4 it is Vriṣabha, if the remainder is 5 it is Gardhava; if the remainder is 6 it is Hastī and if the remainder is 7 it is Kāka. Of these dhwaṇa is auspicious in all directions and is good. Especially it brings all sorts of happiness when used in towards the western door in direction.—15-17.

Sinha is auspicious towards the north, Vriṣabha, towards the east.

and Haeti is auspicious towards the south. This is what the R̥ṣis have said and all these are lucky. The other trees face the corner directions and they should be avoided.—18-19.

Similarly multiply the remainder above obtained by eight and divide by twenty-seven ; whatever remains is known as Vyaya ; if this figure be in excess, it means inauspiciousness. Therefore the excess in Vyaya is to be avoided. Bhagavān Hari says :—Peace comes in Āyādhikya (excess of incomes or profit).—20-21.

After building according to the above prescribed formulæ the brick-work one should place a vase full of water, curds, uncooked rice, fruits, flowers, gold along with the Brāhmaṇas. Then gold and clothes should be given to the Brāhmaṇas ; and then entry into the auspicious house should be made on Tuesday. Homa and sacrifices should be made according to the Vedas for the expiation and appeasing of any defects or faults that may arise to the Vāstu Deva ; the Brāhmaṇas are to be feasted with various delicious food ; then the owner, wearing white dress should enter and take his seat in the house incensed with Dhūpa, etc.—22-23.

*Here ends the two hundred and fifty-seventh chapter  
on Vāstu vidya.*

## CHAPTER COLVIII.

The R̥ṣis said :—How do the householders attain success through karma-yoga ? It is said that karma-yoga is superior to thousands of jñāna-yogas.—1.

Sūta spoke :—"I shall explain to you the karma-yoga of Divine worship and reciting the name of God for there is nothing like it in the three realms to bestow enjoyments and Mukti (freedom)."—2.

Know that as the karma-yoga which severs the bondage to this world which is the installation of the Devas' images, the worship of the Devas, reciting their names and holding sacrifices and Utsava (festivals) in honour of them.—3.

The ways of making the image of Lord Viṣṇu that is highly beneficial will now be described. It should be made holding conch, quoit, club and lotus, having a canopy over the head, with neck like a conch, beautiful eyes, raised nose, ears like the shells of mother of pearl, peaceful and serene in appearance.—4-5.

Eight, four or two hands should be made and the image is to be installed in the abode by the priest.—6

The image with eight hands should be made to hold a sword, a club, an arrow and a lotus in the right hands ; and a bow, a shield, a conch and a quoit in the left hands. The image with four hands should be made to hold a club and a lotus in the right hands and a conch and a quoit in the left hands. Thus persons desirous of wealth and opulence should follow with regard to the four-armed Viṣṇu.—7-9.

The image representing the incarnation of Lord Śrī Kṛṣṇa should be made to hold a club in the left hand ; this is better ; and the conch and quoit may be placed high or low if so desired by the devotee.—10.

Earth is to be located below between His legs. Garuḍa is to remain in a bowing posture on His right side.—11.

The Goddess of wealth and prosperity—Lakṣmī Devi with auspicious face and lotus in hand is to be placed on the left of the Lord. Those who desire prosperity should place Garuḍa in front of Him and Śrī and Puṣṭi adorned with lotus on either side of the image. The temple and the entrance gate should be made with an ornamental arch containing the image of Vidyādhara, sounded with Deva Dundubhis (sweet sounding musical instruments) furnished with Gandharva couples, ornamented with leaves, floral works, lions and tigers and kalpa latikās (creepers).—12-14.

The figures of the immortal Devas in praying posture, and chanting hymns should also be made close by. The pedestal of the image should be divided into three parts.—15.

The heights of the Devas, Dānavas and Kinnaras are 9 tālas (1 tāla = the space between the thumb and the middle finger stretched respectively).—16.

Now a table of measurement is being enunciated. The particle of dust that is seen dancing in a sunbeam is called a trasareṇu. Eight trasareṇus = 1 bālāgra ; 8 bālāgras = 1 likhyā, 8 likhyās = 1 yūkā, 8 yakās = 1 yava, 8 yavas = 1 anguli (finger).—17-18.

and twelve Angulis (as far as one's own finger goes) = 1 mukhya. The several parts of the body of the image should be made of proportionate dimensions to be in this Mukhya measurements.—19.

An image may be made of gold, silver, copper, gems, precious stones, stone, wood, iron, brass, compound of copper and bell-metal, sandalwood or other beautiful wood.—20-21.

A household image should not be bigger than one cubit, the long span measured by the extended thumb and little finger.—22.

But an image in a temple in a royal palace should be 16 cubits or vitastis and not more. One may make madhyamā (better), uttamā (best), and kaniṣṭhā (good) images according to his means.—23.

The height of the temple gateway should be divided into eight parts, out of which one should be left blank and out of the remaining seven two parts should be taken to indicate the installation of the image ; the remaining five divisions should be divided into three parts and in the first part thereof should be made a pedestal of the carved images. That pedestal should neither be too high nor too low.—24-25.

Then the attitude of the face of the image should be divided into nine parts ; the neck is to be made of four fingers and the breast should be located below it, measured by one part.—26.

Below it, should be beautifully made the navel, one finger in measurement. The measurements of all the parts above and below are to be in Angulis (fingers).—27.



The organ should be made of one finger below the navel and then two thighs should be made of two fingers, and then the knees should be of four fingers in dimensions, then ankles should be made of two fingers and feet should be of four fingers. The head of such an image is of 14 fingers. This is the length (height) of the image. "Now listen to the breadth or thickness of the several limbs of the image."—28-30.

The forehead is of four fingers and the jaws should be made of two fingers. The lips one finger in thickness.—31.

The temples should be eight fingers in thickness and the eyebrows should be half a finger in breadth. The eyebrows should however be made sharp in a curve of small rise resembling the curvature of a bow.—32.

The eyes should be raised with corners acute. The length of the eyes should be two fingers. The height to be half of that. The centre of the pupil should be raised and they should be reddish in colour. The pupil should be one-fifth of the eye.—33-34.

The space between the two eyebrows should be of two fingers. The bridge of the nose should be one finger and similar should be the lower part of it. The nostrils should be half a finger in circumference, the cheeks should be two fingers in thickness and the front of the jaws should be of two fingers, the lips upper and lower should be symmetric and of half the finger and the eyebrows should be of  $\frac{1}{2}$  finger; the nose should be straight and even.—35-38.

The corner of the mouth should of a fiery shape; the roots of ears should be of six fingers in length and the ears should be like the eyebrows and of 4 fingers and the flanks should be two fingers. The part of the head above the ears should be of 12 fingers in extent. The extent from the forehead to half of the back is to be of 18 fingers and from that up to the head should be 36 fingers. The hairs are to be of 42 fingers and that from the end of the hairs to the cheek is 16 fingers.—39-42.

The measurement of the middle of the neck should be 24 fingers and its height 8 fingers; and between the chest and the neck it should be 1 tāla. The space between the two breasts should be 12 fingers.—43-44

The breast nipples should be two fingers in circumference and the central point of the nipple should be 1 yava in height, the breasts should be two tālas and that from the shoulders to the breast should be 6 fingers. The feet should be 14 fingers in length and the toes should be 3 fingers. The ends of the toes should be raised and of fingers in breadth. The forefinger of the feet should be like the thumb and the middle finger should be greater by  $\frac{1}{10}$ th of it.—45-48.

The little finger should be less by  $\frac{1}{4}$ th of the ring finger. The ankles should be 1 finger high and of three fingers in circumference, and contain three knots.—49.

The heel should be two fingers. The back thereof also of two fingers and one kalā greater than the heels. Two joints should be made in the thumb and three in the forefinger. The height of the thumb should be 1 finger and of the other fingers should be  $\frac{1}{2}$  a finger. The breadth of the ankles is 16 fingers in the middle and 14 fingers in the

front and the breadth of the centre of the knees is 21 fingers, their height is 1 finger and their circumference should be three fingers.—50-54.

The middle of the thighs should be 28 fingers and above of that they should be 31 fingers, the scrotum should be three fingers and the organ two fingers and 6 fingers in circumference and the marks of the hair should be made near the root of the organ. The pedestal of the organ should be 4 fingers in length. The length of the waist is 18 fingers, but if the Divine image be female it should be 22 fingers and the space between the breasts is to be of 12 fingers and the circumference of the portion at navel should be 42 fingers. If it be of a male the girdle should be made of 55 fingers. The shoulders should be six fingers, and the thickness of the neck should be 8 fingers and the length eight kalās and the length of the arms should be 42 fingers. The length of the arms should be 16 fingers, the top of the arm is to be of 12 fingers and the palm of the hand should be 5 fingers and the middle finger is to be of 5 fingers. The nameless finger is to be  $\frac{1}{4}$ th less; the little finger  $\frac{1}{4}$ th less than the middle finger and the ring finger, one-fifth less than the middle finger. The thumb is to be of four fingers. The joints of the middle finger are two fingers long. The joints of the thumb are like those of the ring finger and the upper joint should be made greater by two yavas. Nails should be made in half of the top joint which should be smooth, reddish and glossy. The back of the fingers should be somewhat round and the corners should be raised by one kalā. The hairs of the head should hang on the shoulders by 10 fingers. The limbs of the Goddesses should be made slender and shorter. The breasts, the thighs, the hips and loins, should be made bulky. The abdomen should be in a space of 14 fingers. All the images should be adorned well with the various kinds of nice ornaments in their arms, etc. Their necks should be somewhat longer and curved with excellent curls of hair. The neck, nose, and forehead are to be three fingers and a half, and the lower lip is to be of half a finger. The eyes should be more than  $\frac{1}{4}$ th of the lips. The ridge of the neck should be a little more than  $\frac{1}{4}$  a finger in height.—55-70.

Thus about the images of the goddesses. These signs of the images are destructive of sins.—71

*Here ends the 258th chapter of the Matsya Purāṇam on the measurements of limbs of the images of the Devas, etc.*

## CHAPTER CCLIX.

Śūta said:—"Now I shall tell you more minutely about the forms of the images or the different Devas. The image of Śrī Rāmachandra, Bali, the son of Virochana, Varāha and Narasinha should be of ten (10) tālas and that of Vāmana is to be of 7 tālas. The images of Matsya and Kūrma may be made of the dimensions that may appear fit to the devotee to make the image look beautiful.—1-2.

"Now hear about the construction of the images of Śiva." The thighs of the images should be bulky and the arms and the shoulders should be of the colour of burnished gold. They should possess lustre like gold; His matted hairs should be like the rays of the Sun; His forehead is to be marked with the crescent of the Moon. He is to have a crown and His form should be like a youth of 16 years of age.—3-4.

The arms should be like the hands (trunk) of an elephant, the thighs and ankles should be beautifully round, the hairs should be straight, the eyes should be broad and extended, the image should be represented to be wearing a tiger skin, and a girdle of three strings should be made round the waist. Then the image should be decorated with garlands, necklaces, armlets and serpents. The cheeks should be represented fatty, and earrings should be placed in the ears. The hands should be made long enough to reach the knees and the general appearance should be serene and peaceful. Khetaka (sword) should be placed in the left hand and axe in His right hand; trident, Sakti, staff should be placed on His right side. To the left of the image should be placed a skull, snake, and Khatvāṅga. When He is about to dance on His bull, He has two hands. With His one hand he bestows boons; with the other he holds, armlets (or Rudrākṣa should be placed in the other hand). The image should be made in the peculiar posture to appear as if the Lord was witnessing a dance.—5-10.

The image of Lord Śiva in the dancing posture should be made with ten arms wearing the hide of an elephant. His image representing the scene of the destruction of Tripura should be made with sixteen hands. Conch, quail, club, bow, Dhanus, Pināk and Viṣṇu Sara (arrow) in His eight hands when He presents a form having eight hands.—11-12.

The image of the Lord with 4 or 8 hands represents His Jñāna Yogesvara form. The image of His Bhairava form should be made with an aquiline nose, sharp teeth and formidable appearance and can be placed in every house. The images of Bhairava, Narasiṃha and Varāha are also formidable, and these should never be placed in the Mūla-Āyatana (main dwelling-house)—13-15.

No image is to be made with lesser or greater number of limbs than usual. An image with some limb missing or one with a formidable appearance brings ruination on the owner; the one with limbs in excess destroys the sculptor; lean images devastate the riches the one with a lean and thin abdomen brings about famine; the one with less fleshy appearance ruins wealth: the one with a crooked nose brings about misery; the one with sparse limbs are terrible causes of misfortune and fear.—16-17.

The one with flat face and eyes causes grief and anguish, the blind image causes injury to the eyes, the one without a mouth or with decrepit limbs causes misery.—18.

The one with defective limbs, especially without thighs, causes fear and madness, the one with a dried face or without waist troubles the king, the one void of hands and feet brings some epidemic, the one bereft of ankles and knees causes joy to the enemies.—19-20.

The one without a chest destroys sons and friends. The image complete in every way brings prosperity and long life. So the image of Lord Śiva should be made in full as described heretofore and all the Devas, Indra, Nandikeśvara, eight Lokapālas, Gaṇeśvara, should be located surrounding the image in a praying posture so that one can have a view of the Lord. The devils, fiends and Vetālas should also be made in a dancing posture and praying before the Lord. All these images should have the appearance of infinite joy and absorbed in their devotion to the Lord. The image of the Lord should be made with three eyes, surrounded by the praying Gandharvas, Vidyādhara, Kinnaras, nymphs, Guhyakas, attendants, sages etc., etc.—21-26.

*Here ends the two hundred and fifty-ninth chapter of the Matsya Purāṇam on the characteristics of the images of the Devas.*

## CHAPTER CCLX.

Śūta said: Rṣis! I shall now tell you about the Ardhanārīśvara image."—1.

*Note.*—*अर्धनारीश्वरः*—The image of Lord Śiva with half male and half female form blended into one.

In the one-half of the image, in the plaited hair of the Lord, a crescent should be made and in the other half-portion of the body the image of the Goddess Pārvatī should be beautifully made. Here a partition is to be made in the hair of the head and the tilaka (a sectarian mark on the forehead) is to be marked on the forehead.—2.

In the right ear the serpent Vāsuki should be made and in the left one an ear-ring should be put on. In the right hand should be placed the skull or trident and in the left one, a mirror or a lotus. Garlands are to be suspended from His neck.—3-4.

The left arm should be adorned with armlets, etc., and a sacred thread of pearl string or gems should be put in the proper place. A chubby breast and a bulky lip, should be made on the left hand side and a girdle should be put on the half part of the waist.—5-6

Then in the half-portion of the body covered with tiger skin an organ should be made and the left part is to be covered with hanging cloth decked with various jewels and the right side is to be covered with serpents. The right foot of the Lord should be made to rest on a lotus and a little above that the left one should be adorned with gems and ornaments worn by ladies.—7-9.

The feet of the Goddess Pārvatī should always be made to appear dyed in myrtle (red lac dye). Such should be the image of the Lord and the Goddess blended into one. "Now hear about the location of their several limbs in their Leśā (sportive) forms."—10-11.

The image of the Lord and Umā should be made either with 4 or 2 hands; the matted hair on the head are to be adorned with a crescent of the Moon having three eyes, with one hand resting on the right

shoulder of Pārvatī, having trident and lotus on the right side; placing the left hand on the breast of the Goddess, wearing the tiger skin, decked with various jewels. The situation is charming and pleasant and half the face is adorned with semi-moon; the right hand of the Lord lies on the thigh of Umā. The Goddess Umā should be seated on the left side of the Lord. The head of the Goddess should be decorated with the usual ornaments, and having nice tresses of hair, with Alakā and Tilakā, adorned with the beautiful ear-rings, armlets, and fondly looking at the face of the Lord.—12-16.

Sportively touching the left side of the Lord, with Her left arm stretched out and touching the abdomen of the Lord with Her fingers. A looking glass and a beautiful lotus, are to be placed on Her left side and a girdle is to be hung on the waist. On both the sides of the image of the Goddess should be placed the forms of Jayā, Vijayā, Svāmi Kārtika, and Gaṇeśa; near the gateway should be placed the images of Guhyakas. The images of the Vidyādhara wearing garlands and the nymphs holding guitars in standing postures.—17-20.

A man eager for prosperity should make such an image of Umā and Maheṣvara. Now hear about the form of Sivanārāyaṇa, destructive of all sins.—21

Note.—विष्णुनारायण=The forms of Lords Śiva and Nārāyaṇa blended into one single image.

Nārāyaṇa should be made in the left half of the body and Lord Śiva in the right. Both the arms of Lord Viṣṇu should be decorated with jewels and armlets holding conch and quoit. The fingers should be reddish. Instead of quoit, club can be placed or conch can be placed on the opposite side. In the waist yellow cloth studded with white gems should be made to be worn. The feet should be adorned with the ornaments, and gems.—22-24

The half of the right side of the body should be adorned with plaited hair and crescent, the right arm with armlets of serpents should be made in the posture of making a gift, the other one should be decorated with a trident, putting on a serpent in place of the sacred thread, wearing a tiger-skin, and the two feet adorned with jewels and serpents. Such should be the image of Śiva and Nārāyaṇa blended into one.—25-27.

Now I am describing to you the form of the Mahā Varāha. Lotus and club should be placed in the hands of Varāha, the teeth should be sharp, and at the left elbow (knee) should be placed the world uplifted by the teeth from the Pātāla and which bears calmly everything on Her. His teeth are very sharp and face full of joy and wonder. Thus for the upper part. The right foot should be the turtle, the left foot on the hood of the Sesā and his right hand is to be locate on his left Śakti. All round the image should be made the images of the Lokapālas in praying postures. Now about the image of Nāra Siṃha. The image of Nrisiṃha should be made with eight hands.—28-31.

The altar or seat of Nrisiṃha should be made formidable, his face terrible, the eyes should be split, the mane should be raised, and the scene of ripping the breast of the demon Hiranyakasipu with blood gushing

from it, as well as the angry looks of the Lord should also be well depicted.—32-33.

The fight of the Lord Nrisimha with the demon with His nails and His terrible form and the attacks of the latter made repeatedly should also be shown.—34.

At the same place the image of the demons armed with swords should also be made and the Lord is to be represented as frequently chastising the demons, and the images of Indra and the other Devas in praying posture should be made near Nrisimha.—35.

Now about the Vāmana form of the Lord striding the three worlds, as if pervading all the Universe. The upper portion of the image of Vāmana should be made with arms by the side of His legs raised upwards, and the form of Vāmana holding a goblet in the left hand and a small umbrella in the right. This is to be represented in the lower part of the figure. The face of the Lord should be extremely meek and appealing.—36-37.

Near by should be made the image of Garuda holding the Bhṛingāra. The image of Matsya should be in the form of a fish and that of Kūrma in that of a turtle.—38-39.

The image of Lord Brahmā should be made with four heads holding a kamaṇḍalu in one hand. He should be made riding on a swan or seated on a lotus, as the case may be.—40.

The complexion should be reddish, like the bed of the lotus, with four hands, five faces, holding a kamandalu in the left hand, sacrificial ladle in the right and a staff and Sruva in the left and right of the other set of hands, and with the Devas, seers, Gandharvas praying all round Him. He should be represented as engaged in the work of creation, wearing white raiments, deer skin, and a sacred thread —41-43.

To the right of the image should be located the site for Homa with ghee, etc., and the four Vedas, and to the left should be placed the image of Sāvitrī, and on the right that of Sarasvatī. The Rishis should be placed in front of the Lord. Now about the image of Kārtikeya. The image of Svāmi Kārtika should be made with a youthful appearance illustrious like the newly risen sun, of the hue of a lotus, holding a staff and a deer-skin, having a peacock for His conveyance.—44-46.

The image of Svāmi Kārtika with twelve hands should be placed in His newly chosen city, with 4 hands in a small town and the one with 2 hands in a forest or a small village.—47.

In the right hand decorated with a golden armlet should be placed a javelin, a noose, a sword, an arrow and a trident and the other hand should be left blank, but in the posture of offering some gift, and holding out the idea "No fear."—48.

All the arms, arrow, and legs, fist, pointed ring-fingers and other ornaments and a sword should be made in the left hand. The two-armed figure is to have a Śakti in His right hand and the left hand resting on the peacock. The one with 4 hands should be made with a noose and a javelin in the left hand and Varābhya in the right hand.—49-51.

Now about the image of Gaṇeśa; the face of Gaṇeśa should have the trunk of an elephant, with three eyes, four arms, huge stomach, ears like those of an elephant, wearing a sacred thread, one large and long tusk holding with his right hand, a lotus and above a ball of sweet and with his left hand a battle axe and a ball of sweet, with extensive shoulders and huge arms and feet full of bliss, riding a mouse. He is the owner of Riddhi (success, prosperity) and Buddhi (intelligence).—52-55.

The image of the Goddess Kātyāyanī should be made of ten hands and as holding the weapons that are seen in the hands of Brahmā, Viṣṇu and Śiva; with matted hair on Her head and a crèscant with three eyes, face like the moon, shining like the śtasi flower, having beautiful eyes, youthful in appearance, adorned with all the ornaments, having fine teeth and full breasts; standing with Her body curved in three directions.—57-58.

The Destroyer of Maḥiṣāsura, armed with a quoit, a trident, sharp pointed arrows, a javelin, holding a sword, a bow, a noose, a goad, a bell, a battle axe in the left hands. Below Her image should be made the figure of the monster Maḥiṣāsura with his severed head, holding a sword in one hand, soaked in blood, ferocious looking, tied in the noose, ejecting blood, his breast being pierced by the javelin of the Devi and his intestines coming out. The conveyance of the Goddess in the form of a lion should also be made. The right foot of the Goddess should be placed on the back of the lion and the toe of the left foot should be made touching the body of Maḥiṣāsura. Maḥiṣa is made as encircled by a snake and Durga Devi as holding the hairs of the Demon with Her left hand. Such a form of the Goddess should be made and Devas should be placed all round in praying posture.—59-65.

Now about the image of Indra: the image of Indra should be made with a thousand eyes riding on an infuriated elephant with extensive thigh, chest, and face, shoulders broad like those of a lion, having long and mighty arms, holding a thunderbolt and lotus, wearing a coronet and a couple of ear-rings, having beautiful eyes, armed with a club, adorned with various ornaments, adored by the Devas, the Gandharvas, and the nymphs, surrounded by a retinue of lady attendants, each holding an umbrella and waiving chāmara, seated on a throne with Indrānī on his left holding a lotus in Her hand.—66-69.

*Here ends the 260th Chapter of the Matsya Purāṇam on the forms of the images of the several Devas and their characteristics.*

## CHAPTER CCLXI.

Sūta said :—The image of the Sun should be made with beautiful eyes, seated in a chariot and holding a lotus.—1.

There should be seven horses and one chakra (wheel) in the chariot of the Sun and a coronet beaming red should be placed on His head.—2.

He should be decorated well with ornaments and the two hands holding blue lotuses, the latter should also be placed on His shoulders as if in a sport. His body should be shown covered with a bodice and two pieces of cloth. The feet should be made brilliant.

Two other figures named Dandī and Pingala should be placed as guards with sword in their hands.—5.

Somewhere close to the image of the Sun an image of Brahmā should also be made holding a pen. The image of the Sun should be surrounded by a number of Devas. Aruna, the charioteer of the Sun, is resplendent like the lotus leaves and the horses nice and with long necks and well decked are to be on His either side. They should also be properly held by reins of snakes. The seven horses yoked to the chariot of the Sun should be tied together with the string of the serpent. The image of the Sun should thus be made either seated in the chariot or on the lotus and holding a lotus. The image of Agni, the bestower of all desires, should be made shining like gold seated on a throne looking like crescent, having the face like that of the Sun, wearing a sacred thread, and holding a pendant *kuṇḍika* (bunch) with broad shoulders, holding a *Kamaṇḍalu* in the left hand and a rosary of beads in the right. A shining canopy [over its head] should also be made, and also the conveyance of goat.—6-11.

Or he is to have seven heads with seven burning rays and He is to be placed in the *kunda* (sacrificial pit). The image of Dharmarāja should be made holding a mace and a noose, riding a huge buffalo black like soot and seated on a throne, with eyes sparkling like fire. Round His image should be made the images of Chitrāgupta, some formidable attendants, groups of quiet and formidable Demons and the great buffalo.—12-14.

The image of Nairita Lokapāla, the Lord of the Rāksas, should be made riding on a human being followed by a band of demons, armed with a sword, resplendent like a mountain of soot, wearing yellow robes decked with ornaments and having a chariot drawn by men. The image of Lord Varuṇa should be made holding a noose in his hand, looking courageous, having a colour white as a crystal, wearing white apparel, riding a fish, peaceful in appearance, adorned with armlets and a coronet. The image of Vāyu should be made seated on a deer, smoky in complexion, nicely dressed looking quite young, with knitted brows, adorned with banners, granting boons. The image of Kuvera should be made wearing ear-rings, with a huge form, and a huge abdomen having a huge store of pelf and eight Nidhis surrounded by a number of attendants Guhyakas adorned with armlets, &c, wearing white dress and a coronet, seated on a *Vimāna* drawn by men and giving wealth. He is holding a club in one hand and with the other hand He is holding out the idea of "No fear."—15-22.

The image of Lord Iśāna should be made white with white eyes, armed with a trident, having three eyes, riding on a bull.—23.

The images of the different *Mātrikās* should be made according to the forms of their respective Lords, *viz* —the image of Brahmānī should be seated on a crane having a *Kamaṇḍalu* and a rosary with four heads and four arms, Māhesvari should similarly be made according to the resemblance of Māhesvara.—24-25.

She should have matted hairs, seated on a bull with Her forehead adorned with a crescent, armed with a sword and holding a skull, trident, *khatvanga*, having 4 hands.—26.



The image of Kaumâri should be made of the form of Kârtika riding on a peacock, dressed in red, armed with a trident and a javelin, adorned with armlets, garlands, holding a cock in Her hand.—27.

The image of Vaisnavi should be made with 4 hands, riding on Garuda holding a conch, a quoit, a club, &c., seated on a throne, having a child.—28-29.

The image of the Goddess Vârâhi should be made riding on a buffalo, armed with a club, a quoit with a chowrie over Her head.

The image of Indrani should be made like Indra armed with a bolt, a club, and trident riding on an elephant, having many eyes, holding a keen sword, adorned with various divine ornaments, and of the colour of burnished gold.—30-32.

The image of Jogêsvari should be made with a long tongue, hair, standing on their end adorned with pieces of bones, having a set of ferocious teeth, slender waist, wearing a garland of skulls and heads covered with flesh and blood, holding a head in the left hand, soaked in a fatty liquid, holding a Sakti in the right hand, riding on a vulture or a crow, lean, with a scanty stomach, having a ferocious appearance. She has three eyes.—33-36.

When she assumes the form of Sri Châmundâ she is to wear tiger skin having a bell in the hand. When she assumes the form of Kalikâ she is represented as riding on an ass, holding a skull, undressed, adorned with red flowers and banners with Vardhani. The image of Ganesa should be made near the images of these Mâtrikâs.—37-38.

The image of Bhagavan Viresvara should be placed in front of the images of the Mâtrikâs, it should be on a bull, having plaited hairs, holding Vina and trident in a standing posture.—39.

The image of Sri Devi Laksmi should be made with a very youthful appearance, having thick cheeks, red lips, knitted brows, with thick and raised breasts, adorned with jewels and ear-rings, with a round face, wearing head ornaments and lotus, having conch, and beautiful separated tresses of hair, adorned with garlands, armlets, having arms like the trunk of an elephant holding a lotus in the left hand, the fruit of an wood apple tree in the right, adorned with a lotus, a svastik, a conch, earrings and Alaka; breast covered with a bodice and wearing a necklace; with a girdle of bells, shining like gold, dressed in fine robes. Close by the image should be made the images of two female attendants holding chamaras in their hands. The Goddess should be seated on a lotus-bed surrounded by the buzzing black bees and bathed by a couple of elephants with vases, prayed by the Gandharvas, Guhyakas. Similarly should be made the image of Yakṣinî prayed by the Gods and placed close to the Laksmi Devi.—40-47

Near Her image should be placed vases. The images of the Gods and the demons armed with words as well as of the serpents should be made close by.—48.

The lower parts of the serpents should be like (Prakriti) those of the natural serpents and the upper part is to be represented Pauruṣ and hoods on the head. They have each a pair of tongues.—49.

Many demons, Rākṣasas, Bhūtas and Vetālas should be made to reside at the gateway of Lakṣmi Devī. They are without flesh, terrible and hideous looking.—50.

The images of Kṣetrapālas should be made with plaited hair, formidable in appearance, undressed, surrounded by dogs and jackals, holding a head covered with the hair in the left hand, and a javelin in the right to destroy the demons.—51-52.

Afterwards the image of Cupid with two hands should be made and close to it should be placed the head of a horse with the sign of a Makara (crocodile).—53.

A floral arrow should be placed in the right hand of Cupid and a floral bow in the left one. To the right should be made the image of Prīti holding all kinds of victuals and to the left should be made Rati in a reposing posture having a bed and a crane. The drums and the figure of a donkey passionate with sexual desire, wells and Nandana garden should also be made.—54-55.

Near by should also be made a pleasure grove with a pool of water reached by nice steps. The god Cupid is very well dressed and his posture is somewhat bent.—56.

Sūta.—Risis! I have just given you a rough idea of the construction of the different images. It is indeed very difficult to explain all the broad details which even Vrihaspati cannot do.—57.

*Here ends the 261st Chapter of the Matsya Puran on the forms of Gods, etc.*

## CHAPTER CCLXII.

Sūta said :—"Now I shall tell you about the pedestals of the different idols." The pedestal should be divided into 16 parts.—1.

The first part should be put underground. Above that, the earth should be taken in 4 parts. Afterwards the round part should be covered with a coating. Then the neck of the pedestal should be made in three parts and the throne should be made in the other three parts.

The next four parts are known as Jagati; the next one part is termed Vṛitta; the next one is Paṭala or Vṛita: above it three parts are denominated Kantha; next two parts are named Urdhapatta; and the last part is Pattikā.—2-3.

The first five parts up to Jagati are imbedded within the earth; the other parts up to Paṭtikā are above the ground and on the uppermost part Paṭtikā, a passage is to be made for the outlet of water.—4.

This is the general characteristic of all the pedestals.—5.

The following are the ten different kinds of seats for different Devatas viz.—(1) Sthapṭilā, (2) Vāpi, (3) Yakṣi, (4) Vedit, (5) Maṇḍalā, (6) Pārṇachandrā, (7) Vajrā, (8) Padmā, (9) Ardhacandī, (10) Trikṣṇā.—6-7.

Schandilâ is the one that is without any girdle or circular boundary and is square-shaped. Vâpi has two girdles, Yakṣi has three girdles. The Vedi is rectangular. —8-9.

Pûrnachandrâ has two girdles variously coloured, Vajrîdâ has six corners and three girdles.—10.

Padmâ has sixteen corners and it is shorter below. Ardhasasî is like a bow.—11.

Trikonâ is triangular in shape like the upper part of a trident. The one that is lower towards the east and the north is said to be somewhat sloping, and extended and endowed with auspicious signs.—12.

The three parts of the circumference should be outside and outlet for water should also be made there and at the base, front and top, there should be space equal to that amount and there a good outlet for water should be made ; and half of the Phallus should be made thick.—13-14

Then the girdle is to be made of a dimension of the three parts of the Linga or the girdle should be without any foot. Only the prescribed limit should be dug or it should be artistically made without any division.—15.

To the north a channel should be made a little bigger than the prescribed dimensions. Schandilâ is the giver of much health grain and wealth.—16

Yakṣi is the giver of cows, Vedi of prosperity, Maṇḍalâ of fame, Pûrnachandrikâ good boons—17.

Vrajâ, of life ; Padmâ, of good luck ; Ardachandrâ, of sons Trikonâ is the destroyer of enemies —18.

Ten such thrones have been described for Divine worship. If the Devata be made of stone, then the pedestal is also to be made of stone. If the Devata is made of earth, then the pedestal is to be also made of earth , and if of wood, then the pedestal also of wood ; and if the Deva be of a mixture, then the pedestal should be also of both mixed. The persons desirous of auspicious results should not deviate from the above prescribed rules Round the idol a big platform should be made and the Consort of the Lord should be located with His image.—19-21.

Thus is described, in brief, about the pedestals.

*Here ends the 262nd Chapter of Matsya Puranam on the pedestals on which the Devatas are placed.*

## CHAPTER COLXIII.

Sûta.—“ I shall now explain to you the good points of the Phallus of Siva.” A wise man should make it of gold and agreeable looking.—1.

The size of the Phallus should be according to the size of the temple or *vice-versa*.—2.

On an even square pit the Brahma Sûtra (sacred thread) should be placed and left to it should be located an image or the Phallus of Śiva that is to be worshipped.—3.

The eastern entrance should be made towards the other side of the city; it is to point towards the north-east (and south).—4.

The Mahendra entrance door should be made in the southern or northern part of the town. The eastern entrance should be divided into twenty one parts.—5.

The Brahma Sûtra should be put in the centre and its half should be divided into three parts, and the northern portion should be left out.—6.

Similarly the southern portion should also be left out and then Brahmasthâna should be determined and the Phallus should be located in the half portion.—7.

If the Phallus be located in the 3rd or 5th part, it is called Jyeṣṭha. If it be divided into 9 parts, the fifth part is the central one. This central part is to be divided again into nine parts and the phallus is to be placed in it. Thus the central part is divided equally into three parts; these are termed Jyeṣṭha, Kaniṣṭha and Madhyama. There are again three sorts of Jyeṣṭha, three sorts of Kaniṣṭha, and three sorts of Madhyama parts. Thus nine sorts of Lingas are to be known.—8-11.

Eight divisions should be made below the navel and three should be discarded and the rest should be made into a square. The centre of the Lingam should be made octagonal and the upper part of the Phallus likewise so. The head should be made round. The navel of the Phallus is to be made into a circular knot. The upper portion of the Phallus of Śiva is round and the lower portion of Brahmâ should be made square and the central one, Vaisṇava portion should be octagonal. Such an image is known as the giver of ever-increasing prosperity. "Now I shall explain to you other forms (Garbhamaṇa) of the Phallus and their measurements." The Phallus (its height) should be divided into four parts. One part of this is to be made the diameter of the Phallus of Śiva. Divide by means of threads the Phallus into three parts. The lower portion should be made into a square, the central one should be made of an octagonal shape. The upper third portion of which is worshipped and is called Nâbhi, it should be made circular. The base is to be made samkṣipta (compressed). The square portion should be buried in the ground, the central one should be kept in water.—12-21.

The Phallus with a slender base and thick in the part under water is known as Jyeṣṭha; its lower part and its head is to be made always somewhat low, beautiful, and endowed with good qualities. The Linga that looks elegant is the giver of prosperity.—22-23.

The Phallus which is even at the base as well as in the middle is also the giver of all desires. The one that has not such a construction brings bad luck. One may make a Phallus according to the prescribed dimensions of ruby, diamond, crystal, clay, wood according to one's choice and means.—24-25.

*Here ends the 263rd Chapter of the Matsya Purâṇam on the dimensions of the Phallus.*

## CHAPTER CCLXIV.

The Rṣis said :—" Pray now tell us about the consecration of the different Divine images and idols."—1.

Sâta said :—" Rṣis ! now listen to it and I shall relate it to you. I shall also tell you the dimensions of kuṇḍas (sacrificial pits), maṇḍapas, altars."—2.

Mâgha, Phâlguna, Chaitra, Vaiśākha and Jyaiṣṭha are the most auspicious months for the consecration of the images.—3.

In the Uttarāyana season, the second, third, fifth, seventh and tenth days of a bright fortnight, the full moon-day, especially the thirteenth day of a bright fortnight are most auspicious for the consecration of idols.—4-5.

Pûrvāṣāḍha, Uttarāṣāḍha, Mûlâ, Pûrvabhâdrapada, Uttarabhâdrapada, Hastâ, Aśvini, Revatî, Puṣyâ, Mrigāśirâ, Anurâḍhâ, and Svâtî are the best asterisms for the consecration of idols.—6-7.

Mercury, Jupiter, and Venus are the auspicious planets for the consecration of an image, and the asterisms and Lagnas under the influence of these three are also auspicious.—8.

At such a conjunction of auspicious planets and stars avoiding the influence of evil stars, one should consecrate an idol in an auspicious place after worshipping the planets (doing the Graha pûjâ). Good omens are to be watched for ; evils, e.g., adbhuta, etc., are to be avoided. And on an auspicious day and in an auspicious place, when the Lagna (rising asterism) is free from malific planets and under an auspicious star one should consecrate an idol.—9-11.

Installation is best when it is done according to the rules prescribed for Ayanas, Viṣuba and Śaḍastî. The installation is to be performed in the Brâhma Muhûrta at the time of Prâjâpatya Sayana and Sukla Utthâpanam.—12.

The Maṇḍapa should be made on the east or north of the temple. It should be of 16, 10 or 12 hands in length.—13.

An altar should be made in the centre of the Maṇḍapa which should be 5, 7, or 4 hands long. The altar is to be neat and clean.

There should be 4 doors with archways round the Maṇḍapa and of those the eastern door should be of Plakṣa tree, the southern one of the fig-tree, the western one of aśvattha tree and the northern one of Nyagrodha tree. The Maṇḍapa should be buried 1 hand in the ground and it should be 4 hands in height.—15-16.

The earth should be washed well and cleaned and then the interior should be decorated well with various kinds of cloths, flowers and leaves.—17.

After making such a Maṇḍapa, eight jars full of water and containing a lump of gold should be placed at each doorway on either side. Those vases should not be leaky.—18.

They should be covered with mangoe leaves and should be filled in with medicinal herbs, flowers, sandal, water, and covered with white cloth.—19.

After thus placing the vases within the Maṇḍapa, flags and buntings should be hung all round the paṇḍal and incense and fragrant gums burnt before the idols.—20.

Maṇḍapa is a temporary building created for performing a ceremony. The banners of the Lokapālas should be hung all round and in the centre of the paṇḍal a banner of the shape of the clouds should be hung.—21.

Afterwards offerings should be made to the Lokapālas and worship offered to them by repeating their prescribed mantras and giving Balis (making sacrifices) in honour of them.—22.

The offerings to Brahmā above should be made by reciting the first part of the mantra, to Vāsuki below by reciting the middle portion of the mantra and then to the Lokapālas in all directions. The mantras given in Samhitā and Sruti are to be repeated.—23.

Preliminary ceremonies (Adhivās) of images should be observed for three nights, one night or 5 nights, or 7 nights as the case may be.—24-25.

Thus finishing the gateways and Adhivās ceremonies the bathing ceremony of the Maṇḍal should be performed in the second, third, or fourth period.—26.

Then the wise should bring the Phallus or the image and worship the sculptor with cloth, jewels and ornaments. Then "excuse me" should be said by the Yajamān (the sacrificer or worshipper) and the sculptors, &c., dismissed.—27-28.

Then the idol is to be placed on the seat and his eyes are to be imparted. The following, in brief, is the way:—First offerings should be made all round with sesamum, clarified butter, rice cooked in milk and sugar. Then after decorating the Brahmanas with white flowers, guggula, incense with clarified butter should be offered to the image and then gifts to the Brāhmanas should be offered according to his means.—29-30.

Cows, land, gold, &c., should be given to the priest who officiates at the consecration of the image, and the Brāhmaṇa should name the image after reciting the mantra contained in the following couplet.—31.

Salutations to the Lord Viṣṇu, Śiva, Thou art the Supreme Being, the Hiraṇya-retā; Salutation to Thee! O Viṣṇu!—32.

The above mantra is generally used to impart light in the eyes of all idols. After invoking the Divine spirit into the image, the eyes should be given sight to with a bar of gold.—33.

Pleasant music should be played and sweet hymns should be sung, and Vedic hymns chanted. To win prosperity and dispel ill-luck the Vedas should be recited.—34.

The image should be divided into three parts and afterwards three lines at a distance of eight Yavas from one another should be drawn which should be broad, thin and crooked. They should not be broken (*i.e.*, should be continuous).—35-36.

In the Jaiṣṭha Phallus, the lowermost line should be of the dimension of one Yava, the middle one is to be finer still.—37.

Then eight divisions should be made and three of them should be discarded. Then seven lines should be drawn on either side and four divisions are to be noted. Afterwards the lines should be allowed to meet at the top of the fifth line. This is the union of the lines; on the back of these lines, two divisions are to be made. These are, in brief, the Lakṣanas (characteristics). Thus the Lakṣanoddhāra of the Lingam is described.—38-40.

*Here ends the 264th Chapter of the Matsya Purāṇam on the consecration of the idols.*

## CHAPTER CCLXV.

Sāta said :—"I shall now tell you about the persons who should consecrate and worship the idols."—1.

Now, in brief, about the qualifications of the Sthāpaka (who places the idol). The Sthāpaka or Āchārya should be well-versed in the Vedas, Purāṇas, Sāṃkhya, free from avarice, born in a country abounding with black deer, handsome, of full limbs, of clean habits, free from hypocrisy, making no difference between friend and foe, having equal devotion for Śiva, Viṣṇu and Brahmā, accomplished in Logic, having no vices, belonging to a good Kulīn family and versed in the building science or Vāstu Śāstrā. The Murtipa Brāhmanas should consecrate the images according to the prescribed rites. Thirty-two, 16 or 8 persons should be employed for consecration. These three distinctions indicate as superior, middling, and ordinary. There should be great rejoicings at the time of consecrating the idols, which should first be taken to the bathing maṇḍapa and washed with Pañchagavya, Pañchakaṣāya, earth, ash, and water while reciting the four Vedic mantras, viz., (1) Samudra jyeṣṭha etc, (2) Āpodivyā, (3) Yāsām-rajā (4) Āpohiṣṭhā. Then the idol should be purified with Pañchagavya and other three substances and then bathed; it should then be adored with sandal and incense after which it should be covered with two pieces of cloth by reciting "Abhi Vastre;" then after reciting the mantra "Uttiṣṭha Brāhmanaspate" the idols should be placed in standing posture. By reciting the two mantras "Āmuraja and rathetiṣṭha," they should be placed in the chariot and conducted into the temple.—2-12.

Later on it should be placed flat on a bed after strewing Kuśa grass and then by turning the face to the east flowers should be strewn and at the head of the idol should be placed a vase full of water, with gold also and then the image should be covered with a piece of silk cloth after reciting the mantra "Āpodeve āposmāna mātaraṇi" or the silk cloth may be put upon the head of the idol. The Deva is then to be bathed with honey, ghee, mustard and then worshipped with the mantras "Āpyāṣva" and "Yāte rudra Śiva" and with incense and flowers also.—13-17.

By reciting "Bārhaspataye" mantra a white thread should be tied round the wrist of the idol,) which should then be covered with various kinds of fine clothes ; and umbrella, chamara, mirror, awning with flowers, should be placed close by as well as jewels, various kinds of medicinal herbs, utensils, bed, seats. All these should be placed after reciting the mantra "Abhi twā Śura" and then gradually make offerings of milk, honey, clarified butter, other eatables, rice cooked in sugar and milk. Then after reciting the mantra "tryamvakam yajāmahe" a number of Valis (sacrifices) are to be offered in all directions and then the image is to be installed. Then four gate keepers should be placed at the gates ; and the Brāhman priest Bahvṛicha is to recite in low voice Srisukta, Pāchamāna Śākta, auspicious Soma Śākta, Śāntikādhyāya, Indra Śākta and Rakṣoghna Śākta (facing towards the east.)—18-25.

The learned Adharyu seated to the south should recite Raudra Puruṣasūkta, Ślokādhyāya Śukriya and Mandaladhāya.—26.

The Chhandoga Brahmanas sitting in the west should recite Vāmadevya, Vrihatsāma, Jyēṣṭhasāma, Rathantara, Puruṣasūkta, Rudrasūkta with Śāntika and Bhārunda Sama. And in the north, the Atharvans should recite Nilaraudra, Aparajitā, Saptasūkta and Rudrasūktaśāntikādhyāya—27-29.

Towards the head of the idol the priest who consecrates it, should perform Hōma ceremony with Vyārḥiti and Śāntik and Pauṣṭik mantras.—30.

The wood of Palāśa, Udumbara, Asvattha, Apāmārga and Sami should be used as sacrificial fuel in the Homa ceremony and a thousand offerings should be made, taking at each time a stick and every time the feet of the image should be touched and when the thousand offerings are over the navel, chest and head should be similarly touched. Afterwards the four priests officiating at the consecration ceremony should perform Homa ceremony over the Kuṇḍa (pit) with a girdle and a Yoni measuring one hand with the greatest care. Next a Yoni is to be made on it one cubit long and resembling the lips of an elephant. It should have a hole and be extended and ornamented on both sides with beautiful ornamental workmanship. This Yoni is to be 4 fingers higher than the level of the sacrificial hollow (Kuṇḍa.) This part should be square and be made to look beautiful. At a distance of thirteen Angulas from the foundation of the Vedi (altar), nine other Kuṇḍas are to be similarly made.—31-36.

Then the priests should perform Achman and with a calm mind perform Homa ceremonies by reciting the mantras sacred to Agni in the East and Indra and the other Lokapālas in the South. Afterwards rites to propitiate the several Devas should be performed.—37.

Afterwards the sacrificial offerings should be made to the presiding Deity of the idol. (Earth) Vasudhā, Vasuretā (Agni), Yajamāna, Sūrya, Jala, Vāyu, Chandra, Akāśa are the eight Devas to be remembered in the Kuṇḍa.—38-39.

Prithvī is protected by Śarva Mahādeva, Agni by Paśupati, Yajamāna by Ugra, Āditya by Rudra, Jala by Bhava, Vāyu by Isāna, Chandra by Mahādeva, Akāśa by Bhīma Murti. In this way at the time of



the consecration of any idol these eight are the Mūrtipas, i.e., protectors of the component parts of the idol.—40-42.

Homa ceremonies should be performed according to one's means by reciting the prescribed Vedic mantra and a vase (Śantighaṭa) should be placed in each Kuṇḍa.—43.

Pūrṇāhuti should be offered after 100 or 1,000 Homas. These offerings are to be poured on the Pūrṇa Kumbha (jar filled with water.) The base, middle and head of the Devatā are to be sprinkled with water, also the several Devas there are to be bathed also with the water frequently. At each prahara incense, sandal, etc., should be offered and Homas (libations of ghee) should be offered and the devotee should repeatedly make gifts (offer sacrificial fees) to the priests.—44-47.

The priests should be given white garments, golden ear-rings, girdle, rings, etc., as well as a bedstead with all the necessary things long as they officiate, they should be provided with food.—48-49.

Offerings should be made to the Bhūtas in all the three parts of the day. The Brāhmanas should be fed first and afterwards the members of all the castes are to be fed.—50.

In course of the night festivities should be observed. Dancing, singing should be performed. Till Chaturthī Karma Brāhmanas should be fed. Adhivāsa should be observed for 3, 5, 7 or 1 nights. On some occasions Adhivāsa may be observed at once. The Adhivāsa ceremony performed on such occasions gives the benefit of having performed all the sacrifices.—51-52.

*Here ends the 265th Chapter of Matsya Purānam on Adhivāsana Vidhise.*

## CHAPTER CCLXVI.

Sūta said:—After performing the Adhivāsa ceremony of the Devas the dimensions of the Lingam are to be determined in proportion to those of the temple. It is to be sprinkled with clean water and flowers after uttering mantras over them and a string should be spread in front of the door to the side and N. E. should be determined, for the Devas adore the Deva of the North-eastern corner.—1-3.

The idol of Śiva when located facing the North, gives long life, health, prosperity. Other directions are not auspicious and bring ill-luck.—4.

The Kūrma-silā should be put under the Lingam; above the Kūrma-silā should be placed the Brahmasilā and above it the idol Śiva mentioned before which should be bathed with Pañchagavya. The mantras prescribed for the Divine worship should be recited and then the idol should be taken to the pedestal by reciting the mantra "Uttiṣṭha-Brahmaṇa." Then water should be offered and afterwards Madhuparka. After one muhūrta one should place precious stones, viz., pearls, Vaidūrya, crystal lapis lazuli, sapphire, according to one's means, in the directions, according to the prescribed rites.—5-10.

Afterwards yellow orpiment, *Śilāvajra*, soot, yellow clay, lead, red chalk, wheat, barley, *sesamum*, *mūṅga*, *Nivāra*, *Samā*, mustard, *Vrihī*, rice, sandal, red sandal wood, *aguru*, *anjana*, *Uśīra khas*, *Vaiṣṇavī*, *Sahadevī*, *Lakṣaṇā*, should be placed after repeating their *Devas* and *Om*, in all the directions. Then after reciting the name of *Svarga* and the prescribed mantras conjointly with the sacred *Om*, all sorts of seeds, metals, jewels, gold, *Padamarāga*, mercury, lotus *Padmāka*, and the images of turtle, ox and earth should be placed duly in all the directions commencing from the east. In the consecration of *Brahma-Śilā*, gold, coral, copper bellmetal, brass, silver, nice flowers, iron, and *haritāl* should be placed in due order. If all these are not available then only gold and yellow orpiment should be put and in the place of seeds and herbs *sahadevī* or barley should be substituted.—11-18.

The following are the *Nyāsa* mantras for the consecration of the *Lokapālas*, viz. :—The most valiant *Indra* is the Lord of the *Devas*. He is armed with a thunderbolt and is always illumined by His fire. I salute Him every day. *Agni* is red, is the emblem of all the *Devas*, conjoint with flashes, has smoke for His banner, unbearable to all, I salute Him, the presiding Person in the fire.—19-21.

Salutations always to *Dharmarāja* who is shining like the blue lotus, adorned with a coronet and sceptre. He is the witness of all actions, and righteousness. Salutations always to *Niritti* who is black in appearance, the Lord of all the *Rākṣasas*, armed with a sword and endowed with glory.—22-23.

Salutations always to *Varuṇa* who is white in appearance, the image of *Viṣṇu*, the Lord of waters, armed with a noose, having sturdy arms. Salutations to *Vāyu* who diffuses all the aromas, has a banner in His hand. I salute *Chandramā* who is fair, simple, presiding over all herbs, the Lord of all the stars and planets. My salutations to *Isāṇa Puruṣa* who is white, the master of all the lore, armed with a trident and of three eyes. I always salute Lord *Brahmā* born of a lotus, with four faces, dressed in the garment of the *Vedas*, the Lord of sacrifices. My salutations to *Viṣṇu* of infinite form who holds the whole universe, and who holds this earth as if she were a flower. At the time of sacrifices and of making gifts these mantras should be recited and the mantras should be prefixed with the sacred *Om*. They are the givers of prosperity and progeny. After finishing the *Nyāsa* with these mantras the consecrated idols should be rubbed with clarified butter and then they should be dressed in white cloths and devoutfully worshipped.—24-32.

Then raising the *Deva* with the mantra "*Dhruvā Dyau*," it should be placed on the desired *Śvabhra*, fully ornamented. Then placing one's hand on the head of the *Deva*, one should recite *Soma* and *Rūdra Sūktas*. At that time one should make himself Divine like by placing himself under the influence of *Somasūkta* or *Rudrasūkta* mantras and should then meditate on the *Deva* according to His form.—33-34.

He should say : I consecrate Lord *Viṣṇu* the holder of conch and who has the lustre of *śtasi* flower after making myself Divine.—35.

I consecrate the three eyed Śiva riding on a bull, adorned with a crescent, having ten hands, and the master of the attendants.—36.

I consecrate Lord Brahmā born from the Lotus prayed by the seers, having four faces, plaited hair, and mighty arms.—37.

I consecrate the Lord Sun having thousand rays, peaceful in appearance, surrounded by nymphs, having a lotus in His hand.—38.

In consecrating Śiva the mantras sacred to Him, the Deva mantra 1 Rudra Mantra should be recited ; and similarly in the consecration of Viṣṇu mantras sacred to Him, the Vaiṣṇava and Brahmā mantras should be recited.—39.

In the consecration of the Sun, the mantras sacred to the Sun should be recited ; and similarly in the consecration of the other Devas mantras sacred to them should be recited, for one gets everlasting benefits by consecrating the Divine idols by reciting the Vedic mantras of the respective Devas.—40.

The Deva consecrated in a temple should be looked upon as the chief God and other images placed close by should be treated as secondary Deities. They are also to be worshipped.—41.

All round Mahādeva should be located the attendants Nandi bull, Mahākāla, Bhṛīṅgi, Rīṣi, Guha, the Goddess Pārvatī, Gaṇeśa, Viṣṇu, Brahmā, Rudra, Indra, Jayanta, Lokapāla, nymphs, Gandharvas, and Guhyakas.—42-43.

The meditation of the particular Deity should be made on the spot where His image is located and the Lord Śiva should be invoked with the mantra mentioned below :—44.

"I invoke Lord Śiva in whose chariot are yoked lions, demons, serpents, seers, Lokapālas, Svāmikārtika, oxen, attendants, Mātara, Soma, Viṣṇu, Brahmā, Nāga, Yakṣa, Gandharva, and the other celestial inhabitants. I invoke Him with His Consort and attendants. Lord ! be gracious enough to come. I salute you. Be pleased to accept my worship.—45-48.

O Bhagavan ! O Rudra ! kindly grant my welfare. O Bhava ! you are the eternal Puruṣa ; accept my worship. I salute you. O Bhagavan ! welcome to you ! O Soma ! be pleased to accept along with your attendants and relations this mantra purified Pādya, Arghya, Āchmanīya and Āsana. I salute you."—49.

Afterwards Vedic hymns should be recited for a long time and then the idol of Śiva should be bathed in curds, milk, clarified butter, water, sugar, honey, flowers, and incense along with sweet music. Then Lord Śiva should be devoutfully worshipped and the following mantras should be recited :—50-51.

"Yajāgratodūraj muda," 'virādayata, Sahasrasirṣṭ puruṣa, abhivāśuranonuma puruṣaavedam, tripādurdhva, yenedamabhūtama, &c., natvā vāmānya." These mantras should be constantly repeated in the installation ceremonies, and then the middle, the base and the head of the idol should be touched four times with water. After the idol has been duly consecrated, the devotee should give with due respect dresses and ornaments to the officiating priest, Murtipa, Āchārya.—52-53.

Then the blind, the poor, the miser, etc., assembled should be dismissed with clothings, ornaments, etc., At the time of *adhivāsa* the installed Deva should be rubbed with honey, the first day, with turmeric and mustard the second day, with sandal and barley on the third day.—54-55.

With red arsenic and *Priyangu* (a kind of creeper, long flapper) on the fourth day. By performing these ceremonies, one gets prosperity, happiness and health, and the diseases are all cured. The idols should be rubbed with *kṛispānjan* and *sesamum* on the 5th day and with clarified butter, sandal, lotus-dust, saffron on the 6th day, and *gôrôchana*, *agurnu* flowers on the 7th day.—56-58.

These things should be used all at one time when the period of *adhivāsa* is instantaneous. The image once installed and fixed should not be removed again from the spot; for it is a *śiu* to do so. The holes should be filled in with sand, lime, etc., The *Lokapāla* in whose direction the image leans should be appeased and the following offerings should be made, *vis* :—59-61.

Ornaments should be offered to *Indra*; and gold to *Agni*; buffalo to *Dharmarāja*; goat and wealth to *Nairita-Rākṣasa*;—62.

Pearls and mother of pearl to *Varuṇa*; brass and cloth to *Vāyu*; cow to *Chandramā*; bull and silver to *Śiva*.—63-64.

The *Lokapālas* towards whom the idol is drawn, should be appeased with *Śānti*. And if the prescribed worship be not performed under such circumstances there is always a fear of destruction of the family; so the chinks round the idol should be well filled in with sand, in order to make it fixed and immovable.—65.

Festivities should be held for 3, 5, 7 or 10 days at the time of the consecration of the idol when grain, cloth, etc., should be freely distributed. The *Kīrtan* (singing the name of *Hari*), reciting *Rāmāyana*, *Kathakātā* and other meetings should be performed.—66.

At the end of the fourth day, one should perform the *Chaturthī-karma* after having his bath and gifts should be made accordingly.—67.

I have explained to you the ceremonials of consecration that drive away all ills as described by the learned and performed by the *Vidyādhara*s and *Deva*s.—68.

*Here ends the two hundred and sixty-sixth chapter of the Matsya Purānam on installing an image, etc.*

## CHAPTER CCLXVII.

*Sūta* said :—"I shall now tell you briefly how an image is installed and the best way of offering *Arghya*.—1.

*Arghya* consists in the offering of eight things, *vis*., of curds, uncooked rice, *Kuśa*, milk, *Dūrvā*-grass, honey, barley and mustard (*Siddhārathak*). Fruits should also be offered. The earth of the stable, elephant yard, chariot house, anthill, earth dug out by a wild boar, that of

a sacrificial hollow, of the cowshed and of the beds of the sacred rivers like the Ganges, etc., should be placed in the jar (kumbha) by reciting the mantra "Udhrītāsi, etc.," and afterwards the jars should be filled with water by reciting the mantras "Sannodevī, etc." and "Āpohiṣṭhā, etc."—2-4.

Cow's urine should be placed after reciting the sacred Gāyatrī, cowdung by reciting "Gandhadvārā," milk after reciting "Āpyāyasva," curds by reciting "Dadhikrāvṇa," clarified butter after reciting "Tejast, etc.," water after reciting "Tad Devasya—tvā etc." All these are mixed and then Kuśa is thrown therein. Thus Pañchagavya is prepared. The idol should be bathed with this Panchagavya of the jar thus filled in.—5-6.

Afterwards they should be bathed with curds, and then with water repeating the mantra "Devasya tvām" and then again with the Dadhi Krāvṇ, etc., with the juice of fruits by reciting the mantra "Agnā-śyāhi," and then water should be sprinkled with Kuśa grass after reciting the mantra "Devasyatvā," and then again with perfumed water after reciting the sacred Gāyatrī. Then the idol of Lord Śiva should be bathed with 1000, 500, 125, 64, 32, 16, 8 or only with 4 jars [of water]. Those jars should be made of gold, silver, copper, brass, bell-metal or of earth if one cannot afford the more expensive ones. The following medicinal herbs should be mixed with the water in the jar, viz.—(1) Saha-devī, (2) Vachā, (3) Vyāghrī, (4) Valā, (5) Ativalā, (6) Samkhyapuspī, (7) Simhī (8) Suvarchalā. These eight are necessary in the Mahāsnāna. The powder of barley, Nivāra, sesamum, Syāmāka, Sāll-rice, Priyangu, Vrihi, should be rubbed on the idol before bathing it.—7-16.

The following substances viz.—Svastika, Padmaka, Śankha, Svetapadma, Kamala, Śrīvatsa, Darpana, and Nandīśvarta and cowdung, auspicious earth, five colours, etc., five coloured powders, Dūrva grass and black Sesamum should be used in Nirājana ceremony after which should be offered water for rinsing the mouth and then Ganges water should be offered. Then two pieces of dress should be put on after reciting the following mantra :—17-20.

Note :—*सिद्धि*=adoration of the idol by waving lights, perfumes, fans, &c.

"Be gracious enough to put on the clothes of variegated colours woven with Deva sūtra and conjoint with sacrifice and gifts. These are very nice. Accept them."—21.

Afterwards taking kuśa grass in the hand camphor should be offered mixed with saffron, when the following mantra should be recited, viz. :—  
"Deva! I do not know your body and form and your movements, be gracious enough to accept this incense offered by me."—22-23.

Then 40 lights should be lit up and offered after circumambulation, by reciting the following mantra :—"You are the light of the sun and the moon. You are the flash of lightning and fire. You are the light of all. Be gracious enough to accept the light offered by me." Then incense should be offered by reciting the following mantra, viz. :—24-25.

"Deva! be pleased to accept this incense made of herbs and choice ingredients full of delicious odour."—26.

Then after reciting the mantra "Mahābhūṣāya te namaḥ," ornaments should be put on. Thus after keeping up rejoicings for seven nights, the devotee should get himself sprinkled with the remainder of the Abhiṣeka water.—27-28.

The sprinkling should be performed out of the water of 8, 4, 2, or 1 jar or from Pañcharatna jar wrapped up in a white piece of cloth after reciting the mantra "Devasyatvā." The other mantras of the occasion have been mentioned in Atharvana mantra of Navagraha-sacrifice which might also be recited. Afterwards he should bathe, put on white clothes and worship the idols and give to the officiating priest gifts of money, ornaments, dresses with great devotion; and should send all the utensils employed in the sacrifice, maṇḍapa, &c., to the house of the priest for the Devas are satisfied by the satisfaction of the Guru.—29-32.

The consecration of an idol should not be performed by men of angry disposition, hypocrites, Liṅgis who put on some peculiar garb, &c. It should always be performed by a virtuous householder who is well accomplished in the Vedas and is a Brāhmaṇa.—33.

He who discarding a man versed in the Vedas gets a hypocrite to officiate at the consecration ceremony, surely brings ruination on his household or an evil spirit gets hold of the temple and no one worships the idol thus consecrated. But where Brāhmaṇas officiate there is always prosperity in that house and the idol thus consecrated is worshipped for a very long time to come.—34-35.

*Here ends the 267th chapter of the Matsya Purānam on the bathing of the idol.*

## CHAPTER COLXVIII.

The Ṛṣis said :—Sāta ! of what dimensions and how should the temples be made by those eager for prosperity ? Kindly describe in detail their measurements and characteristics.—1.

Sāta replied :—The one well versed in the art and the science of housebuilding should first examine and select a site.—2.

Afterwards propitiatory rites as prescribed should be performed to appease the Vāstu Deity and sacrificial oblations should be offered. Such rites and preliminary propitiation of the Vāstu Deity should be performed at the time of repairing a temple, laying out a garden, or a door entering a new building, and erecting a new building. As stated before in previous chapters Vāstu mandalam of 81 squares should be drawn in the middle of Vāstu and then a sacrificial pit (kuṇḍa) measuring one hand and having three girdles should be made. Wood of milky trees should be employed as sacrificial fuel and Homa ceremony and libations of black sesamum and barley should be offered mixed with chips of Butea frondosa, catechu, honey and woodapple. At the end of the Homa ceremony, valis (offerings) are to be given with five vilva (Bael) twigs or the seeds thereof along with other eatables. Afterwards other sacrificial offerings should be made, viz.—clarified butter and grain should be offered to Agni in the N-E., boiled

rice and fruits with clarified butter to Parjanya, yellow flag, ground corn and turtle to Jaya, Pañcharatna (five jewels), ground corn and bolt to Indra ; smoke colour awning and barley-meal to the Sârya.—3-11.

Clarified butter and wheat to Satya, fish to Bhriṣa, fried cakes to Antarikṣa, barley meal to Vâyu, fried rice to Pûṣa, gram to Vitatha, honey and grain to Grihaksata, powered meals to Yama, incense and food to the Gandharvas, green leaves to Bhringarâja, barley to Mṛiga, rice and pulse boiled together to the manes, Dantakâṣṭha and powdered grain, and flowers to Sugriva, golden coloured cakes and wine to Asura ;—12-16.

Payasa to Puspadanta, lotus with Kusastamba to Varuṇa, rice and clarified butter to Śoṣa, barley to Pâpa-yakṣamâ, balls of clarified butter to Roga, fruits and flowers to Nâga ;—17.

Clarified butter to Mukhya, clarified butter and milk to Soma, cooked mûnga to Bhallâta ;—18.

Powdered Sâli rice to Bhaga, fried cakes stuffed with powdered grain to Aditi, fried cakes to Diti. All these offerings should be made outside the Mandal.—19.

Milk should be offered to Yama, curds to Âpavatsa, balls of sweet, chillies and Kuśa to Sâvitra ;—20.

Fried cakes of flour and red sugar to Savitâ, clarified butter and sandal to Jaya, red sandal and rice cooked in milk and sugar to Vivasvân ;—21.

Yellow orpiment, rice, clarified butter to Indra ; clarified butter and rice to Mitra ; plain rice and rice cooked in milk and sugar to Rudra ;—22.

Cooked and raw meat to Râja Yakṣmâ, meat and pumpkin to Prithvidhara ;—23.

Clarified butter and sugar to Âryamâ, Pañchagavya, sesamum, rice, and other victuals to Brahmû. The Devas residing in Vâstu thus worshipped give peace and prosperity.—24-25.

Gold is to be given to all and a milch cow and gold should be given to Brahmâ in the name of all these Deities. Now hear about the offerings that ought to be made to the Râkṣasis, viz.—26.

Flesh, rice, clarified butter, lotus, blood, and these should be offered to Ohavaki in the N.-E., flesh, rice, blood, turmeric and cooked grain should be given to Vidâri in the S.-E. ;—27-28.

Curds, rice, blood, chips of bones should be given to Pâtunâ along with her Râkṣasa ; fish, wine, rice cooked in milk and sugar to Pâpa in the N.-W. and all round. At every sacrificial offering one should mention his name and use the sacred expression Om. Afterwards the devotees should bathe in the water mixed with herbs.—29-31.

The Brâhmanas who come to the house should be well honoured and in such a way Vastu should be worshipped.—32.

At the time of starting the building of palaces, temples, gardens and entering newly laid cities and houses, festivities should be held,

dancing should be given, music should be played and Rakṣoghana and Pāvamaṇa Sūktas should be recited by the Brāhmanas.—33-34.

One who observes these ceremonies in his house and temples every year never gets any calamity, nor does he get any serious illness and his brethren and riches do not perish. He lives for a hundred years and remains in heaven for a kalpa after death.—35-36.

*Here ends the two hundred and sixty-eighth chapter in Matsya Purāṇam on propitiating the Vāstu Deity.*

## CHAPTER CCLXIX.

Sūta said :—After thus making sacrificial offerings to Vāstu the site of the temple should be divided into 16 parts. In the centre, the Garbha consisting of 4 parts should be thought of and this again is to be divided into 12 parts and a half. A wise man should then plan the doorways on the four sides of the temple.—1-2.

The depth of the foundations should be one-fourth of the room and the dome (or top) should be double the height of that of the foundations. The height of the passage for circumambulation should be a quarter of that of the dome and in front of the two Garbha Sūtras, the Maṇḍapa should be determined; and in one third part of the Maṇḍapa, Bhadrāsana (one's house) is to be built. After dividing the Garbha Māna into five parts, one part is to be taken and in that the eastern doorway (Prākgrīva) is to be designed; then the front Maṇḍapa of the Garbha Sūtra is to be located. These are the ordinary characteristics of the temple. Now other characteristics are being mentioned with reference to the measurement of the Lingam.—3-7.

The pedestal should be symmetrical to the size of the Phallus. In half of the pedestal, the foundation is to be laid; the height should be in accordance with the height of the outer foundations. The height of the temple top should be twice that of the foundations and the (height of the) circumambulating passage a quarter of that of the top, the front Maṇḍapa should be as high as the passage for circumambulation; and the entrance to the Maṇḍapa may be half of its height. The corners of the doorway should be made projecting outside the temple and on the wall above it should be made the mañjarī (the top-most part) and in half of it should be made the Sukanāsā (looking like the aquiline nose) and above it should be made a quadrangular spot in the dome and above it the top of the dome.—8-14.

Now another set of measurements with reference to Garbhamāna. The Vāstu Garbha should be divided into 9 parts and the phallus should be located in the centre; the side of the pedestal is to comprise eight pādas and should be artistically finished. The width of the wall should be of eight pādas and the height five times that. The top should be twice the height of the walls, which should be divided in two parts and Sukanāsā should be made in one of them and a quadrangular spot (Vedika) in the third part of it.—15-18.



The Amalāsāra Kantha (top-most part) should be made in the 4th part and the projecting parts (Kapāla) should be made twice the length; it should be decorated with floral designs. Such is the plan of the 3rd kind of temple. The other characteristics of the temple are now being mentioned.—19-20.

Sūta said :—Twice born ! Now hear about the dimensions of the other kind of temples. Divide the place where the image is to be located into 3 parts; and in the outer portion of the above dimensions the Rathāṅga is to be designed; and the Nemi is to be one-fourth wide and the temple (or buildings) to be built all around. The Garbha is to be made twice the size of the Nemi. The walls are to be of the dimensions of Garbha mānas. And the top should be twice the height of the walls and in the 5th part of the temple a door-way should be made. Now about the outlet. In the 3rd part of the round walls the Suśira (hole) is to be made. In some particular cases in the fifth part Prākgrīva is to be located. In the fifth part at the Karmamūla the two Prākgrīvas are to be located. And golden pieces should be put at the base of the door. The temples are of three sorts, Jyestha, Madhya (middling) and Kanistha (small) according to the differences between the sizes of the temples and Lingams. Now hear the names of the different kinds of temples.—21-27.

They are :—The Meru, Mandara, Kailāsa, Kumbha, Simha, Mriga, Vimāna, Chhandaka, Chaturasra, Aśṭāsra, Soḍaśāsra, Vartula, Sarvabhadra, Simbhāsyā, Nandana, Nandivardhanaka, Hamsa, Vṛiṣa, Suvarṇaśa, Padmaka and Samudgaka. Now hear about their descriptions :—28-30.

A temple with hundreds of tops, having four doors, 16 flats, lofty, imposing and beautiful looking is called Meru.—31.

A temple with 12 flats (Bhūmikas) is Mandara; with 9 flats is Kailāsa; one with several tops and doors is called Vimāna and Chhandaka. One that has 8 flats, or 7 flats is Nandivardhana; one with several tops is Nandana, one with 16 petals (or corners) and various tops and 5 flats and with Chitraśālā is Sarvatobhadra. One with many faces is Balabhichhandaka; one like a bull and void of petals is Maṇḍala.—32-35.

One with the appearance of Simha and having figures of lions is the Simha. One with the appearance of an elephant is called Gaja. One with 9 flats and of the appearance of a pitcher is known as the Kumbhaka. One with 16 petals all round ornamented with Pañchāṇḍakas is called Samudgaka, and it has two Chandraśālas measuring two flats on either side and two flats; such is also Padmaka. One with 16 petals and nice tops is called Soḍaśāsra. Its height is three flats.—36-39.

One adorned with Chandraśāla and big Prākgrīva is called Mrigarāja; one with many Chandraśālas is Gaja. The Garuḍa class is superior to Gṛiharāja; its height is seven flats, and it has three Chandraśālas; outside this there are 8-6 flats.—40-43.

Another class of Garuḍa Prāsāda is 10 flats high, sixteen petalled, and has two flats in addition to those mentioned before. Grikrikaka Prāsāda is like Padma. Panchāṇḍaka has two flats and 40 hands square.

Aṣṭāra and Chaturaśra are octagonal and quarto in shape respectively. The one resembling a crane in appearance is called Hamsa. Vṛiṣa has one flat, one top of 10 hands and round from all sides. It yields all desires.—44-45.

The other ones like those mentioned above are like Simbhāsya having Chandraśālas. All these are made of bricks, wood or stone, and flags and buntings should be put on to them.—46.

Meru is 50 hands in extent. Mandara is 45 hands in measurement.—47.

Kailāsa is 44 hands, Vimānaka is 34 hands, Nandivardhana is 32 hands, Nandana is of 30 hands, and Sarvatōbhadrā is of 20 hands circular and having Padmakas.—48.

Gaja, Simha, Kumbha and Valabhhichandaka are of 16 hands, and dear to the Devas; Kailāsa, Mrigarāja, Vimānachandaka are 12 hands, Garaḍa is 8 hands, Hamsa of 10 hands.—49-51.

All these temples if of these dimensions are lucky. The hands of the Yakṣas, Rākṣasas, and serpents, are said to be good and called Mātrikā hands.—52.

It brings good luck to locate a big phallus Jyestha Linga in each of the 7 temples such as the Meru, &c. Medium sized phallus should be located in the 8 temples such as Sri-Vṛikṣaka, &c., and small size phallus should be put in the 5 temples such as Hamsa, &c.—53.

In the Valabhhichandaka temple the goddess with plaited hair and a coronet should be located. She grants boons, fearlessness; she holds a rosary and a Kamaṇḍalu; she is fair and giver of auspicious things.—54.

The Goddess holding a goblet, adorned with a red coronet, lotus and goad along with Lord Śiva should always be worshipped in the Prāsāda named Gṛiha.—55.

The other kinds of the images of Goddess should be placed in a forest and worshipped there. Gaṇeśa the son of Gaṇi should be located in Valabhhichandaka temple and is auspicious.—56.

*Here ends the two-hundred and sixty-ninth chapter of the Matsya Purānam on the dimensions, etc., of temples.*

## CHAPTER CCLXX.

Sāta said :—"I shall now relate to you the characteristics of the various Maṇḍapas (halls attached to the temple) in accordance with the dimensions of the temples.—1.

The Maṇḍapas are of three kinds; viz. :—uttama, madhyama and kaniṣṭha.—2.

Their names are :—(1) Puṣpaka, (2) Puṣpabhadra, (3) Suvrata, (4) Amṛitanandana, (5) Kauśalya, (6) Budhisankṛpa, (7) Gajabhadra, (8) Jayāvaha, (9) Śrīvatsa, (10) Vijaya, (11) Vastu-kīrti, (12) Śrūtīmaja, (13)

Yajñabhadra, (14) Viśāla, (15) Sudīpta, (16) Śatrumardana, (17) Bhāgapāṇḍa, (18) Nandana, (19) Mānava, (20) Mānabhadra, (21) Sugrīva, (22) Harita, (23) Karpikāra, (24) Śatardhika, (25) Sīma, (26) Śyāma, and (27) Subhadra. Thus twenty-seven classes of Maṇḍapas are named.—3-6.

Now hear their characteristics. A Maṇḍapa with 64 pillars is Puṣpaka, one with 62 pillars is Puṣpabhadra, one with 60 pillars is Suvrata, one with 58 pillars is Amritamanthana, one with 56 pillars is Kauśalya, one with 54 pillars is Budhisamkṛpa, one with 52 pillars is Gajabhadra, one with 50 pillars is Jayāvāha, one with 48 pillars is Śrīvatsa, one with 46 pillars is Vijaya, one with 44 pillars is Vastukṛti, one with 42 pillars is Śrutiśīja, one with 40 pillars is Yajñabhadra, one with 38 pillars is Viśāla, one with 36 pillars is Sudīpta, one with 34 pillars is Śatrumardana, one with 32 pillars is Bhāgapāṇḍa, one with 30 pillars is Nandana, one with 28 pillars is Mānava, one with 26 pillars is Mānabhadra, one with 24 pillars is Sugrīva, one with 22 pillars is Harita, one with 20 pillars is Karpikāra, one with 18 pillars is Śatardhika, one with 16 pillars is Sīma, one with 14 pillars is Śyāma, one with 12 pillars is Subhadra.—7-14.

Now the plan of the Maṇḍapas :—They should be made triangular, circular, octagonal or with 16 sides or they are square. They promote kingdoms, victory, longevity, sons, wife and nourishment respectively. Temples of other shape than these are inauspicious.—15-17.

In the centre of the hall should be made the doorway measured by sixty-four Pādas (feet). The height of the temple should be twice its breadth, the plinth should be one-third the breadth and the Garbh (inside) should be half the breadth, and walls should be made all round. Taking one-fourth of the Garbha as the unit, three times of this will be the Āyata (breadth), twice will be the width of the entrance and it will be built of Udumbara wood. The two Śākhas should be a quarter of the width of the door. There should be 3, 5, 7 or nine Śākhas which will make up the door. The doors are divided into three classes, Kaniṣṭha, Madhyama, and Jyēṣṭha.—18-21.

The principal doorway is to be  $140\frac{1}{2}$  Angulas high; other medium and good doors are 120 and 130 fingers high. A door 180 fingers in height is the best for ventilation. 110, 116, 100, 90, and 80 fingers are the other prescribed heights of doors. Doors of other heights than these are not good. There should be no obstruction in front of the doorway. It is to be carefully avoided in every case.—22-25.

The obstruction caused by a tree, a corner, a curve, a pillar, a banner, a well, a wall and a svabhra are not good.—26.

Destruction, misery, banishment, starvation, ill luck, imprisonment, disease, poverty, quarrel, disunion and loss of wealth are caused by the obstruction of a doorway. Fruit trees to the east and milky trees to the south of it are the best.—27-28.

To the west should be made a charming pool of water full of lotus flowers, to the north should be planted palm trees and flowers.—29.

Round the Vastu there should be flowing waters as well as still waters ; this is a good thing ; and close to the main temple should be made the pagodas of other Deities.—30.

To the south should be made the tapovana, to the north the house for Mātrikās, to the S.-E. should be the kitchen, to the S.-W. the temple of Gaṇeśa, to the west the resting place of Lakṣmī, to the N. W. the platform of all the asterisms, to the north the sacrificial place as well as the place for Nirmālya ; to the west the place for offerings Soma and other Devas, in front the place of Śiva should be the place of Nandi, and lastly the place of Cupid.—31-33.

And to the N.-E. should be the store of water and the resting place of Lord Viṣṇu in water.—34.

The temple should be thus decorated with Kundas, Maṇḍapas, flags, bells and bunting. One who thus makes a temple and carries or rejoicings there, gets everlasting riches, and is worshipped in heaven. Thus the consecration of temples, etc., are described according to the prescribed rites.—35-36.

*Here ends the two hundred and seventieth chapter of the Matsya Purāṇam on temples, etc.*

## CHAPTER CCLXXI.

The Ṛṣis said :—O Sūta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sūrya) dynasty. So also tell us here about those illustrious kings in that Yādava family, who will exist in the Kali-yuga. And when those dynasties (Sūrya and Yādava) will come to end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.—1-3.

*Note.*—The future Kings of Paurava dynasty have been described in Chapter 56. See p. 153.

Sūta said :—Now, after this. I shall tell you, of the high-souled Ikṣvākus.

### *Post Mahābhārata Ikṣvākus or Solar Dynasty.*

(1) *Bṛihadbala's* heir [was (2) *Bṛihatksya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (*Vatsavyuba*).—4.

[According to Mr. Pargiter, the verse ought to be : “Bṛihadbala's heir was the warrior king Bṛihatksaya his son was Urukṣaya.]

(5) *Prativyoma* was after Vatsadroha. His son is (6) *Divākara* to whom in the Madhyadeśa, belongs the beautiful city of Ayodhyā.—5.

*Note.*—According to Yāyu, the reading is “who now rules the city of Ayodhyā in Madhyadeśa,” showing that Divākara was the ruling prince, when this Purāṇa was recited.

Divākara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvāśva*, the high-minded.—6.

His (successor) will be the most lucky (9) *Bhāvya* (*Bhānuratha* or *Bhāvyaaratha*.) And his son will be (10) *Pratīpāśva*. The son of *Pratīpāśva* will be even, (11) *Supratīpa*.—7.

(12) *Marudeva* will be his (*Supratīpa*'s) son, after whom was (13) *Sunakṣatra*. After *Sunakṣatra* will be (14) *Kinnarāśva*, the harasser of his foes.—8.

After *Kinnarāśva* will be the high-minded (15) *Antarikṣa*. After *Antarikṣa* will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*).—9.

Note.—According to another reading, *Susena* was the son of *Antarikṣa*, whose son was *Sumitra-Amitrajit*. Or, after, *Antarikṣa* will be *Suparna* (*Susena*), and after him *Amitrajit*.

(18) *Brihadrāja* will be the son of *Sumitra*. *Brihadrāja*'s (son) will be (19) *Vīryavān* (*Dharmavān*). Again (20) *Kritanjaya*, by name, (will be) the virtuous (*Dhārmika*) son of *Vīryavān*.—10.

The son of *Kritanjaya*, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after *Ranejaya*.—11.

[*Sañjaya*'s son will be (23) *Śākya*. After *Śākya* will be the king (24) *Sudhaudana*. The son of *Sudhaudana* will be (25) *Siddhārtha*, the eminent (26) *Puṣhala* or *Rāhula* will be the son of *Siddhārtha*].—12.

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After *Kṣudraka* will be (29) *Kulaka*. After *Kulaka* is remembered (30) *Suratha*.—13.

From *Suratha* was born (31) *Sumitra*. He will be the last king. These *Aikṣvākus* have been declared, who will exist in the *Kaliyuga*.—14.

These will be in the line of *Brihadbala*, they will be the glory of their family. Here the following genealogical verse is sung by ancient poets.—15.

"This dynasty of the *Ikṣvāku* will end with *Sumitra*. On reaching King *Sumitra* it will come to its close in the *Kaliyuga*."—16.

This is thus the dynasty of *Manu*, even as declared before. Hereafter I will relate the *Bārhadratha* (dynasty) of *Magadha*.—17.

#### *Post-Mahābhārata Bārhadrathas.*

Listen about the kings, those past, those present, and those to come in future, from (the stock of) *Jarāsandha* (and) in the line of *Sahadeva*.—18.

After (1) *Sahadeva* was killed, when the great war of *Bhārata* took place, (2) *Somādhi* succeeded him as his heir, and became king in *Girivajra*.—19.

He reigned for fifty-eight years, and then (3) *Śrutavrata* in his line reigned for sixty-four years.—20.

(4) *Aprattpt* reigned for *thirty-six* years, and (5) *Niramitra* after reigning for *forty-years* went to heaven.—21.

Afterwards (6) *Surakṣa* got the earth for *fifty-six* years, and (7) *Bṛihatkarṇa* reigned for *twenty-three* years.—22.

(8) *Senajit* has just passed away after enjoying the earth for *fifty* years.

*Note.*—Another reading according to the *Vāyu Purāṇa* is “*Senajit* is now enjoying the earth, the same number (23) of years.”

He will be succeeded by (9) *Srutanjaya* who will be for *forty* years. Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty-eight* years; and then (11) *Suchi* will rule the kingdom for *fifty-eight* plus six years (i.e. 64).—23-24.

The king (12) *Kṣema* will enjoy the earth for *twenty-eight* years after whom the powerful (13) *Anuvrata* will reign for *sixty-four* years.—25.

(14) *Sunetra* will enjoy the earth for *twenty-five* [another reading *thirty-five*] years. (15) *Nirvriti* will enjoy it for *fifty-eight* years.—26.

After that (16) *Trinetra* will enjoy the kingdom for *twenty-eight* years. (17) *Dyumatsena* (*Dridhasena*) will be for *forty-eight* years.—27.

(18) *Mahinetra* will be resplendent for *thirty-three* years (19) *Achala* or (*Suchala*) will be king for *thirty-two* years.—28.

(20) *Ripuñjaya* will obtain the earth for *fifty-years*, and these 32 kings will be the future *Bṛihadrathas*.—29.

*Note.*—The following three lines are omitted in our text of the *Matsya Purāṇa*, but supplied by Mr. Pargiter:—

“*Chatvarim śat sama rājā Sunetro bhoksyate tataḥ*;

*Satyajit prithvim rājā try asitim bhoksyate samah*;

*Prapyaenam Viśvajihohāpi pañcha-vimsad bhaviṣyati.*”

King *Sunetra* will next enjoy the kingdom for *forty* years. King *Satyajit* will enjoy the earth for *eighty-three* years, (eighty years.) And *Viśvasjit* will obtain this earth and be king for *twenty-five* years.—29A.

*Note.*—Our reading is *dvātrimsattu nripā hyeta*. Another reading is “*Soḍaśaite nripā jñeyā bhavitāro Bṛihadrathāḥ*.” And then the verse will mean:—“these sixteen kings are to be known as the future *Bṛihadrathas*.” Then there is further this line in the same manuscript:—“*Trayo-vims-adhikam teṣām rājyam oha śata-saptakam*.” And it means, “and their kingdom will last seven-hundred twenty-three years.” According to this reading the sixteen future *Bṛihadrathas* will reign for 723 years. Of course this includes *Senajit* also.

Their kingdom will last full 1,000 years indeed. Then *Bālaka* (son of) *Pulaka* will be the conqueror of *Kṣatriyas*.—30.

*Note.*—The translation is according to the reading.

ब्राह्मिण्या इतोदे भवितारो बृहद्रथाः ।

पूर्वं चर्वसाहसं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only. The reading of the *Brahmāpda Purāṇa* is *ब्रह्मिण्या इतोदे* “These 22 Kings.” This is more accurate.

Here ends the two hundred and seventy-first chapter on the genealogies of future *Ikṣvākus* and *Bṛihadrathas*.

## CHAPTER COLXXII.

*Pradyota or Bālaka Dynasty.*

Sāta said :—When Brihadrathas and Vitihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bālaka) as king.—1.

He will instal Bālaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy.—2.

That (*Pulaka*), the best of men, will reign for 23 years, (2) *Palaka* or *Bālaka* will be king for 28 years (or 24 according to the *Vāyu*).—3.

(3) King *Viśākhayāpa* will reign for 53 years (50 according to *Vāyu*) (4) and *Sāryaka* will be king for 21 years (25), *Nandivardhana*, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish.—4-5.

*Note.*—The *Viṣṇu* as well as the *Bhagavata Purāṇa* give the aggregate as 182 years.

*Sisunāka Dynasty.*

Then *Sisunāka* destroying all their glory will place his son in Benares and himself go to Girivraja. The King *Sisunāka* will reign for 40 years.—6.

His son *Kākaparna* will obtain the earth for 26 years, *Kṣemadharmā* will be king for 36 years.—7.

*Kṣemajit* will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years.—8.

*Kānvāyana* will be king for 9 years, his son, *Bhāmimitra* will be king for 14 years.—9.

*Note.*—This verse (9) is evidently misplaced here. Its proper place is in the *Kāṇva* line.

*Ajātasatru* will be king for 27 years, *Vamsaka* will be king for 24 years.—10.

His son *Uddāt* will be king for 33 years, *Nandivardhana* will be king for 40 years.—11.

*Mahānandī* will be king for 43 years. These will be the kings in the *Sisunāka* dynasty.—12.

The *Sisunākas* will be kings for full 360 years, and the kings will be low born Kṣatriyas (*Kṣatrabandhu*).—13.

*Note.*—According to the *Viṣṇu* and *Vāyu* the aggregate is 362 years. But adding the above figures we get 321 only.

*Early Contemporary Dynasties.*

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 *Ikāvāku* kings, 27 *Panchālas*, 24 kings of *Kāśī* and 28 *Haihaya* kings.—14-15.

Then there will be 32 *Kalinga* kings, 25 *Asmaka*, 36 *Kurava*, 28 *Maithilo*, 23 *Surasenas*, and 20 *Vitahotra* kings. All these kings will endure the same time and will be contemporaries.

*The Nandas. 422 B.C.—322 B.C.*

Then, as an incarnation of Kali, will be born Mahāpadma, a son of Mahānandi from a Sūdra woman, and he will be the exterminator of the Kṣatriya kings.—16-18.

Afterwards all the kings will be of the Sūdra origin. That Mahāpadma will be the sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will exterminate all Kṣatriyas through his ambition. His eight sons, beginning with Sukalpa, will be kings for 12 years. They will be kings in succession to Mahāpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by [Kauṭilya ?] for a hundred years [or then Kauṭilya, after enjoying the earth for one hundred years, will go to heaven].—19-22.

*The Mauryas.*

His son Satadhanva, will be king for 6 years. His son Brihadratha will reign for 70 years.—23.

For 36 years Aśoka will be the king. His grandson will then be the king for 70 years.—24.

His son Daśaratha will be the king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).—25.

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

*Note.*—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Fargiter is appropriate :—"This dynasty is given by all five Purāṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in the Vāyu, and the third in the Vayu generally and the Brahmāṇḍa. They agree in general purport, but have many differences. The second forms a stage of recession intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 5 MSS mention Chandra Gupta, the second king always omitted, and the account generally begins with that verse 23, putting the two kings first, and then mentions only four kings, Aśoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of the ten kings is given in the Viṣṇu Purāṇa (Book IV. Chap. 24, verses 7-8).

The years of accession noted against their names are taken from Mr. V. A. Smith's *History of Ancient India*, page 197.

|      |                       |     |     | <i>Date of accession.</i> |
|------|-----------------------|-----|-----|---------------------------|
| (1)  | Chandra Gupta         | ... | ... | 323 B.C.                  |
| (2)  | Bindusāra Amitraghāta | ... | ... | 298 B.C.                  |
| (3)  | Aśoka                 | ... | ... | 273 B.C.                  |
|      | Aśoka died            | ... | ... | 262 B.C.                  |
| (4)  | Suyāsa                | ... | ... | ...                       |
| (5)  | Daśaratha             | ... | ... | 232 B.C.                  |
| (6)  | Sangata               | ... | ... | 224 B.C.                  |
| (7)  | Sālisuka              | ... | ... | 216 B.C.                  |
| (8)  | Somadarma             | ... | ... | 206 B.C.                  |
| (9)  | Satadhanva            | ... | ... | 199 B.C.                  |
| (10) | Brihadratha           | ... | ... | 191-185 B.C.              |



## Sungas.

Puṣyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years.—27.

After him Vasujyeṣṭha will be the king for seven years. After him Vasumitra will be for ten years.—28.

*Note.*—Our text omits Agnimitra who was the immediate successor of Puṣyamitra and who reigned for 8 years, as in the Vāyu P.

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will (reign) for 3 years.—29.

Then Vajramitra will be the king for 9 years; then Samābhaga will reign for 32 years; then after him his son Devabhūmi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years; and then the earth will go to the Kanvas.—30-32.

*Note.*—The Purāṇa enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghoṣavasu as given in the Viṣṇu Purāṇa. The ten kings, therefore, are the following :—

|                              |                          |
|------------------------------|--------------------------|
| (1) Puṣyamitra               | ... 185 B.C. (86 years). |
| (2) Agnimitra                | ... 149 B.C. (8 years).  |
| (3) Sujyeṣṭha or Vasujyeṣṭha | ... 141 B.C. (7 years).  |
| (4) Vasumitra                | ... 134 B.C. (10 years). |
| (5) Antaka                   | ... 124 B.C. (2 years).  |
| (6) Pulindaka                | ... 122 B.C. (8 years).  |
| (7) Ghoṣavasu                | ... 119 B.C. (3 years).  |
| (8) Vajramitra               | ... 116 B.C. (9 years).  |
| (9) Bhāgavata or Samābhaga   | ... 107 B.C. (32 years). |
| (10) Devabhūti or Devabhūmi  | ... 75 B.C. (10 years).  |
| Assassinated in 65 B.C.      |                          |

Total ... 120 years.

[The aggregate of the reigns is, however, 120 years and not 112; but all the Purāṇas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Puṣyamitra who, though *de facto* king, always styled himself Senāpati or Commander-in-chief, and so Agnimitra's name is not mentioned by the Matsya Purāṇa. There is much uncertainty about his reign as pointed out by Mr. Pargiter. Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire? And the verse "tat-suto 'gnimitra-aṣṭau bhaviṣyati samā nripaḥ" may be read as "tat-suto 'agnimitrastu bhaviṣyati samā nripaḥ." According to this calculation the Sunga dynasty.....would appear to have come to an end not in 65 B. C. but in 73.....The Matsya Purana verse 32 is rather inaccurate. It says :—

वशीते क्षुद्रराजानो मोक्ष्यन्तीयां वसुंधराम् । शतं पूर्वं शते द्वे च ततः शुक्लाम्बि-  
प्यति ॥ अमार्त्या वसुदेवस्तु प्रसह्य शवर्णो नृप । देवभूमिमयोत्साद्य शौकस्तु भविना  
नृपः ।

"These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake.

The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of "tatah Sungān gamisyati" another reading is "tatah svargam gamisyati" which may refer to the last king, namely, Devabhūmi who will go to heaven. This reading is more appropriate than 'Sungān gamisyati.' Moreover who are these petty kings Kaudrarājānah which the text mentions. It only mentions 8 kings and not 10, for it does not mention Agnimitra and Ghosavasu. We have therefore adopted Mr. Pargiter's reading:—"Dadaite Sanga-rājāno bhoksyant-imām vasundharām ; Satampūnam data dve cha tatah Kanvān gamisyati." This is in accordance with Viṣṇu purāṇa also which in IV. 24. 1-1 says:—

इत्येते वयं शुक्लं द्वाकेशोत्तरं वर्षशतं पृथिवीं मेत्यन्ति । ततः कन्वायेषां भूयांस्यसि । ]

### *The Kanvāyanas.*

The minister Vasudeva forcibly overthrowing the dissolute king Debhabūmi will become king among the Sungas. He the Kanvāyana, will be the king for 9 years.—33.

His son Bhūmitra will reign 14 years. His son Nārāyana will be for 12 years.—34.

Susārma, his son, will be for 10 years only. These are recorded as Sungabhrityas, or Kanvāyana kings.—35.

These 40 (four Kanvas are Brāhmaṇas, and they will enjoy the earth for 45 years.—36.

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras.—37.

*Note.*—The four Kānvāyana kings are shown in the following table:—

|                       |     |     |                    |
|-----------------------|-----|-----|--------------------|
| (1) Vasudeva Kanva... | ... | ... | (9 years) 73 B.C.  |
| (2) Bhūmitra ..       | ... | ... | (14 years) 59 B.C. |
| (3) Nārāyana ...      | ... | ... | (12 years) 47 B.C. |
| (4) Susārma ..        | ... | ... | (10 years) 37 B.C. |

Total ... 45 years.

[The last king Susārma was slain by the king Śiśuka about 27 or 28 B.C.]

*Here ends the two hundred and Seventy-second chapter on the Pradyota, Śiśundga, the Nanda, the Maurya, the Sungas and the Kānvāyana dynasties.*

## CHAPTER CCLXXXIII.

### *Andhras.*

The Andhra Śiśuka (Śiśuka) with his fellow tribesemen, the servants of Susārman, will assail the Kānvāyanas and him (Susārman,) and destroy the remains of the Sungas' power and will obtain this earth.—1-2.

Note:—The above translation is according to Mr. Pargiter's text. According to our text the reading is:—

“कान्वायनास्तती मूपाः सुशर्माः प्रसहर ताम् ।

शुक्रानां चैव यच्छेवं क्षपित्वा तु बलीयसः ॥

This would mean:—“Then Kānvāyana nobles of Susarma after assailing her (Earth) and putting to an end what remains of the Sungas will become powerful.” This shows that the chieftains of the last Kanva King, Susarman, revolted against him and put an end to the Sunga power.

Their tribesman (a kinsman of these Kānvāyana chieftains (bhūpās) who had revolted against Susarman) called (1) Śisuka Andhra will get this earth. For 23 years Śisuka will be the king.—2.

His younger brother (2) Kṛṣṇa will be 18 years, his son (3) Śrī-mallakārṇi (Śrī Śatakārṇi) will be 10 years, then (4) Pūrṇotsaṅga will be the king 18 years.—3.

Note.—Mr. Pargiter inserts (5) “Skandhastambhi will be king 18 years” after Pūrṇotsaṅga.

(6) Śāntakārṇi will be 56 years; his son (7) Lambodara 18 years.—4.

His son (8) Āptaka (Āpīlaka) will be 12 years; then (9) Meghasvati will be 18 years.—5.

Then (10) Svāti will be king 18 years; (11) Skandhasvāti will then be king 7 years.—6.

Then (12) Mrigendra Svātikārṇa will be 3 years, then (13) Kuntala Svātikārṇa will be king 8 years, then (14) Svātivārṇa will be king for one year.—7-8.

Then (16) Ariktavārṇa will be 25 years after him (17) Hāla will be king for 5 years.—9.

Note.—Before this verse and as part of verse 8 Mr. Pargiter inserts “saṅgrīmaśādeva varṣāni Pulomāvi bhaviṣyati,” which means then (15) Pulomāvi will reign 36 years. Instead of Ariktavārṇa another reading is Ariṣṭakārṇa.

Then (18) Mandulaka will be king 5 years [another reading Mantalaka.] Then (19) Purīndrasena (Purīkasena) will be king, after him (20) Saumya will be the king.—10.

Note.—The number of years of the reigns of Purīndrasena and Saumya are not given in our edition. Moreover, it is doubtful whether, Saumya is the name of a king. Mr. Pargiter says:—“Saumya cannot well be a king, though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reign. ‘Saumyo bhaviṣyati’ is probably a corruption. Mr. Pargiter also points out that instead of the above the following verse is in the Vāyu:—“Pāṇcha Pātālako rājā bhaviṣyati mahābalah. “Bhāvyaḥ Purīkasenaḥ tu samāh so'py ekavimsati.”

Thus according to this reading it means that Purīkasena will reign 31 years.

Then (21) Sundara Śāntikārṇa (Śatakārṇi) will reign 1 year, then (22) Chakora Svātikārṇa (Śatakārṇi) will reign for 6 months.—11.

Then (23) Śivasvāti will be 28 years; then (24) King Gautami-putra will be king next 21 years.—12.

His son (25) Pulomā will be king 28 years.

[Then (26) Śatakārṇi will be king 29 years.]

This is a very doubtful line as pointed out by Mr. Pargiter, and is not in our text.



The earth is recorded to have belonged to the Tuṅḡra for 7,000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :—"Eighteen Sakas for 183 years."]-21.

For half four hundred years there will reign 13 Gurundās of Mlechchha origin along with Sudra kings. (Or, 13 future Gurundās along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, i.e. 200 years).—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word Hāna should be supplied to complete the verse, and it would then mean "11 Hānas will enjoy the earth for 103 years"). The (seven) Śrīpārvatīya Āndhras will endure 52 years.—23.

The 10 Ābhīra kings will be for 67 years. When they are overthrown by time, then there will be Kilakīla kings.—24.

*Notes.*—These local dynasties, with their periods of reign, may be thus shown in a tabular form :—

| Dynasties                            | Periods of Reign.                     | No. of Kings. |
|--------------------------------------|---------------------------------------|---------------|
| (1) Āndhra-Bhṛityas (Śrī-parvatīyas) | 52 years or twice 50 or 100 years, .. | 7             |
| (2) Ābhīras                          | 67 years                              | 10            |
| (3) Gardabhīlas                      | .. 72 years (as in Vayu)              | 7             |
| (4) Sakas                            | 183 years                             | 18            |
| (5) Yavanas                          | 87 years                              | 8             |
| (6) Tuṅḡras                          | 7,000 years (107?)                    | 14            |
| (7) Gurundās                         | 200 years                             | 13            |
| (8) Hānas                            | 103 years                             | 11 or 10      |
| (9) Kilakīlas                        |                                       |               |

*Note.*—The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty, the second states its duration, while the third adds certain subsequent kings. In the first part, the Matsya, Vayu, and Brahmanḍa purāṇas agree generally, but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec. 43 ff., and with reference to the middle of the 3rd century A. D. When the account was first compiled as preserved in the Mt, for the revised versions in Va and Bd did not revise the periods. If those remarks be sound, Śrīparvatīya Āndhrabhṛityas had at that time reigned 52 years, or (if we read dvipanchaśatam) possibly 100 roundly, according to Mt, while the Va, and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Ābhīras had then reigned 67 years, the Gardabhīlas 72 years, the Sakas 183 years, the Yavanas 87 or 82 years, and the Tuṅḡras 7,000 or 500 according to the proper constructions of the sentences but perhaps 107 or 105 is really meant. The 13 Gurundās or Murundās had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Va and Bd, but the latter is probably a corruption of the former reading, for Vṛ and Bh say precisely 199 years. The 11 Hānas or Maunas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Ābhīras in Luders' List of Ashmī Inscriptions, Nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14, Sakas, Luders' list, Nos. 1123, 1135, 1137, 1148, 1149, 1163, and perhaps 1001-3, and FGI p. 14, Yavanas, Luders' list, Nos. 669, 965, 1093, 1123, 1140, 1154, 1156, Murundās in FGI, p. 14, and Murundadevi, id., pp. 128, 132, 138 Hunas. FGI, pp. 65, 148, 306, A Varāṇasī prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 632 (Epig. Ind. v. Appendix)." Pargitor's Kali Dynasty p. 44.)

### THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Âryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the king will be greedy and speakers of untruth.—26.

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to covetousness.—28.

The people will be unholy, unrighteous and oppressed with decess and sorrow; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age.—33.

When the Kali Age will be exhausted, after having been on earth for full 1,000 divine years together with the Sandhi periods, then on its end, the Kr̥ita Age will come.—34.

### *Chronological Particulars.*

Thus have I declared in due order the entire series of genealogy—the kings who have passed away, and those who exist now and those who have not yet come into existence.—35.

Now from Mahāpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1,050 years (1015 according to Viṣṇu, and 1500 according to our reading.)—36.

*Note.*—In manuscripts of Matsya Purāṇa marked c, e, j the reading is Sat-ottaram. Similarly in Mss. 1, n of Matsya and V, 1, of Viṣṇu the reading is Pancha-sat-ottaram, meaning 1,500. This period of 1,500 is the true interval obtained by adding up the periods of reigns of the Bārhadrathas, Pradyotas and Śiśunāgas as given in the Viṣṇu Purāṇa and other Purāṇas. Thus:—

|                                       |     |     |              |
|---------------------------------------|-----|-----|--------------|
| Bārhadrathas from Somāpi to Ripuñjaya | ... | ... | 1000 years.  |
| Pradyotas                             | ... | ... | 138 "        |
| Śiśunāgas                             | ... | ... | 363 "        |
|                                       |     |     | <hr/> 1500 " |

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read,

**महापद्ममियेकासु यावज्जन्म परीक्षितः । एषं वर्षसहस्रं तु ज्ञेयं पञ्चराशेतरम् ॥**

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purāṇa. Mahāpadma Nanda was anointed in 423 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma—that interval was 836 years.—37.

*The Cycle of 2,700 years or Saptarṣi or Laukika Era.*

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purāṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛttikā asterism)."—39.

*And equal space of time is still future, subsequent kings, beginning from the end of the Andhras (till Parikṣit), are declared therein. They have been enumerated in the Bhaviṣya Purāṇa by Śrutarṣis who knew the ancient stories.—38. (Pargiter)*

Note—The reading in the Anandāśrama edition of the verse 39 is :—

**सप्तर्ष्यस्तदा प्रांशुप्रदीप्तेनाग्निना समाः । सप्तविंशतिमव्यानामाम्भ्राणां तु यदा पुनः ॥**

It is evidently corrupt according to Mr. Pargiter. Pradiptena in the above he would amend into Pratipena and samāh should become samasp. The verse therefore should read :—

**सप्तर्ष्यस्तदा प्रांशुप्रदीप्तेनाग्निना समम् । सप्तविंशतिमव्यानामाम्भ्राणां तु यादा पुनः ॥**

Another reading is :—

**सप्तर्ष्यस्तेषां ते स्युः प्रदीप्तेनाग्निना समम् ।**

as given by the editor of Viṣṇu Purāṇa in Bk. Ik. IV, Ch. 24, p. 235.

*The Seven Rṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Kṛttikā.) At the end of the future twenty-seven Andhras the cycle repeats itself. (Pargiter.)*

Note.—This Saptarṣi or Laukika Era appears to be a contrivance of historians and is still in use in Kāśmir as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kāśmir Reports pp. 59 et seq.

"The Saptarṣi reckoning is used in Kāśmir, and in the Kāngra district and some of the Hill states on the south-east of Kāśmir; some nine centuries ago it was also in use in the Panjab, and apparently in Sind. In addition to being cited by such expressions as Saptarṣi-samvat, "the year (so-and-so) of the Saptarṣis," and Śāstra-sam vatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakāla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahārī-samvat and Kachchā-sam vat, which we may render by "the Hill era," and "the crude era." The years of this reckoning are lunar, Chaitrādī; and the months

are *pārvānta* (ending with the full moon). As matters stand now, the reckoning has a theoretical initial point in 8077 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the bottom of this reckoning is a belief that the Saptarshis, "the Seven Rishis or Saints," Marichi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3976 B.C. (or 3077); and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakṣatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years: and the numbering of the years should run from 1 to 2700 and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmir from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhapa in his history of Kashmir the *Edjatarāṅgi*, written in A.D. 1148–1150, the numeration of the years has been centennial; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B.C., not from 376 B.C. as the commencement of a new cycle, the second; thus, an almanac for the year beginning in A.D. 1798 describes that year as "the year 4869 according to the course of the Seven Rishis, and similarly the year 69." And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus, while a manuscript written in A.D. 1648 is dated in "the year 24" (for 4724), another, written in A.D. 1324 is dated in "the year 4800." But, as in the *Edjatarāṅgi*, so also in inscriptions, which range from A.D. 1204 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 2076 B.C., and so on, and its later centuries commencing in A.D. 25, 125, 225, &c.; on precisely the same lines with those according to which we may use, e.g. 98 to mean A.D. 1798\*, and 57 to mean A.D. 1857, and 9 to mean A.D. 1900. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhapa recorded his own date in the Śaka era as well as in this reckoning and gave full historical details which enable us to determine unmistakably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800; the first recorded date in it is one of "the year 89," meaning 3889, = A.D. 813–814, given by Kalhapa. It was introduced into India between A.D. 925 and 1025. (*Encyclopedia Britannica*, Eleventh Edition, Vol. 11, pp. 499–500).

"The beginning of the Saptarshi era is placed by the Kāśmīrians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which Kalhapa wrote, is consequently the Saptarshi year 4224. For

|                                                                   |     |       |
|-------------------------------------------------------------------|-----|-------|
| The distance between Kali 25 and the beginning of the Śaka era is | ... | 3,154 |
|-------------------------------------------------------------------|-----|-------|

|                                                      |     |       |
|------------------------------------------------------|-----|-------|
| The distance between Śaka samvat 1 and Kalhap's time | ... | 1,070 |
|------------------------------------------------------|-----|-------|

|                                          |     |     |     |       |
|------------------------------------------|-----|-----|-----|-------|
| Hence results a total of Saptarshi years | ... | ... | ... | 4,224 |
|------------------------------------------|-----|-----|-----|-------|

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayāram Jotai gave me the subjoined verse, the origin of which he did not know:—

Kaler gataḥ śāyakanetravarshaḥ saptarshivaryāś tridivam prayātāḥ.

Lokahi sam vatsarapatrikāyām saptarshimānam pravādanti santaḥ.

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (i.e. the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world\* the virtuous declare the computation of the Saptarshi, (years to begin from that point)."

Pandit Dāmodar explained the verse as I have done in the above translation, and

\* The word *loke*, 'in the world,' alludes to the appellation *Lokakāla*, *Laukika samvatsara*.



added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the chāndra and saura mānas.

The correctness of his statement is confirmed by a passage in P. Śāhebrām's *Rājatarāṅgīpīṣamgraha* (No. 176), where the author says that the Śaka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika samvat 4940.\* One of the copyists, too, who copied the *Dhvaṇyātoka* (No. 258) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dāmodar's statement regarding the beginning of the Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhana's time, because his equation  $44=1078$  agrees with it.† It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key.' Dr. Bühler's *Kashmir Report* pp. 59 and 60.

*Note.*—Mr. Pargiter, reads "saptarṣayās tadā Puṣye Pratīpe rājā vai samam" and he translates it thus:—The Great Bear was situated equally with regard to the lunar constellation Puṣyā while Pratīpa was king. At the end of the Andhras, who will be in the 37th century afterwards, the cycle repeats itself."

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumstance, the Great Bear remains 100 years in (conjoined with) each in turn." (40), (according to Pargiter)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear, (41a). (Pargiter.)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky.—42-43. (Pargiter).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghās in Parikṣit's time 100 years.—44. (Pargiter).

The Brāhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras.—45. (Pargiter.)

*Note.*—The 24th constellation from Maghā counting backwards is Chitrā. According to this calculation the interval between Parikṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564, or the interval between Nanda and Parikṣit or in round number the Great War took place 1560 years before Nanda's time.

If, however, the 24th No. in the order of reckoning the nakṣatras be taken, then (line of the Saptarṣis will be in Śatabhiṣa or 1,400 years. Deducting 836 we get 564 interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrāśī instead of Andhrānte, and this is the reading of *Brahmāṇḍa* then it will mean, "at commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval between Nanda and the commencement of the Andhras was 836—460=376 years. Deducting 376 (instead of 836) from 1,400 we get 1,024 years, the interval between Parikṣit & Nanda. This figure is approximately correct, according to some texts.

\* *Rājatarāṅgīpīṣamgraha*, fol. 4b, 1, 7: tatrādyā śāke 1786 kaligate 4965 sapt śhikārāṇumatena samvat 4940.

† The use of the Saptarshi era in Kashmir and the adjacent hill states, which continue even in the present day, has first been pointed out by General Cunningham.

*The Evils of the Kali Age (Resumed).*

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The observances of religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes.—46.

The people will be of mixed origin, weak in body and will be led astray and deluded. Brāhmaṇas will sacrifice for Śudras (or will study under Śudras) and Śudras will take to teaching Mantras.—47.

Those Brāhmaṇas will adore such Śudras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing of a man from his own caste.—48.

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.—49a.

*The Duration of Kali.*

On that very day and in that very moment when Kṛiṣṇa went to heaven, the Kali Yuga commenced on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years.—50.

Together with four times eight (32) thousand years according to human calculation (i.e.,  $400,000 + 32,000 = 432,000$ ). Or, in other words, its duration is 1,000 divine years together with the twilights (i.e.,  $1000 + 200 = 1200$  divine years  $= 1200 \times 360 = 432,000$ ).—51.

When the Kali Yuga comes to an end the Kṛita Yuga will again come.—52a.

The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvākus (the Sūryavaṃśa) is remembered to have come to an end with Sumitra when Ikṣvāku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vaṃśa were contemporary with these (or the last of the Aila Kṣatriyas was Kṣemaka.—Vāyu,) so the knowers of the Somavaṃśa understand it.—53.

Note.—The text in verse 53b is :

देवदेवपुत्रस्य वरुणः महीरिः ॥

It apparently gives no meaning. The translation follows the reading of the Vāyu :—

देवदेवपुत्रस्य वरु षोडः महीरिणी ॥

All these are declared to be the glorious descendants of Vivasvat those who are gone, those who exist now and those who will be in the future.—54.

The Brāhmaṇas, the Kṣatriyas, the Vaidyas and the Śudras are remembered to exist in this Vaivasvata manvantara, i.e., all are sons of Vaivasvata Manu). Thus ends the genealogy of dynasties.—55.

*A Prophecy.*

Devāpi, the Paurava king, and Maru, a king of Ikṣvāku dynasty, are both existing in the village, Kalāpa, owing to their great Yoga.—56.

In the 29th Mahāyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas, the son of Manu (Mara?), will be the founder of the (future) Aikṣvāku line.—57

In the 29th Mahāyuga he will be the first founder of that dynasty. Similarly, Satya, the son of Devāpi, will be the (first) king (and the founder) of the Aila dynasty.—58.

These two (Devāpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahāyuga. Thus should be understood the characteristics of the dynasties in all the Yugas.—59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, will then incarnate in the middle of the (future) Tretā Yuga. They will take birth in order to be the seeds of Brāhmaṇas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating offsprings in every Yuga. Thus the Brāhmaṇas know the close relationship of the Kṣatriyas with the Brāhmaṇas (and how several Kṣatriya dynasties had Brāhmaṇa paternity).—62.

Thus, at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santānas in the Śruti or founders of future human races. They become the origins of (the future) Brāhmaṇas and Kṣatriyas.—63.

The Seven Sages know thus the rise, fall, and the longevity of these founders of dynasties as well as the decline and rise of the dynasties.—64.

When Jamadagna totally destroyed the Kṣatriya clans the world became devoid of Kṣatriya Kings.—65-66

Hear, I will relate to you the double origin of the modern Kṣatriya Kings. Aila and Ikṣvāku dynasties are said to be the origin of the Kṣatriyas.—67-68.

The Kings and other common Kṣatriyas were variously sub-divided in the world. Quite a profusion of Kṣatriyas were born in the Aila dynasty, but there were not so many in the Ikṣvāku dynasty. Their number is full one hundred. Similarly, by the spread of the Bhoj dynasty that number was doubled.—69-70.

These Kṣatriyas have disappeared with their names. I am relating to you about them, please hear. The number of Pritibindhas was 100, Nagas 100, Hayas 100, Dhārtarāṣṭras 100, Janmejayas 80, brave Brahmodattas 100, Kurus 100, Panchals 100, Kasikusa, etc., 100 each, Nippa and Sasabindh 2,000 each.—71-73.

These Kṣatriyas were pious-minded and charitably disposed. Thousands of similar Rājaraṣas have disappeared. In the present Manvantara the dynasty of Vaivasvatamanu appeared and disappeared and with it many races came and went.—73-75.

Even in one hundred years it is not easy to describe that dynasty fully. Twenty-eight families have disappeared with the Devas. What remained I am relating.—76-77.

The sages of that dynasty are 43 in number. The rest are known as Yugas. I have described some of the dynasties in brief and the rest at length. For the sake of their being numerous I am not able to describe them fully again. Oh King, the Rajarṣis of the luminous Yayāti dynasty whose names have been described have all disappeared with the Yuga. The man who hears them gets five worldly boons, *vis.*, life, fame, wealth, heaven, progeny. By hearing this chapter one goes to heaven.

*Here ends the Two hundred and seventy-second Chapter.*

## CHAPTER COLXXIV.

The Rṣis said :—"Sūta ! one should acquire, increase and protect wealth by fair means. The acquirement of wealth by a virtuous person has been said to be most lucky in all the Śāstras.—1.

Be good enough to tell by what charity a wealthy and learned man feels blessed."—2.

Sūta Said :—"I shall now explain to you about that great charity, (Mahā Dān) which has been mentioned to us by Lord Viṣṇu in connection with the enunciation of the righteous ordinances. It has been kept so secret. It is the dispeller of all the ills and the effects of bad dreams."—3-4.

The Mahā Dānas are of sixteen varieties. Among the sixteen kinds of Mahā Dāns described by the Lord, the Tulā Puruṣa Dāna is the first and best of all. It is the giver of virtue, long life, dispeller of all ills, venerated by Lords Brahmā, Viṣṇu and Śiva and other Devas.—5-6.

The other Dānas are—Hiranyagarbha Dāna, Brahmāṇḍa Dāna, Kalpapādapa Dāna, Gosahasraka Dāna, Hiranyakāmadheenu Dāna, Hiranyāśva Dāna, Hiranyāśvaratha Dāna, Hemahastiratha Dāna, Pañchalīṅgalaka Dāna, Dhārā Dāna, Viśvachakra Dāna, Kalpalatā Dāna, Saptasāgaraka Dāna, Ratnadhenu Dāna, Mahābhutaghata Dāna, which were first observed by Bhagavān Vasudeva, the Destroyer of Śambara, by Ambariṣa, Bhārgava, Sahasravāhu, Prahlāda, Prithu, Bharata and other kings. These Dānas are always performed for the removal of all obstacles ; and as a result of these they were all protected by the Devas.—7-12.

The Devas ward these observers of ordinances from all ills.—13.

If one of these Dānas be accomplished without any obstacles through the favour of Lord Viṣṇu then Indra was not able to do any injury to the devotee.—14.

So a devotee should adore Lords Viṣṇu, Śiva and Gaṇeśa and then with the advice of the Brāhmanas should commence the performance of sacrifices, pertaining to these Mahā Dānas.—15.

"King Manu had put the following question to the Lord Janārdana, which I heard and now shall try to make clear according to my understanding. Please listen to it."—16.

Manu said :—"Lord, be pleased to tell me about the Mahā Dānas, the most auspicious, sacred and mysterious."—17.

Matsya said :—"The 16 great ordinances that have not been mentioned elsewhere up to now, I shall now explain before to you."—18.

Tulā Puruṣa Dāna is the first and best of all, and it should be performed on the days of Ayana, Viṣuvak, Vyatipāta, Dinakṣaya, on the first day of the Yugas and Manvantaras, Saṅkrānti, Saṅkrānti Vaidhriti, Yoga, Chaturdaśi, Aṣṭamī, white Panchadaśi, on the Parva days, on the Dvādaśi, Aṣṭakadoga, on the occasions of sacrifices, festivities, marriages, after having seen bad dreams or seen wonderful things, on getting wealth and Brāhmaṇas, on the occasion of Śrāddha, in desired times, in a sacred place, in temples, cowsheds, near a well or a garden or a beautiful tank, etc. Thus in these days, on such occasions and at such places, Mahā Dānas must be made—19-23.

Life is momentary, wealth is transient and every being is in the clutches of death. Under such circumstances a man should always follow the course of Dharma and righteous actions.—24

On an auspicious day the devotee should make the Brāhmaṇas recite Svastivāchana and then make a pandal of 10 or 12 hands or 16 aratnis. It should have four Bhadrāsanas and the altar should be of seven hands and within this another Vedi of five hands.—25-26.

NOTE. — *कल्पित* = open palm of hand.

In this central Vedi the doorways of fine wood should be made and four sacrificial cavities should be dug, one in each direction. Each cavity (kuṇḍa) should have a girdle and a jar filled with water, an āsana (seat), two copper vessels, sacrificial utensils, Viṣṭara, clarified butter, sesamum, incense, lights, flowers, etc., That Kuṇḍa is to be made of one hand and should be made in the north-east. In this Vedi, the Graha Devatas (Deities of the planets) are to be worshipped.—27-29.

Here the Brahmā, Viṣṇu and Śiva should be worshipped with flowers, fruits, clothings, etc. All round, banners of various colours resembling the complexion of the four Lokapālas should be made. In the centre a beautiful banner should be made, decorated with little bells and network and four buntings of bo-tree and other milky trees should be tied on four doorways and then two jars full of water and decorated with garlands, incense, etc., should be placed and two pillars of the wood of any of the following trees, viz.—Śāla, Ingudi, Sandal, Deodār, Sriparni, Vilva, and Priya Kachanāra—should be made. They should be two hands underground and five hands above it. The two pillars are to be four hands apart. Another piece of wood, sufficiently strong, is to be placed across on the two pillars.—30-32.

Then a casteman should suspend the scales and in the middle of it should be placed a golden image. A rod of four hands should be put above the scales and the latter should be made 10 fingers thick and should be decorated with a plait of gold and ornaments. Both the scales should be suspended to the rod by means of iron chains and then they should be decorated with garlands studded with precious-stones, flowers and sandal. A lotus should also be drawn with powders of different colours, and

flowers, etc., should be strewn there, and above the beam of the scales a canopy of five colours should be erected. Afterwards those versed in the Vedas, handsome in appearance, of nice disposition, knowing all the rituals, born in the Bhāratavarṣa, should be made the priests, and the man accomplished in the Vedānta, born in an Aryan family, knowing Purāṇas, of cheerful disposition, wearing white clothes, earrings, a golden girdle, armlets and other ornaments, should be made the Preceptor (Guru).—33-38.

To the east of the Maṇḍapa two Brāhmanas versed in the Rigveda should be seated, to the south should be seated two Brāhmanas accomplished in the Yajurveda, two to the west knowing the Sāmaveda and two to the north versed in the Atharvaveda. All those learned men should offer Homas or sacrificial libations four times in four directions by reciting the Vedic hymns on their respective altars to Gaṇeśa, Grahas, Lokapāla, Aṣṭavasū, Āditya, Marudgaṇa, Brahmā, Viṣṇu, Śiva, Sūrya and the Vanaspatīs.—39-40.

Afterwards the mind should be turned to the mantras sacred to them. At the close of the sacrifice when the Homas are over, the preceptors should get the music played and then taking the Valis, flowers and incense in order and invoke the Lokapāla.—41.

The following mantras should be uttered at the time of invoking the Lokapāla, viz.—O Indra! adored by the Devas, Sādhye, Siddhas, come. O, one armed with a thunderbolt and surrounded and fanned by the nymphs, I salute you. Pray guard my sacrifice Om Indrāya Namaḥ.—42.

Agni come, come, be gracious enough to come. You are adored by the seers, all the Immortals and carrier of oblations to the gods! Be pleased to guard my sacrifice by your power and through your powerful attendants. I salute you. Om Agnaye Namaḥ.—43.

O Vaivasvata! O Divine Personage! Dharmarāja! be good enough to come. You are adored by all the Devas. You are of the Divine form. You are the cause of men's misery and prosperity. Please guard this sacrifice for my benefit. I salute you. Om Yamāya Namaḥ.—44.

Rakṣogṇanāyaka! be good enough to come with your demon attendants, Vetālas and Piśāchas, be pleased to guard this sacrifice, you are the Lord of Rākṣasas and the Lokas. I salute you. Om Nirritaye Namaḥ.—45.

Come, O Lord! with the seas and the aquatic animals, come with the clouds and Apsarasas. The Vidyadhars and gods will sing praises of you. Do you protect us. I salute you. Om Varunāya Namaḥ.—46.

Come, O Lord! to protect me in my sacrifice. Come seated on a stag and in company with the Siddhas (demigode). The lord of the Prāṇas! the great helper of the author of destruction, do you accept my worship. I salute you. Om Vāyave Namaḥ.—47.

Come, O Yajñeswara O (Lord of the sacrifice)! Come and save the sacrificial ceremony, with the Nakṣatras (stars). In company with the Ośadhis and the Pitris do you accept my offerings, O Lord! Om Somāya Namaḥ.—48

Come, O Visvesvara! come, with the Bearer of Nāstri, Śāla, skull and Khatvāṅga. O Lord of the worlds! Master of the sacrifice! Do you accept my worship to fulfil my sacrifice. I salute you. O Lord! Om Isānaya Namaḥ—49.

Come, O Lord of the Pātāla (netherworlds) and of the mountains! Come you praised in song by the Nāga women and the Kinnaras. O Ananta (Endless One)! Save our sacrifice with the great Yakṣas, and Urāgas and the various gods. Om Anantāya Namaḥ—50.

Come you the Lord of the universe! the Greatest Savant! Come you with the gods and the Pitris. You are the Creator of all-being of unparalleled might. Come to grace our Sacrifice. O Lord! Om Brahmanē Namaḥ.—51.

All beings that are in the three worlds moving or fixed—may they with Brahman, Viṣṇu and Siva protect me.—52.

O Devas, Dānavas, Yakṣas, Gandharvas, Serpents, Rākṣasas, seers, men, Go, Devamātaras, be pleased and come and protect me in the performance of my sacrifice. After thus invoking the Deities, offer the ornaments of gold to the Ritvikas.—53-54.

They should be given earrings, girdle of gold, rings, clean clothes, and bedstead and double of these should be given to the Preceptor. All the Brāhmanas sitting in the different directions should turn their heads on Śāntikādhyaya.—55-56.

The Brāhmanas engaged for the sacrifice who fast, should follow all these things, and the devotee should make the Brāhman vāchana (svastivāchana) in the beginning, middle and the end.—57.

Afterwards the devotee should get himself bathed by the Brāhmanas and the Brāhmanas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth. He should then invoke the scale and say "you are the strength of all the Devas and rest on truth. I salute you; O Jagad-dhatri! you have been designed by the Lord Brahmā as the witness. You hold yourself between the Truth and the Untruth. You are the life between the virtuous and the vicious. You weigh all. Weigh me then, and carry me across the ocean of the world. I salute you. Only in you is the Lord of the twenty-five elements inherent. I therefore salute you. I salute you O, Govinda! in the form of this scale. O Hari! be gracious enough to see me taken across this ocean of the world."—58-64.

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales.—65.

Seeing the face of Lord Sri Hari and taking the golden image of Dharmarāja with that of the Sun by both of his hands. The Brāhmanas should then weigh the devotee with excellent gold pieces until the scale kicks the ground. Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words:—"Devi! you are the witness of all, I therefore salute you. You were first created by Brahmā and the whole of the moveable and the immoveable world is held by you. O Viśva-dhārini! you are the soul of all beings. You are the holder of the universe

I salute you." After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over to the Ritvijas and with their permission should distribute a portion of that wealth among others also.—66-72.

The poor, the helpless, the good, the worthy and the Brāhmanas should all be duly honoured. The offerings of the tulādāna, should not be allowed to lie in the house even for some time. One who does so is visited by fear, privation and pestilence. By readily distributing it among others one gets blessings from superiors.—73-74.

Those who observe this Mahā Dāna in such a way reign over a Loka for one manvantara.—75.

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimāna decorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas.—76.

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices. The one who witnesses such an ordinance and thinks of it at the close of his life, or repeats it to others, or reads about it or hears it, goes to heaven adorned by Indra.—77-78.

*Here ends the two hundred and seventy-fourth chapter on Tulā Puruṣa Mahā Dāna.*

## CHAPTER CCLXXV.

Matsya said :—"I shall now tell you about the excellent Hiraṇyagarbha Mahā Dānam which is the dispeller of all sins.—1.

On an auspicious day the devotee should observe fasting and arrange for a pandal, articles, ornaments, canopy, Ritvikas, etc., as needed for the tulādāna. He should then invoke Bhagavān Viṣṇu and the Lokapālas. Then after Puṇyahavāchana and Adhivāsana he should get an auspicious jar of gold which should be 72 fingers in height and of the shape of a lotus having its third part filled in with clarified butter and milk and also with ten weapons, jewels, needles, a sickle, gold, and then the jar should be provided with a pedestal and golden stalk of lotus and it should have an image of the Sun on their outer circumference and a golden thread put round its navel.—2-6.

Close to that Hiraṇyagarbha jar should be placed the golden staff and Kamaṇḍalu on either of the sides respectively and then a lotus should be drawn on the space all round the jar measuring a few more fingers. Then pearl strings and sapphires should be placed, afterwards sesamum and an oval wooden vessel should be placed on the altar above which should be placed the Hiraṇyagarbha jar.—7-8.

Then after uttering propitiatory words and getting the Brāhmanas to read the Vedas, the devotee after bathing in water, mixed with all the herbs, is to put on a garland of white flowers, clothes, ornaments and utter the following mantras with flowers in his hands.—9-10.



O Hiranyagarbha! O Hiranyakavacha! O Lord of the Devas and the seven Lokas! salutations to you. Salutations to Lord Viṣṇu and the Holder of the Universe.—11.

Deva! Bhūloka and other regions are contained in you and so are Brahmā and other Devas. You are the holder of the universe. I salute you.—12.

O Supporter of the Universe, the golden-wombed One! Creator of the Universe is contained in you. Salutations to You.—13.

You are the soul of all the beings. You are inherent in each being, pray, therefore, drive away all my endless troubles of the world.—14.

After thus invoking the Lord the devotee should enter the precincts of the altar and keeping his face north-wards hold the images of Dharmarāja and Brahmā in both his hands and take five deep breaths after placing his head between his ankles. Then the Brāhmaṇa versed in the Vedas should perform the Garbhādhāna Punsavana and Simanta ceremonies of the Hiranyagarbha. Then the Preceptor and Brāhmaṇas should make the devotee to sit up after chanting the Vedic hymns and getting the music played.—15-17.

Afterwards the sixteen ceremonies such as Yñtakarma, etc., should be duly performed, and then the devotee should utter the following mantras and make over the needles, etc., to the preceptor.—18.

I salute you Hiranyagarbha and Visvagarbha. You are the Soul of the Universe.—19.

O Best of the Devas! as I was born of you in the mortal world so let me be born again of Divine form on account of my being born again of you. You have created me virtuous and truthful.—20.

Afterwards that Brāhmaṇa should decorate a blessed cow with the ornaments and bathe her with four vases. He should seat her on the golden seat and bathe her by reciting these mantras, viz.—“Devasyar-tvān” and say ‘I shall now bathe all the limbs born of you.’—21-22.

May all of you live long and happy, holding Divine bodies. Afterwards he should make over that golden thing to the Ritvika Brāhmaṇa chosen for the performance of the sacrifice.—23.

The Ritvikas who may be few or many in number should all be worshipped and the things used in the worship should all be given to the Guru.—24.

Gift of sandals, shoes, umbrella, chamara, seats, utensils, villages, countries and any other thing should also be made according to the means of the devotee.—25.

One who performs this Hiranyagarbha ordinance on an auspicious day according to the prescribed rites will go to Brahmaloḥka and be worshipped there and live for koti kalpas.—26.

And at the end of the manvantara will reside in the realm of all the Lokapālas one after another, after being freed from the sins of the iron age and adored by the Siddhas, Sādhya, nymphs. He also liberates from hell one hundred Pitri Lokas, friends, brothers, sons, grandsons, all by himself.—27-28.

One who reads or hears this Hiranyagarbha Dāna goes to the realm of Viṣṇu and one who advises others to perform this ordinance, becomes like Indra the Lord of the Devas in heaven, and the leader of the hosts of wise persons.—29.

*Here ends the two hundred and seventy-fifth chapter the Hiranyagarbha Mahā*

## CHAPTER COLXXVI.

Mataya said :—" I shall now explain to you the ways of performing the Brahmāṇḍa Mahādāna which is the dispeller of all sins of the highest degree and one of the best ordinances"—1.

The devotee should make similar arrangements as before of Ritvika, pandal, articles, ornaments, clothings, etc., as required for Tulādāna and then on an auspicious day he should invoke the Lokapālas and perform Adhivāsana, etc. The golden universe (Brahma egg) should be made from 20 palas to 1,000 palas (one pala is equal to four tolās) according to the means of the devotee which and two jars should also be provided. All round the Brahmāṇḍa eight Diggajāstakas and six Vedāṅga Śāstras should be located.—2-4.

The Brahmāṇḍa should be made with four-faced Brahmā in the centre and all round it should be made the images of the eight Lokapālas, Śiva, Viṣṇu, Sūrya, Pārvatī, Lakṣmī, Vasu, Marudgaṇa and with precious jewels. The length of the Brahmāṇḍa should be from one cubit to 100 fingers and it should be covered with a piece of silk cloth and located on a mound of 32 seers of sesamum. After that the eight sorts of grains should be placed all round it.—5-7.

To the east should be the Lord Sri Hari lying on Ananta, to the south-east Pradyumna. To the south should also be placed the images of Prakṛiti and Saṅkarṣana ; to the west should be located Aniruddha and the four Vedas. To the north should be made the images of Agni and golden Vāsudeva.—8-9.

All round the gods should be placed on golden pedestals covered with red cloths after molasses being placed over them (in jars), and then worshipped. Ten jars filled with water and covered with cloths should also be placed. Ten cows should be given away, and the devotee should be bathed along with gold, cloth, milking vessel, sandals, umbrella, chāmara, looking-glass, seats, eatables, sugarcane, lighting-bowls, flowers, garlands and sandal, and incense, etc., after the Brahmanas, versed in the Vedas have performed Homa ceremonies with Adhivāsa.—10-11.

Lord of the universe, Viśvadhāma ! I salute you. The devotee, thus bathed, would circumambulate and repeat the following mantra :—You are the Lord of all of the seven Rṣis, of the Immortals and of this earth. Protect me. Deva ! Let the aggrieved and sinners also become blessed by your grace on their calamities being cut off by the blade of ordinances and charities performed in your name. Let the sins of all the beings moving and non-moving be destroyed. Even those who are freed from thier sins by

the merit of their Mahādāna, be cured of all their faults and defects. After reciting this prayer and saluting Śrī Hari, all the articles of worship should be divided into ten parts and then two parts are to be given to the Guru and the rest given away to the Brahmanas. In an ordinance in which only a small amount is spent by the devotee, only the preceptor should offer libations into the sacrificial fire as is done in Agnihotra and he should be given away all the cloths, ornaments, etc.—12-16.

One who thus performs this Brahmāṇḍa Mahādāna is liberated from all sins and goes to the region of Viṣṇu seated on a chariot and is adored by the nymphs.—17.

By the glory of this Brahmāṇḍa ordinance the devotee liberates the whole family of mother and father and grandfather, grandmother, brethren, wife, son, grandson, friends, acquaintances and guests and gives pleasure and happiness to all of them.—18.

One who reads this in a temple or in a virtuous man's premises or hears about it or advises others to perform this ordinance goes to the realm of Indra where he enjoys the company of the nymphs.—19.

*Here ends the 276th Chapter of the Matsya Purāṇam on Brahmāṇḍa Dana.*

## CHAPTER CCLXXVII.

Matsya said :—" Now I shall tell you about the Kalpapādapa Mahā Dāna which is also the dispeller of all sins."—1.

On an auspicious day the devotee should invoke the Lokapālas of the Puṇyāha-Vāchana as prescribed in the Tulādāna ordinance.—2.

The Ritvikas, pandal, ornaments, cloths, &c., should also be arranged as before. A golden tree yielding all desires (Kalpa-pādapa) of various kinds of fruits should be made; and also birds sitting on that tree; the cloths and various ornaments should also be made. The tree should be of four to one thousand pāls according to the means of the devotee. The gold used is mixed with alloy.—3-4.

It should be located on a mound of molasses of 32 seers, covered with a piece of white cloth.—5.

Five branches along with the images of Brahmā, Viṣṇu, Śiva, Śūrya and Cupid should be made, on the lower branch should be placed Cupid with Ratī. Santānaka tree,  $\frac{1}{2}$  of the golden Kalpa tree, should be located to the east of the latter. Mandāra tree along with an image of Lakshmi should be located on a pot of clarified butter in the south, Pārijāta tree along with the image of Sāvitrī should be located to the west on a mound of cumin seed (Jīraka). Similarly, Harichandana tree should be located to the north along with Surabhi cow on a mound of sesamum. The tree is to be adorned on one-fourth part of it with flowers.—6-7.

All the other trees should be made  $\frac{1}{4}$  of the golden Kalpa tree and covered with a yellow cloth and decorated with flowers, sugarcane, etc.—8.

Then eight jars filled with water and provided with fruits, should be placed near the tree with a pair of sandals, cooking-utensils, lamps, shoes, umbrella, chamara, seats, etc. After placing fruits, flowers, and buntings over them, 8 or 10 sorts of grains should be put in all the directions. Over the tree a canopy is to be stretched, decked with fruits and garlands of flowers.—9-11.

After Homa ceremony and Adhivāsa, the devotee should get himself bathed by the Brāhmanas versed in the Vedas with the recitation of the sacred Vedic hymns and then he is to utter the following mantra after circumambulating the tree thrice:—12.

"Salutations to the Kalpa tree, the giver of the desired objects, the protector of the universe and the image of the Creation.—13.

"You are Brahmā, the Lord of the universe. You are the Lord of the day. You are the supreme soul; therefore be pleased to protect me. You are the Immoveable, the soul of the universe. You are the Sun; you are the material; you are the immaterial; you are the Highest cause. Salutations to you. You are the nectar, you are the Infinite, you are the undecaying Person. In conjunction with Santānas be gracious enough to protect me and deliver me from this ocean of world."—15.

After this, the Kalpa tree should be given to the preceptor and the other trees should be given to the four Ritvikas.—16.

If the devotee cannot afford much money, he should worship the preceptor only. He should free himself from feelings of avarice and not be miserly in the expenditure of money.—17.

One who makes this Mahā Dān in this way, obtains the merits of the Asvamedha sacrifice.—18.

He is also adored by the nymphs, the Siddhas, the Chāranas and the Kinnaras. Besides that he liberates his manes and the members of the present and future generations.—19.

After being seated in a Vimāna resplendent like the Sun, he goes to the realm of Lord Viṣṇu venerated by the Devas.—20.

Thereafter residing for hundreds of Kalpas as the King of Kings in Heaven and then through the grace of Nārāyaṇa, he becomes His devotee and inclined to hear about Him when he goes to the city of Nārāyaṇa.—21.

One who reads about it or remembers it also gets himself freed from sins and goes to the realm of Indra and lives there for one Manvantara happily with Apsarās.—22.

*Here ends the 277th Chapter of the Matsya Puranam on Kalpa Pādapa Mahādānam.*

## CHAPTER CCLXXVIII.

Matasya said:—"I shall now tell you about the Gosahasra Mahā Dāna the dispeller of all great sins and the yielder of all desires."—1.

On an auspicious day before carrying out this ordinance the devotee should live on milk for three days or one. Afterwards the

Lokpālas should be invoked as is done in Tulādāna and Homa ceremony and adhivāsa should be performed. Ritvikas, Mandapas, articles, ornaments and covering cloths all are to be arranged ; and within the enclosure of the Vedi, a bull with all auspicious signs is to be brought. Outside the Vedi then a thousand cows with their horns mounted with gold and hoofs with silver, should be placed after being adorned with ornaments, cloths, flowers and garlands.—2-4.

Then after decorating ten cows with cloths, garlands, golden-bells, milking-pots of bell-metal, gold plait and red cloth, the devotee should arrange a pair of sandals, shoes, umbrella, vessels, seats, etc., these are to be worshipped and in their midst should be made a golden bull, Nandikesvara which should be located on a mound of salt after being covered with a silken cloth and decorated with ornaments. Sugarcane and fruits should be placed closed by. The bull, etc., should not be less than one hundred palas in weight and should go up to three thousand palas. In the case of gift of one hundred (100) cows, one-tenth of that should be arranged for.—5-10.

On an auspicious day auspicious Vedic songs should be sung and then the devotee should bathe in water mixed with herbs and medicinal plants. The Brāhmanas accomplished in the Vedas should bathe the devotee after which the latter should recite the following formulæ by holding a handful of flowers :—"O Rohiṇis, the inhabitants of the Lokas ! You are the form of the Universe ; you are the world-mother ; salutations to you !—11-12.

"O Cow-Mother ! within your body are the 21 bhuvans, Devas, Brahmā, etc., therefore protect me. O Cows ! be on my front ; be at my back and also on my head. I am living in the midst of Cows for you are existing incarnate in the form of Vriṣa, the eternal Dharma. You are the resting place of the eight Murtis. Therefore, O Eternal one ! protect me." Afterwards the golden bull Nandikesvara should be given away with all materials to the preceptor and a cow out of the ten should be given to the Ritvikas. Then each of the Ritvikas and the priests should be given 100, 50, 20 or 10 cows and with their permission other Brāhmanas should also be given ten or five cows each. One cow should not be given to many. This is sinful. A sensible devotee eager for his health and prosperity should give many cows to one man.—13-18.

After thus giving away one thousand cows, the devotee should live again on milk for a day and one eager for a-store of wealth should lead a life of celibacy on the day of performing this ordinance and hearing the glories of this Dāna and making it heard by others. One who thus makes the gift of 1,000 cows is liberated from all sins and honoured by the Siddhas, Chārapas, etc., is venerated in the realm of all the Lokpālas after being seated in a chariot shining like the sun and decorated with a beautiful network of bells, etc. He remains in those realms along with his sons and grandsons for a Manvantara in each. Thus he goes beyond the seven realms and attains the domain of Siva.—19-23.

Besides this he liberates 101 manes and grandmothers, etc. He reigns as a king for 100 Kalpas ; after that he becomes devoted to Siva

and performing one hundred Asvamedha sacrifices attains the realm of Lord Viṣṇu and becomes liberated from bondage.—24-25.

The manes also eagerly look forward to a son who would make a gift of 1,000 cows. They wish that a son or a grandson should liberate them by making such a gift. One who does so is ministered to by his manes in every respect.—26-27.

One who reads about this or thinks about it, will go to the realm of Indra after leaving his mortal evil and liberated from all sins.—28.

*Here ends the 278th Chapter of Matsya Purāṇam on giving away one thousand Cows.*

### CHAPTER COLXXIX.

Matsya said :—" I shall now tell you about the Kāmadhenu Dān which fulfils all the desires of the people after driving away all great sins."—1.

First the Lokapālas should be invoked and then Homa and Adhivās should be performed after erecting Kūndas, pandal, and an altar. If the devotee cannot afford much money then only the preceptor may offer sacrificial oblations as is done in Ekāgni ceremony. In this ceremony a cow and her calf are to be made of pure gold. To give away Kāmadhenu with one thousand fruits is the best; with 500 fruits is middling; and with 250 fruits is Kaniṣṭha. The Kāmadhenu should be made of not less than three tolas of gold, whether the devotee is able or not. A black deerskin should be spread on a mound of molasses and above it should be placed the cow decorated with various kinds of gems. Close to it should be placed eight pitchers full of water containing jewels and various flowers.—3-6.

Round it should be placed 8 or 10 sorts of grains, sugarcane, fruits, utensils, seats, copper milkingpot, red cloth, lamp, umbrella, chamara, ear-rings, bell, golden horns foils, silver hoofs, turmeric, cuminseed, daniyā, sugar, etc. An awning of five colours is to be spread over the altar. The cow is to be anointed all over well with turmeric, etc.—7-9.

Then after the chant of Vedic hymns, the devotee should make three circumambulations, get himself bathed and taking a handful of kusa grass and flowers he should invoke the Kāmadhenu while the preceptor recites the Vedic mantras.—10.

He should say, " O, Kāmadhenu ! You on the temple of all the Devas are ; you are Tripathagā ; you are the essence of oceans and mountains ; you are the protector of the universe. I have attained the final bliss by making a gift of you and have been liberated from all the sins. I salute you. Who is there that undergoes sufferings when he has attained you ? You are Kāmadhenu because you drive away all ills and sufferings."

One who thus gives away a Kāmadhenu to a Brāhmaṇa of noble lineage, of good qualities and handsome appearance goes to the realm of Indra inhabited by the Devas.—11-13.

*Here ends the 279th Chapter of the Matsya Purāṇam on Kāmadhenu Dānam:*

## CHAPTER COLXXX.

Matsya said :—" I shall now tell you the sacred Hiraṇyāsava Mahā Dāna which confers numberless benefits on the devotee."—1.

On an auspicious day the devotee should invoke the Lokapālas and recite Brāhmana Vāchanam as done in Tulādāna.—2.

Afterwards Ritvikas, pandal, ornaments, cloths, &c., should be arranged for as before. If the devotee cannot spend more money then he should get a sacrifice performed by the Guru only according to the Ekāgni rite.—3.

Afterwards a golden horse should be made and placed on a heap of sesamum placed on the skin of a black deer over the Vēdi (altar). It should then be covered with a silk cloth. The horse should be made from three to 1,000 (one thousand) tolas of gold according to the means of the devotee. Sandals, shoes, umbrella, chamara, seats, utensils, eight (8) pitchers full of water, garlands, sugarcane, fruits, bedstead with all its equipments, and an image of the sun made of gold, should be placed near it. Then the devotee should get himself bathed by the Vedic Brāhmaṇas (accompanied with the recitation of the Vedic hymns) with water in which some medicinal herbs have been put and then taking a handful of flowers recite the following mantra—4-7.

" O, Sarvadeveṣa ! O Viṣṇu, the revealer of the sacred Vedas ; please work out my salvation from this mundane ocean. Salutations to you.—8.

" O Sun ! You are divided into seven parts, the seven Chhandas wherehy you illumine all the Lokas. You illumine the universe. Pray protect me. O Eternal one !"—9.

While reciting this mantra, the devotee is to make over the golden horse to the preceptor. One who does so becomes freed of sins and attains the realm of the Sun. Afterwards the devotee should give away cows to the Ritvikās and various sorts of grains to the preceptor.—10-11.

On the conclusion of the ceremony the devotee should not take anything cooked in oil. He should hear the Purāṇas and feed the Brāhmaṇas.—12.

One who observes this ordinance is freed from all his sins and attains the domain of Viṣṇu, and is honoured by the Siddhas.—13.

One who reads or hears this Hiraṇyāsava ordinance or witnesses it or thinks of it or one who is poor but yearns to perform it, is liberated from all his sins and goes to the region of Sun with a bright body seated in a Vimāna shining like the Sun, where he is worshipped by the celestial women.—14-15.

*Here ends the 280th Chapter of the Matsya Purānam on Hiraṇyāsava Dāna.*

## CHAPTER COLXXXI.

Matsya said :—" I shall now tell you about the auspicious Advaratha Mahā Dān which is the dispeller of all great sins."—1.

On an auspicious day after Svastivāchana the Lokapālas should be invoked by the sacrificer as is done in course of Tulādāna.—2.

Afterwards, Ritvikas, maṇḍapa, necessary articles, ornaments, etc., should be brought, and then a golden chariot should be put on the black deer skin over which the sesamums are scattered. There should be four wheels in the chariot and the number of horses should be four or eight. A flag-staff and a pitcher of sapphire should be made and the eight Lokapālas should be made of lapis-lazuli. Four pitchers full of water and 18 kinds of grains should be placed; and the chariot should be covered with silk cloth and there is to be a canopy over the altar. Afterwards there should be placed on the chariot garlands, sugarcane, fruits, and Purnasa. The devotee should consecrate the Deity to whom he is devoted. Then umbrella, chamara, red cloth, ghee, cow, bedstead with all the necessary equipments should be supplied. The chariot should be made of over three palas to one bhāra of gold according to the means of the devotee. Eight, four or only a pair of horses may be made. The banner should be adorned with a lion of gold. The two Asvini Kumāras riding on horses should be made to go to and fro as guards of the chariot wheels. The devotee should then bathe as before with the recitation of the Vedic hymns and then make three circumambulations and after holding a handful of flowers and putting on garlands of white flowers and white clothes recite the following mantras.—3-11.

"O, Lord Sun! the Soul of the universe, the Destroyer of all sins, the Ocean and Master of splendour or brilliancy, whose chariot is drawn by the horses of the Vedas, I salute you. Give me peace. You are the creator and supporter of the eight Vasus and the Maruts. Dispel my sins, and infuse virtue in me."—12-13.

One who thus gives away a golden chariot attains beatitude after being freed from all his sins.—14.

He becomes illustrious and goes to the realm of the Lord Śiva after attaining and going beyond the domain of the piercing Sun where the nymphs like the black bees drink the aroma of his lotus-like face and live there with Ambuja Bhava.—15.

One who reads or hears about this ordinance never goes to hell. He repeatedly goes to heaven.—16.

*Here ends the 281st Chapter on the gift of Hiraṇyāśva Ratha Mahā Dānam.*

## CHAPTER CCLXXXII.

Matasya said :—"I shall now tell you about the greatly auspicious Hemahasti Ratha Mahā Dāna by performing which one attains the realm of Lord Viṣṇu."—1.

On an auspicious day after Svastivāchana, the devotee should invoke the Lokapālas as prescribed in course of Tulādana. Then he should find out Ritvikas, canopy, ornaments, cloth, etc., and observe a fast. He should break his fast with the Brāhmaṇas. A chariot of the shape of Puṣpaka (aeroplane) should be made of gold studded with precious stones. It should have artistic tiled covering on domes and four wheels. Then a mound of sesamum should be placed on a black deer skin and above it should be located the chariot.—2-4.



Round it the eight Lokapālas, Brahmā, Sun and Siva should be made and in the centre should be made the image of Nārāyaṇa with the Goddess Lakshmi.—5.

Then twelve kinds of grain, seats, utensils, sandal, lighting-bowls, shoes, umbrella, mirror, a pair of sandals should be placed. A flag-staff should be made with an image of Garuḍa on it and in front of the yoke should be made an image of Gaṇeśa. Above it should be placed a canopy with bunting of various kinds of fruits.—6-7.

Five kinds of coloured silk cloths, flowers, four pitchers and eight cows should be placed next to the chariot. Then four elephants made of gold and decorated with pearl strings should be made and yoked to the chariot. Two real elephants should be offered with four golden elephants. The golden elephants should be made from five palās to one bhāra of gold according to the means of the devotee. After bathing with the recitation by Brāhmaṇas versed in the Vedas of the Vedic hymns the devotee should circumambulate the chariot three times. Taking a handful of flowers he should utter the following mantras and then should give it away to the Brāhmaṇas :—8-11.

“O, illustrious chariot! You are made use of by Śiva, Brahmā, Sūrya, Vidyādhara, Vasudeva, in Vedas, Purāṇas and Yajnas. I therefore salute you. Your blissful form is the lotus of heart which the Munis see through Yoga, and where is seated Murāri! You bring deliverance to those entangled in the [meshes of the] ocean of the world. O, Mādhava! therefore protect me after dispelling all my sins.”—14.

One who gives away a golden chariot after thus saluting it, goes to the domain of Śiva after being liberated from all his sins and there he is adored by the seers and the Vidyādharas, the immortals and Munīndras.—15.

Even a sinner who gives away this golden chariot assumes a good form and liberates his manes, brethren, sons, etc., and carries them to the region of Viṣṇu.—16.

*Here ends the 282nd Chapter on the giving away of golden chariot and elephant known as Hēma Hasti Mahādānam.*

### CHAPTER COLXXXIII.

Matsya said :—“I shall now tell you about the Pancha Lāṅgalaka ordinance which is the dispeller of all great sins.”—1.

On an auspicious moment, e.g., the commencement of a Yuga or on the occasion of an eclipse, a plot of land measuring five ploughs should be given away.—2

Any market town or a village at the foot of a mountain, or any other village should be given away after making the fields prosperous with harvest, or only half the village may be given with its good harvest according to one's means.—3.

Five ploughs of good wood should be made and five ploughs of gold from five palās to one thousand palās should also be made according to the means of the devotee. Then five pairs of oxen should be procured

and their horns should be covered with gold and tails studded with pearls and their hoofs mounted with silver and then a silk cloth should be thrown over them and they should then be worshipped with floral garlands, sandals, etc., and tied in the devotee's cowshed.—4-6.

Afterwards sacrificial oblations of rice cooked in milk and sugar and other things should be made in the name of Prithvī, Āditya, Rudra in the same sacrificial pit. The wood of *butea-frondosa*, clarified butter, sesamum should also be used in course of the sacrificial offerings. The Lokapālas should be invoked as prescribed in the Tulādāna ceremony.—7-8.

Then, after the recitation of propitiatory hymns, the wise priest should put on white clothes and white garlands and call the devotee with his consort and give him a girdle of gold, a ring, a piece of redcloth, a few gems, a bed with all its equipments and a milch cow. Eighteen grains should be placed all round and then the devotee holding a handful of flowers should circumambulate the Mapdap and utter the following:—  
“All the Devas and all other beings, moveable and non-movable, are present on the harnessed body of this ox, so let them remain devoted towards Śiva. There is no ordinance like one-sixteenth part of the gift of a plot of land; so let my intellect be fixed in Dharma.—9-13.

A plot of land that can hold thirty poles of seven hands each is called the Nirvartana. This is told by Prajāpati. One who gives away a plot of land of 100 Nirvartanas in area according to the prescribed rites, is freed at once of all his sins. And one who gives away an area of land half of that on measuring a Gocharna or sufficient for a house to be built upon also frees himself from all his sins.—14-16.

The donor of such plots of land remains in the realm of Śiva for as many years as there are hairs on the body of the oxen or as many pores there are in the soil at the time of sowing seeds after ploughing the plot.—17.

The Gandharvas, Devas, demons, Siddhas, they all wave chamaras on him and the devotee goes to the domain of Śiva seated in a huge Vimāna along with his fathers, grandfathers, friends, etc.—18.

By this gift of oxen, lands, and ploughs with yokes, etc., the donor is freed of his sins and obtains the position of Indra. A wealthy man should therefore give this gift to remove his sins and acquire prosperity for himself.—19.

*Here ends the 283rd Chapter on Pancha Lāṅgāṅka Mahā Dānam (giving away land with five ploughs).*

## CHAPTER CCLXXXIV.

Matsya said:—“I shall now tell you about the sacred Dharādāna that drives away all the ills and sins of the devotee and promotes his welfare.”—1.

The Yajamān (sacrificer) should make an earth of gold in imitation of Jambudvīpa.

This golden Jambudvīpa, having mountains, with Meru in the centre, with eight Lokapālas and nine Varṣas, with rivers and oceans, full of gems, conjoint with Vasu, Rudra and the Sun should be made of 1,000 palas or 500 or 300, or 200 or 100 palas of gold. It should however be more than five palas. The Lokapālas should be invoked as in course of the Tulādāna and Ritvikas, pandal, ornaments, clothings, etc., should be similarly arranged.—2-6.

On the altar (Vedi) the black deer skin should be spread and over it should be made a mound of sesamum. Above the heap should be placed the image of the earth and round it should be placed salt, etc., along with 18 kinds of grains. Then 8 pitchers full of water should be placed covered over with silk awning as well as various kinds of fruits and cocoanuts and clothings. Afterwards the devotee should put on white clothes, white garlands and taking a handful of flowers,—7-10.

Recite the following mantras at an auspicious moment :—“O Mother Universe ! You are the refuge of all the Devas, I therefore salute you. You protect all the Jivas ; therefore protect me. O Vasundhare ! You hold the Vasus, all the beings, pray protect me. O Achale ! Even the four-faced Lord Brahmā does not adequately know your limit. Therefore you are Ananta. My salutations to you. O, one without any beginning or an end, Guard me from the perils of this vast and fearful ocean of the world. You are with Viṣṇu in the form of Lakshmi, with Śiva in the form of Gaurī, with Brahmā in the form of Sāvitrī. You are the light of the Sun and the Moon, intellect in Vrihaspati, Medhā (intelligence) retentive faculty in the Munis.—11-15.

“O mother ! You are fixed, you pervade all the universe, therefore you are called Viśvambharā. Devi ! you are known by the names Dhriti, Sthiti, Kṣamā, Kṣhauni, Prithvī, Vasumati and Rasā. Pray do protect me by all your above-mentioned forms.” Afterwards the devotee should give away the Devi to the Brāhmaṇas. One-half or one-fourth of the earth made of gold should be given to the preceptor (Guru) and the rest should be given away to the Ritvikas. Then the Brāhmaṇas should be dismissed after being saluted.—16-18.

In such a way one who gives away that golden universe in an auspicious moment attains bliss and goes to the realm of Nārāyaṇa seated in a Vimān bright as the Sun and decorated with beautiful network and bells where he remains for 3 Kalpas and liberates his manes, sons, grand-children for twenty-one generations. One who reads this or hears it is also liberated from all sins and goes to the realm of Śiva resided by thousands of Devas where nymphs yearn for him.

*Here ends the 284th Chapter on giving away the golden earth.*

## CHAPTER COLXXXV.

Matsya said :—“I shall now tell you about the Viśvachakra Mahā Dānam which is the dispeller of all heinous sins.”—1.

On the day when the Sun enters the point of equinox or on any auspicious day an image of golden Viśvachakra (the wheels of the uni-

verse) should be made. The image of 1,000 palas of gold is the best, of 500 palas is medium and of 250 palas is the Kaniṣṭha. If the devotee cannot afford much he should get an image of over 20 palas made. It should however not be less than that.—2-3.

The wheel should be made of sixteen spokes and eight fellies. In the middle of it should be made the image of Lord Viṣṇu in Yoga posture, of four arms, a conch and a disc should be placed beside him. The images of the eight Goddesses should also be made to reside within the wheel. Another image of Viṣṇu in a lying posture should be made in the east and the images of Atri, Bhrigu, Vasistha, Brahmā, Kasyapa, Matsya, Kārma, Varāha, Nrisiṃha, Vāmana, Paraśurāma, Rāmachandra, Kṛṣṇa, Buddha and Kalki should also be made in due order as the secondary attendants. In the third row of attendants on the wheel should be placed the images of Gauri, the 16 Mātrikās, 8 Vasus; in the fourth one should be placed the 12 Ādityas, 4 Vedas; in the fifth one the five elements and eleven Rudras, in the 6th one, the 8 Lokapālas, the Digḡajas; in the 7th one, all the auspicious things, arms and weapons and in the 8th one the Devas. Thus the Viśvachakra has 8 āvaraṇas. Afterwards all the things mentioned in the Tulādāna should be placed all round the Viśvachakra and then Ritvikas, pandal, ornaments, etc., should be arranged accordingly. Then the Viśvachakra should be placed on a mound of sesamum placed on the skin of a black deer.—4-11.

Eighteen sorts of grains and salt, etc., as well as eight pitchers full of water covered with cloths and adorned with garlands of flowers, sugarcane, fruits, gems and awnings should also be placed. The householder should bathe as before accompanied with Vedic hymns and put on white clothes and then commence the sacrifice. After Homa and Adhivāsana he should take a handful of flowers and make three circumambulations and utter the following mantras :—"O Viśvamaṇi! O Viśvachakrātman! My salutations to you in whom is contained the universe and who is the master of the cycle of the universe.—12-14.

"O, one full of the highest bliss, do save me from the mundane sea of troubles. The illustrious Tattva which is seen constantly in the hearts by the Yogis in meditation is saluted by me. I bow down to the Viśvachakra above all the attributes. O Chakra! you are contained in Lord Viṣṇu and vice versa. It is therefore the remover of all sins.—15-17.

"Viśvachakra is the supreme weapon of Viṣṇu. You are the resting place of the Lord. Pray therefore rescue me from the sufferings of the world." One who thus gives away the Viśvachakra, is liberated from all sins and goes to the realm of Viṣṇu where he is blessed with 4 hands and eternal form in Vaikunṭha and remains there for 300 Kalpas in the midst of the Apsarās. One who salutes the Viśvachakra every day gets prosperity and wealth in this life. His life becomes long.—18-20.

One who gives away a Viśvachakra of gold with 16 spokes and 8 fellies, the refuge of the Devas and this world, goes to the realm of Viṣṇu and the Siddhas salute him.—21.

His appearance also becomes very fascinating to women. This ordinance destroys all the enemies of the devotee and removes all his sins.—22.

Most heinous sins vanish by the glory of this ordinance in the name of Hari and the devotee never gets into any peril of rebirth and death.—28.

*Here ends the 285th Chapter on Viśvachakra pradānam (giving away the wheel of universe).*

## CHAPTER CCLXXXVI.

Matsya said :—"I shall now tell you about the Mahākālpalātā, an excellent gift, which is the destroyer of great sins."—1.

On an auspicious Tithi after Svastivāchana, the devotee should arrange for the Ritvikas, pandal, articles, ornaments, clothings as before and invoke Lokapālas as is done in the Tulādāna. Then Kālpalātās (creepers yielding all desires) of gold should be made and they should be adorned with various fruits, flowers and kinds of birds, couples of Vidyā-dharās, pairs of golden birds, Siddhas culling flowers and fruits. Birds should be made along with the images of the ascetics living only on fruits; as well as the images of the Devas the attendant of the Lokapālas should also be made.—4-5.

Beneath the two creeper twigs on a mound of salt should be placed the image of the Goddess Brāhmī of infinite power and glory holding lotus and conch, as well as of the Goddess of Ananta Sakti.—6.

On a mound of molasses to the east should be located the image of the Goddess Indrāni on a seat on an elephant holding a thunderbolt in Her hand. The consort of Agni should be located in the S.-E. corner on a mound of turmeric holding a sacrificial ladle in Her hand.—7.

In the south should be located the image of the Goddess Gadint riding a buffalo, in the S.-W. corner should be placed the image of the Goddess Nairitya on a mound of clarified butter holding a sword.—8.

In the west should be placed the image of the Goddess Vārūni with her weapon of Nāgapāśa, riding a fish, on a pot of milk and in the N.-W. corner should be placed the image of the Goddess Patākinī riding a deer, on a mound of sugar.—9.

The Goddess Śāṃkhinī should be located in the north on a mound of sesamum and in the N.-E. corner should be placed the image of the Goddess Māheśvarī riding a bull and holding a trident, on a seat of fresh butter.—10.

The images of these Goddesses should be made in their girlish forms with a coronet on their heads, with Their hand in the posture of offering some boon. They should be made of from five palas to one thousand palas of gold.—11.

Over Them should be made awnings and arches of different colours and close to them should be kept 10 cows, 10 vases, and pairs of cloths. The central image, and the two cows along with the two vases should be given to the preceptor and the rest should be given to the Ritvikas. After a bath with Vedic chants the devotee should put on white clothes and utter the following formulae after circumambulating thrice—12-13.

"Salutations to the better halves of the Directions and the Kālpalātā

Vadhus that dispel all sins; protect the universe along with the Lokapālas and give the desired objects."—14.

One who thus gives away these consorts of the Directions goes to the Nāgaloka, the satisfier of all desires, where he remains for 30 years of Brahmā.—15.

He liberates one hundred generations of his manes from this sea of troubles and is adored by thousands of nymphs. The Diganganas have ordained this Mahādāna. One who reads, listens to or sees the Kalpalatādāna and the Dikvadhūḍāna goes to the realm of Indra.—16-17.

*Here ends the 286th Chapter on Kanaha Kalpalatāpraddānam.*

## CHAPTER COLXXXVII.

Matsya said :—" I shall now relate to you Saptasāgara ordinance, the dispeller of all great sins."—1.

On an auspicious day after Syastivāchana the Lokapālas should be invoked as is done in Tulādāna. Then Ritvikas, Mandapa, articles, ornaments, clothings and coverings should be collected and seven sacrificial pits should be made of gold.—2-3.

They should be of the size of Pradēsā (of the span of the thumb and forefinger) or Aratni and should be made of from seven palas to one thousand palas of gold according to the means of the devotee.—4.

[N. B. Aratni—a cubit of the middle length from the elbow to the tip of the little finger.]

Then they should be located on a black deer skin overspread with sesamum. The first pit should be filled in with salt; the second one with milk, the third one with clarified butter, the fourth one with molasses, the fifth one with curds, the sixth one with sugar, the seventh one with the sacred waters of the holy Tirthas. The golden image of Brahmā should be put in the one filled with salt; Kesava in the second one filled with milk, Shiva in the third one filled with clarified butter, the Sun in the fourth one filled with molasses, the Moon in the 5th one filled with curds, Lakshmi in the 6th one filled with sugar, Pārvatī in the 7th one filled with the sacred waters. Gems and grains (Dhanyam) should be put in each one of them and grains all round—5-9.

All the ceremonies should be performed as is done in Tulādāna and at the end of the Vārūṇa Homa the devotee should bathe assisted by the Brāhmaṇas versed in the Vedas. He should then make three circumambulations and then recite the following formulæ :—" O Eternal Oceans ! You are the basis of all the beings, You are eternal. You are the giver of life to all beings. I salute you.—10-11.

"You satisfy the three realms with your store of milk, clarified butter, water, curds, honey, salt, sugar-cane, gems; pray therefore drive away my sins also.—12.

"You dispel the ills of the Devas, the demons in all the regions, bestow nectar unto them and give them gems for their ornaments, pray let therefore there be an increase in the store of wealth in my house."—13.

One who thus gives away these seven oceans in such a way, attains the realm of Vianu venerated by the Devas.—14.

He also liberates his sons, wife, father, grandfather, etc., from sins and sends them to heaven from hell.—15.

*Here ends the 287th Chapter on Saptasgar Praddanam (giving away seven oceans.)*

## CHAPTER CCLXXXVIII.

Matsya said :—" I shall now tell you about the Ratnadhenu ordinance the giver of high benefits, and which leads to Go-loka.—1.

On an auspicious day the Lokapāls should be invoked as in Tuladāna and then a cow studded with precious stones should be made.—2.

A skin of black deer should be spread on the floor and on a mound of 32 seers of sesamum should be placed and above it should be put 81 sorts of gems.—3-4.

On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomeda stones should be placed. The eyes are to be lotus-like extended.—5-6.

One hundred sapphires (Indranīla-maṇi) should be placed on the back and Vaidūrya-maṇis in place of the ribs, and Sphatikamaṇi in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Sūrya-kāpta and Chāndrakānta stones. The knee is to be studded with camphor.—7-8.

The hair should be of Kūtkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms.—9.

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for dung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Chamara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow.—10-11.

Earrings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one-fourth of the cow prescribed according to rule should be made.—12.

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa should be performed and gifts should be made to the Ritvikas. Afterwards the cow should be invoked and the following mantras should be recited.—13-14.

Cow ! O Devi ! Your body contains the three worlds ; you are said to be the resting place of all the Devas ; so Rudra, Brahmā, and Vāsudeva say ; pray protect me from the troubles of the world.—15.

One is to observe fasting, and after invoking the above mantras, should circumambulate and with devotion make the gift, touching the waters. The cow should be given away to the preceptor. One who does so goes to the region of Viṣṇu, being freed from sins.—16.

Seated in a brilliant chariot, with his sons, grandsons, &c., and freed from all sins he goes to Sambhu.—17.

*Here ends the 228th Chapter on Ratna Dhenu Praddānam.*

## CHAPTER COLXXXIX.

Matsya said :—"I shall now relate to you about the Mahābhūta-ghata ordinance, the destroyer of all sins."—1.

On an auspicious day after Svastivāchana, the devotee should call the Ritvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulādāna and should then invoke the Lokapālas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradēśa to 100 fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kalpavrikṣa.—2-4.

Images of Brahmā, Viṣṇu and Śiva should be made seated on lotusps with their Vāhanas; and so those of the Lokapālas seated on Padmāsana; and the Earth along with the lotus raised up by the Lord Varāha. All these images should be made of gold. There should also be made the images of Varuṇa on a seat of golden crocodile, Agni riding on a goat, Vāyu seated on a black deer. All these Devas with the Deva Panchakam are to be placed within the pitcher. Gaṇeśa is to be chosen as the Lord of Kosa. Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Rīgveda decorated with an Akṣa Sutra (rosary), of the Yajurveda with a lotus, Sāmaveda with a guitar, and bamboos are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils sruk, sruva should also be placed.—5-9.

Round the vase should be placed by a wise man holding akṣa sutra and kaṇḍalu, and versed in the Purāṇas all the grains, Chamara, seats, mirror, sandals, shoes, ornaments, bed, vase of water, five kinds of buntings. The devotee should then recite the following mantras after Adhivāsa both :—10-11.

O thou, the support of all the Devas, and the Universe the Lord of the Mahābhūtas, I salute you. Pray bring me peace and prosperity.—12.

There is no other thing in this Universe than the elements. The whole creation is made of elements. Let there be an attainment of inexhaustible wealth to me by virtue of this ordinance.—13.

One who thus gives away the Mahābhūta-ghata is liberated from all sins and attains beatitude.—14.

In other words he goes to the kingdom of Viṣṇu seated in a Vimāna resplendent like the Sun along with his manes and relation and is adored by the nymphs.—15.



One who performs the 16 kinds of ordinances mentioned before is not reborn.—16.

One who hears about them in company of one's wife and sons, etc., in a temple of Viṣṇu, also attains the realm of the Lord Viṣṇu, and remains there for one kalpa.—17.

*Here ends the 289th Chapter of Matsya Purāṇam on Mahābhātaghaṭa Dānam.*

## CHAPTER CCLXXXX.

Manu.—“Lord! be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas.—1.

Matsya.—“I shall now give you the names of all those Kalpas, the mere mention of which gives the benefit of having recited the sacred Vedas, and destroys all the great sins.”—2.

They are :—(1) Śvêta, (2) Nilalôhita, (3) Vāmadêva, (4) Rathamtara, (5) Raurava, (6) Deva, (7) Vrihat, (8) Kandarpa, (9) Sadya, (10) Idāna, (11) Tama, (12) Sârasvata, (13) Udāna, (14) Gâruda, (15) Kaurma, (16) Nârasimha, (17) Samāna, (18) Âgnêya, (19) Sôma, (20) Mânava, (21) Tatapumāna, (22) Vaikuntha, (23) Lakshmi, (24) Sâvitri, (25) Ghôra, (26) Vârâha, (27) Vairāja, (28) Gauri, (29) Mâhesvara, in course of which Tripura was annihilated, (30) Pittri, at the end of which occurs Lord Brahmâ's Paramâ Kuhu. These Kalpas form one month of 30 days of Brahmâ, each Kalpa forming a day; and one who hears them is freed from all sins. The kalpas have been named by the Lord Brahmâ after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each.—3-12.

These Kalpas are divided into Samkīrṇa, Tâmasa, Rajas, Sâttvik and are classified according to Rajastama.—13.

In the Samkīrṇa Kalpas Sarasvati and the Pittris are glorified; the Tâmasa Kalpas are endowed with the glories of Agni and Siva. During the Rajas Kalpa the glory of Brahmâ is prominent. The Purâṇas as revealed by Brahmâ in each Kalpa are glorified in the corresponding Kalpa. During the Sâtvika Kalpas the glory of Viṣṇu is most prominent.—14-16.

And in course of the same Kalpas men advanced in the practice of yoga attain emancipation. One who reads Brahma Purāṇa and Padma Purāṇam on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmâ. He who hears these Purâṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmâ where he is venerated by the seers. It drives away all his sins.—17-19.

One should give away the images the Kalpas in the form of Munis O'king! I have thus described to you the whole of the Purâṇa Samhitâs, which are the dispeller of all sins and the giver of health and wealth. 20 years of Brahmâ are equal to one day of Siva; and 100 years of Siva to one

wink of the eye of Viṣṇu. When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated.—21-22.

Suta said :—So saying, Lord Matsya disappeared before all then and there. In the present Manvantara, Bhagwan Vaivasvata Manu the scion of the family of Sun, is ruling after creating various beings. His reign is going on unto this day.—23-25.

Sûta.—“ Rîṣis ! I have narrated the Matsya Purāṇa to you. It is the crown of all the Śāstras.”—26.

*Here ends the 290th Chapter of Matsya Purāṇam on the narration of Kalpas.*

## CHAPTER CCXC.

Sûta said :—“ I have related to you, O, sages ! the whole of the Matsya Purāṇa according to my intellect, as it was revealed by the Lord before the king Vaivasvata Manu for Dharma, Kāma, and Artha.—1.

It begins with the discourses of Manu and the Lord, known as Manusamvād and deals with the following subjects in successive order, viz.—the history of Brāhmaṇḍa, the Śāriraka Sāṃkhya as described by Brahṃā, the birth of the Devas, demons and the Maruts. The descriptions of the Madanadvādaśī ordinance, the ways of the worship of the Lokapāla, the description of the Manvantaras, the history of king Veṇa, the birth of the Sun and Vaivasvata and the coming of Buddha.—2-4.

Then it deals with the families of the manes, the times of performing Śrāddha, Pitritirtha Pravāsa, the birth of the moon, the history of Yayāti, the glory of Svāmikārtika, the history of the Vriṣṇi and Yādava houses.—5-6.

The curse of Bhrigu, the curses of Viṣṇu on the Daityas, the glory of Lord Puruṣeṣa, the history of Agni family, the names and the bulk of the Purāṇas, Kriyā Yoga, the Nakṣatra Sāṃkhya Vrata, Mārtanda Sayana Vrata, Kriṣṇāstami Vrata, the Rohiṇi and Moon's ordinances, the ways of laying out tanks, &c., and of planting trees.—7-9.

The descriptions of Saubhāgyasāyana Vrata, Agastya Vrata, Ananta-tritiya Vrata, Rasakalyaṇi Vrata, Ārdrānandakarī Vrata, Śārasvata Vrata,—10-11.

As well as about the Uparāgābhiṣēkavrata, Saptamisypana Vrata, Bhimadvādaśī, Anantaśāyana, Aśūnyāśāyana Vrata, Aṃgāra, the seven Saptamī, Viśvakadvādaśī, ordinances and the ways of giving away the gifts of the Sumēru tenfold and performing the worship of Navagrahas.—12-13.

The form of the nine Grahas, about the Śivachaturdaśī, Sarvaphala-tyāga Vrata, Saṃkrānti Vibhūtidvādaśī, Śastivrata, ordinances, the benefits of the 60 ordinances, the kinds of baths, the glories of Prayāga, the names of all the sacred places, the benefits of Pailāśrama, the description of the dvīpas and the Lokas ;—14-16.

The description of the movements of the Sun and Moon, on the chariot of the Sun ; on the celestial luminous bodies, the glory of Dhruva, the description of the realms of the Devas and Tripurāsura ;—17.

The benefits of offerings of Pinda to the manes, the durations of the periods of the Manvanaras, the birth and greatness of the demon Vajrapga, the birth of Tarakāsura, the glory of Tarakāsura, Divānumantrana, the birth of Pārvati, the asceticism of Śiva, the burning of Cupid, the lament of Rati, the going of the goddess Pārvati to the place of asceticism and the joy of Śiva ;—18-20.

The dialogue of Pārvati and the sage, the rejoicings of the marriage of Pārvati, the birth of Svāmikārtika, the conquering of Tārakāsura and his death, the description of Nrisiṃha, the coming into being of the Brahmānda out of the lotus, the history of the annihilation, the death of Andhaka ;—21-22.

The glory of Kāśī, Narmadā, the description of Gotras and Pravara, the history of the manes, about the giving away of cows, and the skin of a black deer, the history of Sāvitrī, the duties of kings ; —23-24.

The times of setting out on a journey, the fruits and effects of dreams, the glory of Vāmana, the history of Varāha, the churning of the milky ocean. —25-26.

The drinking of poison by Śiva ; the fight between the Devas and the Asuras, worship of the Devas, on the characteristics of palaces, pandals, and housebuilding, the forms of the temples and pandals, the history of Puru dynasty, the narration of the coming sovereigns, the description of the 16 gifts such as Tulādāna, etc., the names of the Kalpas, which completes the index of the Purāṇa.—27-28.

This the Matsya Purāṇa is most sacred. It is the giver of long life, fame, prosperity and dispeller of all sins.—29.

One who reads even one pada of this Purāṇam is liberated from all sins and attains the realm of the Lord Viṣṇu where one enjoys all bliss after getting a form as handsome as that of Cupid.

*Here ends the 291st chapter of the Matsya Purāṇam on the conclusion and narration, in brief, of the contents of the Purāṇam the end.*

THE END.

## APPENDIX I.

### THE CHARACTER AND THE ORIGIN OF THE PURĀNAS.\*

The word 'Purāṇa' means 'old' in all the Sanskritic languages of India. In its use as a noun this word means the branch of religious literature which records, or rather once recorded, the deeds of gods and men of very olden days. The name 'Purāṇa' as a special branch of the sacred literature, occurs in the Atharva-veda. The very Riks in which we meet with the word 'Purāṇa,' should be discussed to get a clear conception of the character of the Purāṇa-literature of the Vedic times. In translation, the 24th Rik of the 7th Sukta of the XI Kānda of the Atharva-veda stands as follows: "From the residuum (*uchchhiṣṭa*) of the Riks, the Sāmas, the Yajus and the Purāṇa (the ancient), the gods and the pitris were born." I have followed here the remarks of Prof. Deussen in adopting the translation of it by Prof. Lanman. Prof. Deussen rightly remarks that '*uchchhiṣṭa*' does not mean 'remnant of the offering'; but it means such a residuum or remainder that one may think that one can get after subtracting from the universe all the forms of the world of phenomena. The learned editor of the Harvard Oriental Series is not correct, when he translates the word Purāṇa by the phrase 'the ancient'. The use of this word here being in conjunction with the three Vedas, it must mean a specific branch of the sacred literature. The 4th Rik of the 6th Paryāya of the XV Kānda of the Atharva-veda may be referred to to clear up the misconception. The Rik says:

"He (the Prajāpati) moved out, etc., After him moved out both the Itihāsa (the narrative) \* \* \* and the Purāṇa (the story of old) and the Gāthas (songs) and the Naraṇasais (eulogies). Verily both of the Itihāsa and of the Purāṇa and of the Gāthas and of the Naraṇasais doth he become the dear abode who knoweth thus."

I give here also the translation of Prof. Lanman. The learned professor has translated the word 'Purāṇa' by 'story of the old' though in the previous Itik referred to he has translated it by the vague phrase 'the ancient.' That this 'story of old' had a sacred character in the eyes of the Bard of the Sukta, has not been noticed by the great American scholar. But we shall presently see that the Purāṇa, as a branch of the Vedic literature, is as old and as sacred as the Vedic *mantras* themselves are, in their Samhitā form.

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\* We reproduce this article on the Purāṇas which was written as an introduction to the proposed translation of the Vāyu Purāṇa by Mr. B. C. Mazumdar of Sambalpur.—Editor.

If we refer those post-Vedic treatises such as the Brāhmanas, which were composed with the distinct object of explaining the spiritual significance and utility of the Vedic ritual, we get many practical directions as to how the sacrificial rites should be performed in order to secure the highest spiritual benefit. Generally speaking, the Sāma-Veda, the Rigveda and the Atharvaveda Samhitās contained only the *mantras* which have to be recited at the *Yajñas*. The Yajur-veda Samhitā takes partly the character of Brāhmaṇa, in that, the directions regarding the sacrificial ceremonial have been given in it in some detail. But the post-Vedic literature devoted mainly to furnish explanations and to point out the religious importance of the Vedic *mantras* gives us clearer ideas as to how and for what object the *Yajñas* should be performed. It has been elaborately given in the Brihaddevatā as well as in other works of similar nature, that in order to perform a *Yajña*, the sacrificer must know (1) which *devatā* is to be invoked on what occasion, (2) what *mantra* has to be uttered to suit the occasion, (3) the name of the Rishi who saw or discovered the *mantra*, (4) the circumstances under which the *mantras* having been uttered, a special object was secured and (5) the ritualistic method or form in which the *mantras* have to be uttered (See Brihaddevata. Prof. Macdonell's edition). The collection of the *mantras* in the Samhitā form is of no use even to the learned priests, if they do not know (1) the proper god (2) the proper *mantra* and (3) the proper ritual suiting each particular occasion. I am inclined to suppose that the Brāhmaṇa priests were called 'Trayi,' or 'Tebijja' (Pali form,) because they had to learn the three things mentioned above, to be able to perform the priestly functions.\* There were details under each head of the above knowledge, and there were many practical directions or *Vidhi* regarding the forms of sacrificial ceremonial.

Leaving many details out, I can state on the authority of such works as the Brāhmanas and the Brihaddevatā that on every ceremonial occasion it had to be narrated by a special priest, that the particular *mantra*, which was being chanted by another priest to invoke a god, once proved efficacious, when in olden times a certain Rishi uttered the self-same *mantra*. It was absolutely necessary for a priest to know the history of the origin of *mantra*, and the success which the *mantra* once attained in obviating worldly damages and difficulties. As to the fitting occasions of the *man-*

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\* It is not the place where I can discuss the question that the appellation 'Trayi' had originally no reference to the three collections of the Vedic mantras, but referred wholly to the three *vidyas* the Brāhmaṇas had to acquire, to perform a *Yajna*, be it according to Sāma or Rik or Yajur or Atharvana rites.

tras, there are detailed directions in the Brahmanas. The readers may refer to the excellent edition of the Atharva-veda Samhitā by Professor Lanman wherein the special purpose for which a Sukta is to be chanted, has been prefixed to each and every Sukta. As to the practical utility or *phalāsruti*, a particular successful case of olden times had to be cited and sung. The Brihaddevatā abounds with these examples. I cite here only one example: How Dirghatama was born blind, has been stated in a story form in the 4th Chapter (*verses* 11—15). It has then been stated (*verse* 16) that some hymns or *mantras* (*viz.*, Rigveda I, 140—56) were revealed to Dirghatama, and he got back the use of his eyes. Thus it is very clear that at the time of the performance of the *yajñas*, recitation of the history of the *mantras* was an inseparable part of the ceremony. The stories that had to be cited in connection with the Rig-veda *mantras*, have all been related in the Brihaddevatā. This story-literature, absolutely necessary for the performance of the *yajñas*, was designated as Purāṇa or Purāṇetiḥāsa.\*

We get it even in the introductory chapter of the Mahābhārata that the custom of reciting Purāṇa to the priests, who were initiated and ready to perform a holy sacrifice, was not forgotten; for, the Paurāṇika Ugrasravā asks the Rishi in the following words to ascertain whether they were in a fit state to listen to the narration:—

“Kritābhiḥkālāḥ śuchayaḥ kritajapyā hutāgnayaḥ.

Bhavantāḥ āsane svastīḥ bravīme kimaham dvijāḥ? (15).

As to the fact that the Vedas have to be explained by the Itihāsa and the Purāṇa, a line occurs in the very introductory chapter of the Mahābhārata, namely, “Itihāsapurāṇābhyām Vedam samupabrimhayet” (267).

We can thus see that the Purāṇa literature is as old as the collection of the *mantras* themselves. The orthodox tradition is, that Vyāsa divided the Veda in the early years of the Kali *yuga*, and became the progenitor of the Purāṇa literature. We need not concern ourselves here with the question as to when and under what circumstances the different Vedic Samhitās were compiled. But there can be no doubt that once it became necessary to divide the Veda, or more properly to classify the Vedic *mantras* and rites from the ritualistic standpoint of view. When this division or classification had to be made, Purāṇetiḥāsa could not but form

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\* The custom of the present day, that at the time of the *Śraddha* or other ceremonies a Paurāṇika has to sit apart and recite some Paurāṇika text, is after the oldest tradition of the Vedic ritual. Now the Purāṇas are not read to explain or glorify the *mantras*, but merely because it is a long standing custom to do so.

a separate branch under the Vedas. The account we get by tradition is therefore not wrong that the Purāṇa as a literature arose out of the work of classification or division of the Vedas, no matter whether the author of that work of classification or division be called Vyāsa or not. Since the word 'vyas' means in Sanskrit (to divide into parts or to arrange), the sage of the olden times who was principally instrumental in bringing about the aforesaid distribution and arrangement, can be safely said to be the progenitor of the Purāṇa as a special branch of the sacred literature.

That the Purāṇa as a sacred literature was both taught and learnt by the Brāhmaṇas along with the Vedic *mantras* and the other correlated sciences, is distinctly mentioned in the Satapatha Brāhmaṇa (XI. V. 7. 1; XIV. V. 4. 10). There is similar mention also in the Taittirīya Aranyaka (II. 9-10). The Upanisads have referred to Itihāsa Purāṇam as a subject studied by the orthodox Vedic scholars. The old Chāndogya Upanisad of the Sāma-veda school states that the Itihāsa-Purāṇam is the Fifth Veda in the division of the Vedas: "Rig-veda Yajurvedah Sāmaveda Atharvansachaturtha Itihāsa Purāṇah panchamo vedānam vedah", Ch. VII. 1. 4.

From the remarks made before regarding the Purāṇa-literature, it is clear beyond any doubt that the Purāṇa-literature was bound to be recognised as the Fifth Veda, when the Atharvana collection was recognised as the fourth division of the Veda. When the Mahābhārata was compiled as a Samhitā with the nucleus of the Bhārati-kathā, all the stories that existed at the time of the compilation in the name of Purāṇe-tihāsa were included in, or intertwined with, the Kuru Pāṇḍava story. It is for that reason that Mahābhārata Samhitā claimed for itself the title 'the Panchama Veda', and that the people considered that title to be quite legitimate.

We have noticed that the Purāṇa has been in association with the Itihāsa from a remote past. There are many instances in the Mahābhārata, where the Purāṇa has been spoken of as a depository of Vedic Śruti (Nānāśrutisamāyuktam). We meet also with such passages in the Mahābhārata where in narrating some legends or 'Vamśānucaritam' it has been stated by way of an introductory remark, that "Mayā Śrutam idam pūrvam Purāṇe puruṣarabha," or "Atrāpyudāharantimam Itihāsam purātanam," or "Śrūyatehi Purāṇe'pi Jatila-nāma Gautami," etc. These instances show that the Purāṇa handed down the 'Vamśānucaritam' and other historical accounts from generation to generation and its character as the history not only of the gods, but also of men, was established even in the days of the later Atharvana Śāktas. Being the history of the gods and the Rishis, the Purāṇa-literature had to deal with the original or

primary creation, the secondary creation or the creation of the world men were living in and the Manvantara revolutions. Again, as associated with Itihāsa, it had to narrate the stories of the ideal epoch-making rulers and to maintain the records of many Raj families of note. In this combined character, the Purāṇa of the olden times did not much differ from the modern Purāṇas; since, for the definition of the Purāṇa we get it in almost all the Purāṇas that the subjects referred to above must be delineated in a Purāṇa. I quote the definition here of the Vāyu Purāṇa which has a special significance in this introduction :—

Kirtanam.....

Svargascha pratisvargaraca vamsa manvantarēnicā

Vamsanucharitam cheti Purānam pancha laksanam.

—(Ch. IV. 10-11).

Though I could not cite any proof from the oldest Vedic literature in support of the statement that Purāṇa, as associated with Itihāsa, had the character of a history, as we now understand it, I think the evidence of the Mahābhārata goes to some extent to establish my view. That the history of the mighty kings from the remotest antiquity was maintained in the very work in which the history of the creation was preserved, is pretty clear from the accounts of Megasthenes. We get it recorded in the fragments of the accounts of Megasthenes that when he came to India, the Indians narrated to him their previous history as well as the history of the creation of the world. Arrian records in his *Indica* that Megasthenes reported that the Hindus reckoned 6,042 years from the earliest day to the time of Chandra Gupta. It must also be noticed that Arrian has remarked in his *Indica* that it was a matter of wonder with him how Megasthenes could give an accurate account of 118 tribes and 58 rivers of India without visiting most parts of that country. This points to the fact, as has been noticed by Mr. A. M. T. Jackson in his instructive essay—*The Epic and the Puranic Notes* [J. R. A. S. (Bom.) Extra 1905 and p: 67], that Megasthenes must have got before him a regular catalogue of rivers and tribes. Non-mention of the character of the Purāṇa and Itihāsa in the oldest literature, does not prove that the Purāṇa did not assume the character of a history. It is curious to note that though Purāṇa is found mentioned in the Atharva-veda and in the Śatapatha Brāhmaṇa, this word does not occur in any Sūtra of Panini. It may however be mentioned that the Vārtika and the Mahābhāṣya mention it in association with the Itihāsa. The readers can easily see how unsafe it is to establish any proposition on the evidence of Pāṇini's mentioning or not mentioning any word in his work.



In what form and state the Purāṇetiḥāsa of olden times continued to exist till its complete absorption by the Mahābhārata Samhitā, cannot be definitely stated. It appears to me highly probable that as for each Veda there are Brāhmanas, Anukramanis and Upanisads, the Purāṇa (the story cum history of old) for each Vedic school was also separately organised. The Purāṇas given in the Brihaddevatā fail to explain many allusions of the Atharva-veda. As such, a separate book of allusions for the Atharva-veda must be presumed to have existed. I adduce one fact in support of my supposition.

We get it in the Satapatha and the Aiteraya Brāhmanas that the Rig-veda proceeded from Agni, the Sāma-veda from Sūrya and the Yajur-veda from Vāyu, when the Prajāpati performed *tapas* to get the Vedas (Sat. Brā. XI. 5—8, 1; Ait. Brā. V. 32—34). The Chāndogya Upanisad also gives us the same story :—

Prajāpatih lokān abhyatapat, tesām tapyamānānām rasān prābrihat agnim prithivyā vāyum antarikṣāt ādityam divah (1) Sa etāstisro devata abhya-tapat; tāsām tapyamānānām rasān prābrihat agneh rico, vāyoh yajūmsi, sāmāni ādityāt (2) [Ch IV. 1. 1-2].

The names Vāyu, Agni and Sūrya for the three extant Purāṇas seem to have their origin from the Vedas to which their once existing originals belonged. The use of the word 'Purāṇa' in singular form in the Atharva-veda does not show that originally there was but one collection of the story-literature. The use in the singular points to the reference to a class of literature considered collectively. Similarly the plural form 'Itihasapurāṇani' in the Taittirīya Aranyaka does not also support the view that there were many treatises on the subject; this use in the plural is intended to signify many stories that might have been collected in a single work.

It is quite true that the extant Purāṇas did not exist previous to the time of the collection of the Purāṇas in the Mahābhārata Samhitā; for, the present Purāṇas differ in many cases from the Paurāṇika stories given in the Mahābhārata. I have thrown out this suggestion that the pre-Mahābhārata Purāṇas might have existed with the names Vāyu, Sūrya and Agni Purāṇas to signify the Vedas to which they were attached. It is true that references to the Purāṇas in Chapter 191 of the Vana Parva and in Chapters 5 and 6 of the last Parva of the Mahābhārata are to the Purāṇas now extant. But that these chapters are very late additions, can be detected by even a superficial reader. The Mahābhārata Samhitā postdates itself, when it refers to the political condition of India of a time when the name of the Samhitā became

widely known (*vide* Vana Parva, Chapter 188, 35-36). Again it may be observed that though Yudhisthira had the fullest advantage of hearing from Mārkaṇḍeya what would happen in the Kali Yuga, he asked Mārkaṇḍeya over again the same question regarding the future events of the Kali Yuga at the commencement of Chapter 190 of the Vana Parva. The facts stated in Chapter 190 are mere repetitions of old facts with additions of things which make the chapter bad from a chronological point of view. The 'Rāsi-chakra' or the Zodiac unknown to the whole of the Mahābhārata-literature, is mentioned in verse 91. Chapter 191 is only a continuation of Chapter 190. In this chapter occurs the following verse :—

Eṣa te sarvamahyātama ātītanagatama mayā  
Vāyuproktama anuśrūtya purāṇama risiśamstutam.

It may be that this reference is to an old Purāṇa of the Yajur-veda school. But as the Mahābhārata Samhitā absorbed all the Purāṇas and assumed the title of the Fifth Veda, it is not likely that consistently with its character it would cite the authority of any other book. In the next place the quotations made from the Vāyu Purāṇa show that a careless man inserted some new chapters at a very late date, to speak with some vehemence of the evil effects of the time he lived in. For, on the authority of the Vāyu Purāṇa it has been stated in the 49th verse that the girls will bear children at the age of 5 or 6, while in reality it has been stated in the Vāyu Purāṇa (Chapter 58, verse 58) that in the evil days of Kali the girls will bear children before attaining the sixteenth year. There are two different readings of this śloka, and I quote it with both the readings :—

Pranasta chetanāḥ pūṃso muktakṣastu chūlikāḥ.

Unasodasa varṣāścha prajāyante yugakṣaye.

In the second reading of the śloka we get "dharsayisyanti mānavān" for the words "prajāyante yugakṣaye."

The second reading appears to me to be correct, as the last words of this reading are quite in keeping with the meaning of the first portion of the śloka, where capturing men by female charms has been spoken of. But practically both the readings indicate the same thing that the girls were not married before they became 16 years old by those who adhered to the ideal rules of the Brāhmaṇas. That this was the custom in olden times can also be known from a passage in Susruta which could never recommend any rule which was not in accordance with the orthodox Smṛiti rules. The śloka runs thus :—

Unasodasa varṣāyāmaprāptāḥ panchavimsatim-Yadā dhatte pumān

garbham kuksistha sa vipadyate Jatovâ na chiram jivet, jivedva, durvalendriya.

Tasmât atyanta balâyâm garbhâdhânam na kârayet. (X. 13).

The mention of the 18 Purâṇas in the last two chapters of the very last Parva is quite singular; for, the Mahâbhârata Samhitâ does not disclose this knowledge elsewhere, even where there has been special enumeration of different branches of knowledge and of different Sâstrik treatises. The last or the sixth chapter may be easily disregarded, as the Mahâbhârata is said to have ended with the fifth chapter. The fifth chapter also seems to be a late addition; for, in the first place the "svargârohana" concluded with the fourth chapter, and in the second place the fifth chapter has been improved by quotations from other previous chapters of the book. For example, the slokas 68 and 69 are the same as 395 and 396 of Chapter II of the Adi Parva. From the very fact that many Purâṇas, including the Vâyu, name the Mahâbhârata Samhitâ, it is proved conclusively that neither the group of the 18 modern Purâṇas nor the Vâyu Purâṇa could exist at the time of the compilation of the Mahâbhârata.

I have shown that (1) the Purâṇa as a branch of sacred literature did exist in the Vedic days bearing exactly that character which is attributed to it in the extant Purâṇas, and (2) that till the time of the compilation of the Mahâbhârata as the Fifth Veda Samhitâ, the extant Purâṇas were not in existence at least in their present shape and form. Again on reference to the mythology of the Hindus as it was by about 140 B. C., it can be stated that the modern Purâṇas with their pantheon of new gods could not come into existence in the second century B. C. Gods like Durgâ, Ganesa and the Paurâṇika Siva were not known to Mahâbhâsya of 140 B. C., or to modern Manusamhitâ which has not got a greater antiquity. Of my essays on Siva-pujâ, Ganesa and Durgâ, I may refer the readers only to the last essay (J. R. A. S., 1906, p. 366) and my paper on 'Phallus worship in the Mahâbhârata' (J. R. A. S., 1907, p. 337). The other essays having been published in Bengali magazines, I could not refer the readers to them.

Besides setting up the above highest limit, no definite chronology can be fixed in respect of the extant 18 Mâhâ-Purâṇas. On comparing with the Paurâṇika stories of the Vedic days, it may be asserted without any fear of contradiction that many stories in the modern Purâṇas, though based on Vedic basis, have not only been changed, but have been given quite new and inconsistent forms. New stories unknown to the Vedic literature are often met with. The scope and the character of the

Purāṇa or the Purāṇas made it inevitable that new lists of kings should be introduced with the progress of time. As the Purāṇas had to be recited to the people throughout all ages to communicate to them the glory of the gods and the noble deeds of the ideal sages and kings, the language of the Purāṇas of one age could not but change at a subsequent time. With the expansion of Aryan influence in India, the new geographical names of countries, rivers and mountains were required to be introduced. Whenever notice such changes wrought at a particular time, we cannot say that such and such a book bearing evidence of such a time was really composed at such a late date.

Since the modern Purāṇas radically differ from the Vedic Purāṇas, both in mythology and in the narration of the stories, they may be said to be altogether new in their origin and compiled long after the second century B. C. But the modern Purāṇas having once been compiled, do not seem to have much changed in essential matters, in subsequent times. The additions or accretions of subsequent ages are to be regarded merely as additions and accretions. The old lists of kings handed down from the Vedic times must have been preserved in the new Purāṇas. When giving a genealogy of the Iksaku Rajas, the Matsya Purāṇa states :—

Atrānu vamsā ślokoyam viprairgitah purātanaih

Iksākunāmāyam vamsāh Sumitrānto bhaviṣyati.

Similar statements occur in all the Purāṇas, wherein old genealogies have been given. That the Paurāṇika lists of kings of very olden times are not fanciful, and that old chronology can be roughly established with their help have been very ably shown by Mr. F. E. Pargiter (Retired Puisne Judge of the Calcutta High Court) in his masterly paper on the "Ancient Indian Genealogies and Chronology" (J. R. A. S., 1910, pp. 1—56). I cannot resist the temptation of quoting the remark of Mr. Pargiter that "these old genealogies, with their incidental stories, are not to be looked upon as legends or fables, devoid of basis or substance, but contain genuine historical tradition, and may well be considered and dealt with from a common-sense point of view."

Those who are in favour of the opinion that the principal modern Purāṇas were compiled during the time of the Imperial Guptas because of the fact that the Royal genealogies do not go far beyond the limit of their time, ignore the fact that when after the Huna invasion the Gupta Empire was practically dissolved towards the end of the fifth century A. D., the bards or chroniclers could not get any particular Royal House which could be designated as Imperial. The downfall of Hindu India commences from this date. Petty kingdoms commenced to grow all

over India like mushrooms. In olden days when the Indian Empire was not established under one overlord, the kingdoms and principalities of Northern India had such interrelation amongst themselves that dynastical genealogies and ballads of Royal exploits could be inserted in the time-honoured Purāṇetiḥāsa.

But when after the fall of the Imperial Guptas, a considerably large number of small kingdoms were established, no unity could be preserved, and no interrelation could exist. I cannot deal with this political question elaborately here beyond mentioning what actually took place. Every Raja had his own bard, and he never failed to keep a fairly accurate Royal genealogical list of his master's house, as is known to all scholars who deal with the epigraphic literature.

In this dark period of Hindu India, the Purāṇas, nay even the Mahābhārata Samhitā, received interpolations to record the glory of the new tribal gods and the new local *tirthas*. At different centres of importance several Purāṇas received additional books of considerable bulk. Thus it was that the Brahma Purāṇa swelled in bulk in Orissa, the Agni Purāṇa obtained some new chapters at Gaya and the Padma Purāṇa besides singing the glory of Puskara followed the poet Kālidāsa of his own country in narrating the stories of Sakuntalā and of Raghu's progeny.

Beyond noticing these local additions or changes necessitated by the change of time, we cannot say, unless proved otherwise, that the Purāṇas have not retained their general form and character since their compilation. This time must be, as I have already stated, long after the second or even first century B. C.

I have stated it above that the Purāṇas originated when the Vedas were classified or divided to secure ritualistic convenience. This does not imply that Vyāsa was the author of the Purāṇetiḥāsa-literature. The Mahābhārata also does not assert it. It has been only stated in the Mahābhārata that Vyāsa taught the Purāṇa to some disciples of his, and in the hands of those disciples the Purāṇas were developed. But if we separate the Bhārati-kathā from the Purāṇas, we find that the Mahābhārata favours this opinion that the Purāṇas owed their origin to Romaharsana (XII, 319. 21), while the Bhārati-kathā was promulgated by the other disciples of Vyāsa (I 1 *et seq.*). The name 'Romaharsana' is extremely interesting. A very good derivation of this name has been given in the Vāyu Purāṇa itself (I. 16) :—

Lomani harsayam cakro arotrinam yat subhasitai  
Karmāna prathitastena loke'smin Lomaharsanah.

This shows clearly that it was not a particular person to whom the authorship of the Purāṇas is to be attributed. Lomaharsana is a class name to represent those persons, who, by reciting some wonderful and exciting stories to the people, made the hair to stand on the bodies of the audience. That the 18 Purāṇas were composed at different times by different sages, has been clearly stated in many Purāṇas. The order in which the Purāṇas were compiled is also given generally in the Purāṇas. This order is as follows: (1) Brahma, (2) Padma, (3) Viṣṇu, (4) Vāyu or Śiva, (5) Bhāgavata, (6) Nāradiya, (7) Mārkaṇḍeya, (8) Agni, (9) Bhaviṣya, (10) Brahmavaivarta, (11) Liṅga, (12) Varāha, (13) Skanda, (14) Vāmana, (15) Kārma, (16) Matsya, (17) Garuḍa, (18) Brahmāṇḍa. That this list was inserted after the compilation of the Purāṇas is apparent on the face of it; for, all the Purāṇas could not manage to copy one another.

The narrators of the Purāṇas have been designated generally by the class-name 'Sūta.' The Sūtas and Māgadhas are held to be of low origin in the modern Smritis. In the Vāyu Purāṇa also (I. 32 *et seq.*) a Sūta is said to have no right or 'adhairā' to study the Vedas. Some passages of the Mahābhārata Samhitā also support this view. It is however to be noted that the solemn introduction of 'Sauti' in the 'Naimiṣāranya' as described in the introduction of the Mahābhārata, shows that the narrator of the Purāṇetiḥāsa, was not a member of any degraded caste, but was one who could be honoured by the Brāhmaṇas. Many Purāṇas also show that venerable 'Munis' like Mārkaṇḍeya and Nārada were the narrators of the Purāṇas. That in the Vedic times very respectable Brāhmaṇas recited the Purāṇas, cannot be doubted. It may be owing to the fact that the Paurāṇikas commenced to earn money by singing the ballads to the common people that they lowered themselves in the estimation of others. Another reason for this degradation may be supposed. It may be that when the kings of Magadha became supreme in India, men other than Brāhmaṇas were employed as chroniclers and ballad-singers, and as such the Paurāṇikas were regarded to belong to a non-priestly class, though in reality they discharged some functions of the priests on ceremonial occasions.\*

It is not difficult to understand how once long after the Vedic times and previous to the time of the compilation of the Mahābhārata and the modern Purāṇas, the Purāṇa literature became non-Brahmanical in the

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\* Now-a-days there are many degraded Brahmanas who have to discharge some important functions in connection with the *Sraddha* ceremony of the high class Hindus. It must be mentioned, however, that very respectable Brahmanas now-a-days recite Purāṇas in India on ceremonial occasions, and no one is degraded because of this profession of his.

strict sense of the word. When the true Vedic priests extolled the Rajas, they chose only the ideal kings from the priestly point of view. For this reason many Rajas of real note were not included in the old Brahmanical lists of the kings, and many otherwise insignificant rulers were lauded in the Brāhmaṇas. Many instances of it will be pointed out in my notes on the genealogical sections of the Vāyu Purāṇa. This is what led the powerful kings to employ their own bards to sing their glorious exploits, and to record their family history. This Kṣatriya-Purāṇetihāsa was bound to be incorporated in the modern Brahmanic Purāṇas when the Brāhmaṇas had to depend upon the favour of the Royal houses. In his paper referred to above, Mr. Pargiter has made the following remark touching this point :—

“ This Kṣatriya literature grew up in virtual independence of Brahmanical literature, and only when it had developed into an imposing mass and had attained at popular appreciation was it taken over by the Brahmanas as a not unworthy branch of knowledge. It was then that it was arranged and augmented with stories and discourses fashioned after Brahmanical ideas.”

B. C. MAZUMDAR.

## APPENDIX II.

### THE DATE OF THE MAHABHARATA WAR.

(Various Views.)

I. The most important question, in Indian Paurāṇic Chronology is, as to the period of the Great Bhārata War, for, if that period is fixed, the chronology of other kings who reigned before and after that war, can be easily determined from the materials to be found in this Purāṇa and to which alone, we shall confine our attention at present. The reign of Chandra Gupta Maurya has been the great landmark in Indian History. He has been identified with the Sandracottus of the Greeks. "His accession to the throne of Magadha may be dated with practical certainty in 322 B.C.," says Mr. V. Smith "The fixed point from which to reckon backwards is the year 322 B.C. the date for the accession of Chandra Gupta Maurya, which is certainly correct, with the possible error not exceeding three years." (*Early History of Indian* 3rd Ed., 44).

There are two fixed points from either of which chronological calculations in ancient Indian History may be made. Both of these methods have been employed in the Purāṇas.

#### I. Nanda's Installation.

The first starting point taken in all the Purāṇas is the date of the installation of Mahāpadma Nanda. This date is fixed at 422 B.C. And the interval from that point backwards to the birth of Parikṣit, who was born in the year of the Great War, and forward upto the modern times is calculated. This may be called the Nanda Era.

#### II. The Cycle of 2700 years or Saptarṣi Era.

The second method of calculation, or rather of checking the first method by the second, is the cycle of 2700 years in which period the Great Bear is supposed to make one complete circle. One complete cycle of 2700 years elapsed between the time of King Pratāpa in the Paurava line, (No. 88 App., Table of Mr. Pargiter) and the end of the Andhra dynasty. This may be called the cyclic era or Saptarṣi era. From Mahāpadma Nanda to the last Andhra King Pulomāvi the interval which elapsed was 836 years according to the Purāṇas. From Mahāpadma Nanda to the birth of Parikṣit in the year of the Great War was 1015



years (or rather 1050 according to the printed text of the Matsya): 836 together with 1050 when taken from 2700 give us 836. Pratipa, the Paurava King, reigned therefore 814 years before the Mahābhārata War. If we take 1015 as the years elapsed between Nanda and Parikṣit, then Pratipa reigned 819 years before the birth of Parikṣit.

This period is calculated thus:—"The Great Bear was situated equally with regard to the lunar constellation Puṣya while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself. In the circle of the lunar constellations, where in the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (i.e., conjoined with) each in turn. This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghā's in Parikṣit's time 100 years. It will be in (i.e., conjoined with) the 21st constellations 100 years at the termination of the Andhras." (Pargiter.)

*An Extract from "Kings of Magadha" by Col. Wilford in the Asiatic Researches  
Vol. 9, (1805 A.D.)*

The Hindus have thought proper to connect their chronology with an astronomical period of a most strange nature. It is that of the seven Rishis, or seven stars of the wain, which are supposed to go through the Zodiac, in a retrograde (?) motion in the space of 2700 years. They are at present in the Lunar mansion of Swātika, according to the most famous astrologers of Benares, who cautioned me against the erroneous opinion of other astronomers, in various parts of India, who insist that they are now in Anurādhā.

I requested an able astronomer to give me, in writing an account of this wonderful revolution. This period says he, is not obvious to the sight, but it does, however, really exist, being mentioned in old Śāstras, and by holy Munsis; and certainly the seven Rishis preside in every Lunar mansion, for a hundred years, and their presence, or rather influence, over it is sufficiently obvious: and according to 'Akalya Muni, their yearly motion is of eight līhas, or minutes.

In the Vāraṇsi Samhitā, the Viṣṇu-Purāṇa, and also in the Bhāgavata, I believe it is declared, that, at the birth of Parikṣit, the seven Rishis had been in Maghā for four years, or 4905 years ago, and they were in Purvāṣṇa in the time of Nanda.

But in the Brahmī-Siddhanta, it is declared, that they were then in Śravāṇa, which makes a difference of fifteen Lunar mansions, or 1500 years: so that, according to that author, the Kaliyuga began 2405 years ago, or 1600 years B.C., supposing the seven Rishis to be now in Swātika, in which they are to remain ten years more, but, if they are in Anurādhā, the Kaliyuga began 1400 years B.C. The author of the Gārgi-Samhitā, according to Bhaṭṭotpala in his commentary, seems to be of that opinion, when he says, that the seven Rishis were in Maghā, in the twilight between the Dvāpara and the Kaliyuga. In the Lalitadhi-vṛddhi, it is declared, that they were then in Abhijit, or in the first of Śravāṇa.

The names of the seven Rishis, shining in the wain, are Pulaha, Kratu, Atri, Pulastya, Angiras, Vasiṣṭha, and, close to it is a small star, representing Arundhati his wife, the seventh is Marichi. My friends insist that their motion is perceptible,

and they shewed them plainly to me in Swatika. Of this they wanted to convince me, by drawing a line, from that mansion through the stars B and A of the Great Bear. When they are in Maghâ then the line passes through this asterism and the stars D and A. By these means they could see them in every part of the starry heavens. When Nanda was born, they were then in Purvaashâ, or about 400 years B.C., and he died 327 before the Christian era. Astrologers watch carefully their motion, because their influence is variously modified through every mansion: and whatever new married couple see them in a fortunate moment, they are sure to live happy together for a hundred years. Hence, says the ingenious Mr. Bailly, we may safely conclude, that nobody ever saw them in that propitious moment.

The period of the seven Rîgis begins to be neglected in the more northern parts of India, because they are not always to be seen at the lucky moment, and, in their stead, use Dhruva, or the polar star: This star is often mentioned in the sacred books of the Hindus, and it is connected with their mythology, but has not long been near enough to the pole, to be thus denominated after it: and for a long series of years, before, there was no Dhruva or immovable star. Be this as it may, Dhruva with his relations, shines in the Lesser Bear. In the Yantra-ratna-valyam, this constellation is called the fish of Dhruva-Brahmanad'hikara. It consists of thirteen stars: Dhruva is in the mouth, and Uttanapada his father in the tail. The mouth is turned towards Bharani, and its revolution is the same.

The method of calculation, adopted by the Purâṇas, however, is to take Nanda as the starting point. The last of the Śiśunâga was Mahânandin, who had a son by a Śûdra woman. He was known as Mahâpadma or the famous Nanda, whose eight sons succeeded him. This Nanda family was brought to an end by the Indian Machiavelli, Kauṭilya or Chânakya. Chandra Gupta was placed on the throne of the Nandas by this king-maker Chânakya. About this event Mr. V. Smith says:—

“Mahânandin, the last of the dynasty, is said to have had, by a Śûdra or low caste woman, a son, named Mahâpadma Nanda who usurped the throne, and so established the Nanda family or dynasty. This event may be dated in or about 372 B.C. \* \* \*

“The Greek or Roman historians \* \* \* ranking as contemporary witnesses throw a light on real history. When Alexander was stopped in his advance at the Hyphasis, in 326 B.C. he was informed \* \* \* that the king of the Prachhêi &c. \* \* \* was Xandrames or Agramis.”

The reference to this king is evidently to one of the Nandas.

The date of the accession of Nanda is calculated from that of Chandra Gupta Maurya, who ascended the throne in 322 B.C. The Nanda dynasty, according to Mr. Vincent Smith, lasted for 50 years, when it was replaced by the Maurya. So adding 50 to 322, the above figure 372 B.C. is arrived at by Mr. V. Smith as the date of the accession of Mahâpadma Nanda. But all the Purâṇas are unanimous in stating that the nine Nandas reigned for 100 years, and we have taken that in our calculations.

The date of accession of Mahāpadma Nanda would, therefore, be 422 B.C. instead of 372 B.C.

*This 422 B.C. is the starting point backwards and forwards in Purāṇic calculations.*

Chandra Gupta Maurya displaced the Nanda family. The nine Nandas reigned for 100 years. Before that, there was the Sisunāga dynasty, and before which was the Pradyota dynasty and before that the Bṛīhadrathas. The following table shows the periods of the reigns of these dynasties :—

|                                                             |              |
|-------------------------------------------------------------|--------------|
| (1) Chandra Gupta's accessions                              | 322 B.C.     |
| (2) Nanda dynasty                                           | .. 100       |
| (3) Sisunāga                                                | .. ... 300   |
| (4) Pradyotas                                               | ... ... 152  |
| (5) Bṛīhadrathas from the<br>time of Chaidyaupari-<br>chāra | ... ... 1000 |
| Total                                                       | ... 1612     |

|                                      |       |     |
|--------------------------------------|-------|-----|
| Deduct from Chaidya to Sa-<br>hadeva | ... . | 171 |
|--------------------------------------|-------|-----|

|         |           |
|---------|-----------|
| Balance | 1441, and |
| adding  | 322       |

1763 B.C., the year of the Great War.

The Māhābhārata war took place when Sahadeva of Bṛīhadratha family was king. From Vasu Chaidya Uparichar upto Sahadeva there were 13 kings namely, (1) Vasu Chaidyauparichara, (2) Bṛīhadratha, (3) Kusāgra, (4) Vṛi-ṣabha, (5) Punyavān or Puṣpavān, (6) Puṇya or Puṣya, (7) Satyadhriti, (8) Dhanuṣa, (9) Saiva, (10) Sambhava, (11) Bṛīhadratha, (12) Jarāsandha, (13) Sahadeva. After Sahadeva there were 19 or 32 kings (or 22 according to Mr. Pargiter) upto Ripuñjaya, the last. The Great War, therefore, took place, on the above assumption, *one thousand four hundred and forty-one years before the accession of Chandra Gupta in 322 B.C. or in other words that the Great War took place in or about 1763 B.C.*

II. Bnt says a Western writer :—"Duncker in his History of Antiquity (Vol. iv, pp. 74-7) gives four calculations for the beginning of the Kali age, that is, approximately for the date of the great battle, *vis.*, 1300, 1175, 1200, and 1418 B.C." (as quoted by Mr. Pargiter in J. R. A.S. for January 1910.)

Our figure does not correspond with the figures of Duncker. But the last figure of Duncker corresponds with the following verse of the

**Matya Purāna** (Chapter 273, verse 36) as we find it in ordinary printed text :—

“महापद्मानिवेकासु यावज्जन्मपरीक्षितः ।

एवं वर्षसहस्रं तु द्वेयं पञ्चाशदुत्तरम् ॥”

“Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is known as 1050 years.”

Now Mahāpadma, called also Nanda, the founder of the Nanda dynasty was crowned one hundred years before Chandra Gupta, according to the reading of all the Purāṇas. Consequently, the coronation of Mahāpadma took place in 422 B.C. or 100 years before the accession of Chandra Gupta Maurya in 322 B.C. Adding this figure 422 to 1050 we get 1472. That was the time when Parikṣit was born (during the Mahābhārata war) as the posthumous son of Abhimanyu who was killed in that war, if we take the above verse as correct, which it is not as will be proved later on. According to this calculation the Great War took place 1472 years before Christ. Our previous calculation gave us 1763 B.C. as the year of the Great War, while this gives us 1472 B.C. as the year of that war. Thus there is a difference of 291 years.

III. But in the Viṣṇu P. also occurs a similar verse (Book IV. ch. 24 v. 32).

“यावत् परीक्षितो जन्म यावज्जन्मानिवेचनत् ।

एतद्वर्षसहस्रं तु द्वेयं पञ्चदशोत्तरम् ॥

“From the birth of Parikṣit up to the inauguration of Nanda the interval is 1015 years.” Adding 1015 to 422 we get 1437, which is similar to the figure just obtained. *The Great War took place in 1437 B.C.*

Shall we, therefore, take 1437 B.C. as the year of the Great war, in preference to 1763 B.C. a figure arrived at by adding the periods of reigns from Somādhi up to Chandra Gupta's 322 B.C. ? This is the question that we have to consider next.

IV. The next question that naturally arises is what kings reigned after this Great War. Some of the Purāṇas contain list of kings that reigned in various parts of India, at the time of the Mahābhārata war. Three such dynasties are important, though only one of them is useful, as fixing the date of the Great War. The first dynasty is that of the Pauravas, whose capital was Indraprastha, subsequently removed to Kauśāmbi, on the banks of the Yamuna, thirty miles to the west of Allahabad. The second dynasty is that of the Ikṣvākus, whose capital was Ajodhya and in later times Kāśi

was also included in its sphere. The third dynasty is that of the Bârhadrathas of Magadha, and their successors the Pradyotas and Śiśunâgas. This last is the dynasty, the historical existence of which is put beyond all reasonable doubt, by the rise of Buddhism at a time when Bimbisâra a Śiśunâga king was reigning in Magadha.

The Matsya Purâna gives a somewhat complete list of these kings of Magadha in chapter 271. Thus, it says :—

“ When the Bharata's battle took place and Sahadeva, the king of Magadha, was slain, his heir, Somâdhi, became king in Girivraja.”

He and his successors are named below together with their periods of reign.

| Name. |                       |     |     |     | Period of reign. |
|-------|-----------------------|-----|-----|-----|------------------|
| 1.    | Somâdhi               | ... | ... | ... | 58 years.        |
| 2.    | Śrutasaṁvas           | ..  | ... | ... | 64 "             |
| 3.    | Ayutayus or Apratipf  | ... | ... | ... | 28 "             |
| 4.    | Nirâmitra             | ... | ... | ... | 40 "             |
| 5.    | Sukṣatra (or Purakṣa) | ... | ... | ... | 56 "             |
| 6.    | Brihatkarmâ           | ... | ..  | ... | 23 "             |
| 7.    | Senâjit               | ... | ... | ... | 23 "             |
|       |                       |     |     |     | <hr/> 200 years  |

The Vâyu Purâna then adds to the above list “ Senâjit Sâmpratam châpi, etâ vai bhokṣyate samâh ”: “ Senâjit is now enjoying the earth the same number of years.” It was thus in the reign of this Senâjit, that the Great sacrificial session took place in Naimiṣâranya. At that time, Adhishtma Kriṣṇa of the Paurava dynasty was reigning in Indraprastha. About him, the Matsya Purâna in chapter 50 says :—

“ Adhishtma Kriṣṇa dharmâtma Sâmpratam yo mahâyaṣaḥ ” that is Adhishtma Kriṣṇa was the reigning king, when this original of the Matsya Purâna was recited by Sûta.

Thus this Adhishtma Kriṣṇa of the Paurava dynasty, and Senâjit of Bârahadratha dynasty, were contemporaries, and they flourished several years after the Great War.

Next arises the question :—When these two kings were reigning in Indraprastha and Girivraja (Magadha,) respectively, who was their contemporary in Ayodhya ? The answer is that Divâkara of the Ikṣvâku family was the contemporary of Senâjit and Adhishtma Kriṣṇa. About this Divâkara, the Matsya Purâna, in chapter 271 says

“ Tasyaisa Madhyadesetu.

Ayodhyâ nagari Subhâ.

Divâkarasya sahita”.

and Vāyu Purāṇa makes it clearer, by saying :—

“Yascha śampratam adhyāste.

Ayodhām nagarīm nripaḥ”.

Thus these three kings, Adhishtma Kṛṣṇa in Hastināpur of the Paurava dynasty, Divikara at Ayodhyā, of the Ikṣvāku dynasty, and Senājit in Girivraja of the Bārhadhratha dynasty were contemporaries.

The list of the successors of Senājit with the periods of their reign as given in the Matsya Purāṇa, chapter 271 may now be resumed, viz :—

|                |     |     |     |     |                   |
|----------------|-----|-----|-----|-----|-------------------|
| 1. Śrutanajaya | ... | ... | ... | ... | 40 years of reign |
| 2. Vibhu       | ... | ... | ... | ... | 28 " "            |
| 3. Śuohi       | ... | ... | ... | ... | 58 " "            |
| 4. Kṣema       | ... | ... | ... | ... | 28 " "            |
| 5. Savrata     | ... | ... | ... | ... | 64 " "            |
| 6. Sunetra     | ... | ... | ... | ... | 35 " "            |
| 7. Nirvriti    | ... | ... | ... | ... | 58 " "            |
| 8. Trinetra    | ... | ... | ... | ... | 28 " "            |
| 9. Dṛḍhasena   | ... | ... | ... | ... | 48 " "            |
| 10. Mahinetra  | ... | ... | ... | ... | 33 " "            |
| 11. Suchala    | ... | ... | ... | ... | 32 " "            |
| 12. Sunetra    | ... | ... | ... | ... | 40                |
| 13. Satyajit   | ... | ... | ... | ... | 63                |
| 14. Viśvajit   | ... | ... | ... | ... | 25                |
| 15. Ripuñjaya  | ... | ... | ... | ... | 50                |

650 or 502 excluding  
the three not men-

The Matsya Purāṇa according to one text, then adds that these sixteen kings including Senājit are to be known as the future Brihadrathas, sixteen others had preceded him and their kingdom will last 723 years. But there is another reading which says that these 32 kings reigned for 1000 years. That reading is in harmony with the text of the Viṣṇu Purāṇa.

In the Matsya Purāṇa chapter 271, verses 29 and 30 say that these 32 kings will be the future Brihadrathas and they will reign for full 1000 years. The list given, however, enumerates only 22 kings. The word “Dvātrīṃśat” is perhaps a mistake for “Dvaviṃśat” which appears to be the correct reading as given in the Brahmāṇḍa Purāṇa. Both readings are given below :—

“आविंशसु युवा क्षीते भवितारो बृहद्रथाः ।

सुखं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥”

“And these 32 kings will be the future Brihadrathas. Their kingdom will last full 1000 years.”

But the *Brahmāṇḍa Purāṇa* reading is :—

द्वाविंशच्च नृपा ह्येते भवितास्तु बृहद्रथाः ।

पूर्वं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥”

“These 22 kings are the future *Bṛihadhrathas*. Their kingdom will last for full 1000 years.”

This latter reading appears correct, because it corresponds with the reading of the *Viṣṇu Purāṇa* and the total of the reigns of these 22 kings comes up very nearly to 1000 years. Or the fact may be that there were really 32 kings who ruled for 1000 years, though only 22 have been enumerated by name, the names of other ten forgotten as being insignificant.

The *Viṣṇu* text is :—

“अराकन्धसुतात् सहदेवात् सोमापिः, तस्मात् भुत-  
बाह्, तस्याप्ययुतायुः, ततश्च निरमित्रः, तत्तनयः सुक्षत्रस्तस्मादपि बृहत्कर्मा, ततश्च  
सेनाजित्, तस्माच्च भुतञ्जयः, ततो विप्रः, तस्य च पुत्रः शुचिनामा भविष्यति । तस्यापि  
क्षेम्यः, ततश्च सुव्रतात् धर्मः, ततः सुधमः, ततो दृढसेनः, ततः सुमतिः, तस्मात्  
सुबलः, तस्य सुनीतो भविता । ततः सत्यजित्, सत्यजितो विश्वजित्, तस्यापि रिपुञ्जयः  
पुत्रः, इत्येते बार्हद्रथाः भूपतयो वर्षसहस्रेकं भविष्यन्ति ॥

“*Jarāsandha's* son was *Sahadeva*, his son was (1) *Somāpi*, his son will be (2) *Śrutavat*, his son will be (3) *Ayutāyus*, his son will be (4) *Niramitra*, his son will be (5) *Sukṣattra*, his son will be (6) *Bṛihatkarman*, his son will be (7) *Senājit*, his son will be (8) *Śrutanjaya*, his son will be (9) *Vipra*, his son will be (10) *Śuchi*, his son will be (11) *Kṣeṇya*, his son will be (12) *Suvrata*, his son will be (13) *Dharma*, his son will be (14) *Suśrama*, his son will be (15) *Dṛiḍhasena*, his son will be (16) *Sumati*, his son will be (17) *Subala*, his son will be (18) *Sunīta*, his son will be (19) *Satyajit*, his son will be (20) *Viśvajit*, his son will be (21) *Ripuñjaya*. These are the *Bārihadhrathas*, who will reign for a thousand years.”

*Note* :—The opinion of Mr. Pargitter that from the accession of *Senājit* to the end of this dynasty there were 16 kings who ruled for 723 years does not seem to be borne out by our text. If thirty-two kings ruled for 1000 years, then 16 kings before *Senājit* ruled for 1000-723 or 277 years. This would give an average reign of 17 years, a very much shorter period than the average of forty-five years per reign according to the previous reading. The total figures of the reigns of the 16 kings from *Senājit* to *Ripunjaya* does amount, however, to full 700 years. The verse “*trayo-vimsa-adhikam teṣāṃ rajyam cha śata-saptakam*” may be a

wrong reading. The Barhadratha dynasty was founded by the father of king Brihadratha.

"This dynasty was founded by Brihadratha, son of Vasu Chaidyoparichara, and he and his nine successors reigned down to the great battle. From the battle to Senâjit 6 kings are named, excluding Senâjit who is spoken of as the then reigning king, and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 10 before the battle and twenty-two after, or from the standpoint of Senâjit's reign 16 past and 16 future. Lines "Sodas-aita nripa jneya &c." of Matsya Purâna take the stand-point of his reign and speak of him and his successors as the 16 future kings, and say *primâ facie* their total duration was 723 years.

Lines Davatrimasâcha &c., of Matsya Purâna which are not in some manuscripts of Matsya Purâna reckon (in a way) from the beginning and speak of all the thirty-two kings as future since most of them were posterior to the Battle, and thus they say the whole dynasty lasted 1000 years. These two statements are not contradictory but are hardly compatible, because taken together they assign 723 years to the last 16 kings and only 277 to the first 16. The total of 1000 years for 32 kings is excessive, and that of 723 years for 16 kings is absurd. But if we can read lines "Sodas-aita nripa jneya &c.", as two independent sentences, and treat *tesam* as applying, not merely to those 16 future kings but to the Brihadrathas generally, their purport stands thus :—"These 16 kings are to be known as the future Brihadrathas :—and their kingdom [that is, the kingdom of the Brihadrathas] lasts 723 years." The total duration, then 723 years, would be within possibility, for the average reign would be about 2½ years. This rendering would of course discredit lines Dvatrimasâcha nripa &c.. If we read Vâyu according to another manuscript of Matsya Purâna with that construction, the total period would be 700 years and would give an average reign of just under 22 years, which would be *vims-adhikam*."

This opinion of Mr. Pargiter is however not borne out by our text of the Matsya Purâna Anandâsram series. In chapter 50 of that Purâna we find the dynasty of Brihadrathas given in verses 26-33 namely, (1) Vasu Chaidyauparichara, (2) Brihadratha (3) Kusâgra, (4) Vriṣabha, (5) Punyavân or Puṣpavân, (6) Punya or Puṣya, (7) Satyadhriti,

*Note.*—According to some manuscript there was no king like Punya or Puṣya.

(8) Dhanaṇṇa, (9) Sarva, (10) Sambhava, (11) Brihadratha, (12) Jara-sandha, (13) Sahadeva.

*Note.*—This was the king who was killed in the great war mentioned in this chapter.

(14) Somadhi, (15) Sruṭasarvas, (16) Ayutayus or Apratipi, (17) Nira-mitra, (18) Sukeatra or Purakṣa, (19) Brihatkarma, (20) Senâjit, (21) Sru-tanjaya, (22) Vibhu, (23) Suchi, (24) Kṣema, (25) Suvrata, (26) Sunetra, (27) Nirvriti, (28) Trinetra, (29) Drīdasena, (30) Mahinetra, (31) Suchala, (32) Ripunjaya.

Thus from Senâjit up to Ripunjaya there are only 19 kings, (and not 16 as held by Mr. Pargiter), while from Vasu Chaidya Uparichara there are 19 kings up to Senâjit, and not sixteen kings as mentioned by Mr. Pargiter. This arose very likely from an oversight of the learned author. Excluding the three kings (Sunetra 40 years, Satyajit 83 years, and Visvajit 25 years or altogether 148 years), we find that Senâjit to Ripunjaya there ruled 16



kings for 502 years, while from Ohaidya Uparichara to Brihatkarma the predecessor of Senājit, there ruled 19 kings for the remaining period of 1000 years, namely, for 498 years. We, however, think that the text giving 1000 years to 32 Brihadratha kings, from Somadhi to Ripunjaya is preferable as consistent with chapter 50 of this Purāṇa. Though it gives the average period of 31 years for each reign, yet that period is not excessive, remembering that men were longer-lived then than now or that the names of some insignificant kings have dropped out, though the total regnal period 1000 years has been correctly remembered and repeated.

Pulika—a minister of Ripunjaya assassinated his master and installed his son as king, which gave rise to the Pradyota family. There were five kings in this family, viz :—

|                       |     |     |     |     |                    |
|-----------------------|-----|-----|-----|-----|--------------------|
| 1. Pradyota           | ... | ... | ... | ... | 25 years of reign. |
| 2. Pālaka             | ... | ... | ... | ... | 28 " "             |
| 3. Viśākṣayana        | ... | ... | ... | ... | 58 " "             |
| 4. Ajaka (or Suryaka) | ... | ... | ... | ... | 21 " "             |
| 5. Nandivardhana      | ... | ... | ... | ... | 30 " "             |

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132 " "

This dynasty, however, lasted 152 years, according to other texts.

The Pradyotas were followed by the Śiśunāga family. Śiśunāga put an end to the last Pradyota king and was succeeded by nine kings mentioned below :—

|                             |     |     |     |     |                    |
|-----------------------------|-----|-----|-----|-----|--------------------|
| 1. Śiśunāga                 | ... | ... | ... | ... | 40 years of reign. |
| 2. Kākavarma                | ... | ... | ... | ... | 26 " "             |
| 3. Kṣemadharman             | ... | ... | ... | ... | 36 " "             |
| 4. Kṣatrasīja or Kṣemajit   | ... | ... | ... | ... | 24 " "             |
| 5. Vimbisara or Vindhyasena | ... | ... | ... | ... | 28 " "             |
| 5a. Kanvāyana               | ... | ... | ... | ... | 9 " "              |
| 5b. Bhumitra                | ... | ... | ... | ... | 14 " "             |
| 6. Ajāta satru              | ... | ... | ... | ... | 27 " "             |
| 7. Darśaka (or Vanśaka)     | ... | ... | ... | ... | 24 " "             |
| 8. Uśāsin                   | ... | ... | ... | ... | 33 " "             |
| 9. Nandivardhan             | ... | ... | ... | ... | 40 " "             |
| 10. Mahāsandin              | ... | ... | ... | ... | 43 " "             |

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344 " "

Our Purāṇa, however, gives the total period as 360 years. If how ever we take the above reigns, as given by Mr. Pargiter, and other Purāṇas, viz. as 40+36+36+40+28+27+25+33+42+43 the total come to 350, still a deficiency of ten years. The Matsya wrongly insert two Kanvāyana kings, viz., Kanvāyana 9 years and Bhumimitra 14 year in the above list, between Vindhyasena and Ajātasatru. Even then the figures of the Matsya will come up to 344+23=367 years and not 360.

With these kings we come upon solid historical names. It was in the reigns of Vimbisāra, the fifth king in the above list and of his son, Ajātasatru, that the great Founder of Buddhism flourished. From the date of Buddha's preaching in Magadha, in the court of Vimbisāra and Ajātasatru up to the Great War, the period that elapsed can be easily calculated from the figures above given.

|                                   |     |     |     |            |
|-----------------------------------|-----|-----|-----|------------|
| Namely from Somadhi up to Senājit | ... | ... | ... | 317 years. |
| Śratanjaya up to Ripunjaya        | ... | ... | ... | 503 "      |
| Pradyota family                   | ... | ... | ... | 133 "      |
| Sisunāga "                        | ... | ... | ... | 331 "      |
|                                   |     |     |     | <hr/>      |
|                                   |     |     |     | 1283 -     |

This however does not tally with the statement that 1050 or 1015 years elapsed between Nanda and the Great War. There is a difference of more than two hundred years.

If, however, we take the figures from Mr. Pargiter's dynasties of the Kali age, as given below, we find that from Somadi to Ripunjaya, there were 22 kings who reigned for 920 years. The Pradyotas after Ripunjaya were 5 kings who reigned for 138 years. The Sisunagas who came after the Pradyotas were 10 kings and reigned for 330 years, the text however says that the reign of the Sisunagas was for 360 years. Adding up the above-mentioned three figures, viz., 920 plus 138 plus 330, (or 360) we get the sum 1388 years or 1418. Thus, 1388 or 1418 years was the interval between the installation of Mahāpadma Nanda and the birth of Parikṣit or the Great War. Adding 422 B.C. the year of the installation of Mahāpadma Nanda, we come to the figures 1810 or 1840 B.C. as the date of the Mahābhārata War. Thus there is difference between 1810 B.C. or 1840 and 1472 B.C. of 388 years or 418.

Whether we take Mr. Pargiter's figures which gives a difference of 388 years, or the figures based on the Matsya Purāṇa, which gives the date of the war as 1736 B.C. and according to which, the difference is 291, it is, no doubt, a large one. How are we to reconcile this? The printed text of all the Purāṇas gives the interval between the inauguration of Mahāpadma Nanda and the birth of Parikṣit as 1050 years (with the variants 1015 or 1115), while the total of the reigns given in detail makes this figure, 1741 in our case, and, 1388 in that of Mr. Pargiter. What figure are we to take? Is there any mode of reconciling the difference of about 300 years? What is the more reasonable alternative to take? Is it the aggregate arrived at, by adding the reigns of different kings or the total given in the printed texts of the Purāṇas? Or, does this verse of

the Purānas refer to some other Parikṣit than Parikṣit, the son of Abhimanyu? Or, is Parikṣit a misreading for some other king who reigned about 300 years after the Great War? It is a curious fact worth noting, that when the Purāna was recited in the Naimiṣāranya by the Śūta, Senājit was the reigning king in the Barhadratha family and from Somadi to Senājit, six kings reigned for a period of 267 years, or, according to our figures 277 years. If, instead of calculating from the period of the birth of Parikṣit, the Purānas calculated from the time of Senājit, or, his contemporary Adhisima Krisna, in whose reign the Purāna was composed, then the above figure of 1050 years becomes reasonable, but this is merely conjectural, and there is no authority as yet discovered by us, for holding that the Parikṣit of the above verse is not the Parikṣit, son of Abhimanyu, or that Parikṣit is a misreading for Senājit or Adhisima Krisna.

V. Varāha Mihira, quoting Garga, fixes the date of the Great War at 2526 *before* Śāka era, which commenced in 78 A.D. According to him the date of the Great War is 2448 B.C. (Brihat Sainhita, Ch. XIII., v. 3) But he or rather Garga gives no clue how this figure was arrived at.

VI. It may also be noted here that though the Viṣṇu Purāna repeats the traditional verse that 1050 years was the interval between the inauguration of Nanda and the birth of Parikṣit yet, the total given by it, are approximately, the same as those given by the Matsya Purāna. It says the Barhadrathas reigned for 1000 years from Somadi (our figure is 920 years from Somadi to Ripuñjaya). It then gives the reign of Pradyotas as 138 years which coincides with our figure. The Sisunagas reigned for 362 years, according to the Viṣṇu Purāna. Thus the total of these three figures, is (1000 plus 138 plus 362) 1500 years. This would give the year of the Mahābhārata war as 1922 B.C. Thus whether we take 1922 B.C. of the Viṣṇu Purāna or 1763 B.C. according to one calculation, or 1810 B.C., according to Mr Pargiter, we can fairly say, that the figure 1477 B.C., given in the datum of the above verse, is untenable. Therefore, we repeat that for the present, we take 1922 B.C., as the year of the Great War.

Another method of reconciling the discrepancy is, that, instead of reading the verse as given in printed text, if we read it as ~~चतुर्विंशति~~ then it would mean, that the interval between Nanda and Parikṣit was, in round numbers, 1500 years, instead of 1050 or 1015 years. This appears a more reasonable reading, and in this view, the figure of Mr. Pargiter, namely, 1388 (the interval between Nanda and Parikṣit) is nearer the figure of the Viṣṇu Purāna, with a difference of 112 years. As a

matter of strange coincidence, there is such a reading, as is evident from Mr. Pargiter's footnote given on page 58 of his *Dynasties of the Kali Age*. He says on verse *एवं पञ्चादुत्तरं तु कवेर् पञ्चादुत्तरं* in his note, No. 21 on the word *panchasaduttaram*. "So Matsya generally, Vāyu, Brahmanda, Matsya, marked c, e, and j, the reading is *panchasadottaram*, In Maa. marked l and m of Matsya and b and l of Viṣṇu, the reading is *panchasadottaram*."

This last reading removes all difficulties. According to it, the reading would be, "एवं ( or एव ) एव पञ्चादुत्तरं कवेर् पञ्चादुत्तरम्" and the verse would then mean "Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is, indeed, known as 1500 years."

We shall take therefore, this reading of the verse and in all that we have said above, this is to be understood. Thus according to it, **the date of the Great War would be 1500 plus 422 equal to 1922 B.C.**

Here, in passing, we may mention a point noted by Mr. Pargiter, regarding the two readings of the Matsya Chapter 271 verse 30. That verse according to one text is:—

"That, 22, Birhadratha kings in future will enjoy the kingdom for full one thousand years." The other reading is that "sixteen Brihadratha kings in future will enjoy the kingdom for 723 years."

In the face of it, these two versions appear to be inconsistent, but, there is really no such inconsistency. The first verse takes its standpoint from the reign of king Parikṣit, who was contemporary of king Somādi and counts the future kings from that point, as the Viṣṇu Purāṇa has done. From Somādi upto Ripunjaya, the aggregate of the reigns is 1,000 years and the number of kings is 22 (or rather 32) though ten names have dropped, three of whom however have been supplied by Mr. Pargiter, and others may be found if further search be made. The second verse takes its standpoint from Senājit's reign, consistently with its assertion, that the Purāṇa was recited towards the end of the reign of Senājit, or, to use its own words "Senājit, had just passed away," and the total number of kings is really, sixteen, from that date and their aggregate period of reign is 723 years. Thus both the figures 1000 and 723 years are correct, the starting points of counting being different.

VII. *The Siddhānta view, therefore, is that the Great War took place in 1920 B.C.* In this we are supported not only by Sridhara Svāmī the learned commentator on the Viṣṇu Bhāgavata Purāṇa but we are corroborated by the Saptarṣi Era also. All the Purāṇas (as a rule,) say that the Saptarṣis were in Magadh at the time of the birth of Parikṣit; some

of them say that they will be in the Krittikâ or the twenty fourth from Maghâ at the end of the Andhra dynasty, see Vayu, Vol. II., (Bibliotheca Indica) Adhy 37, v. 417, and Matsya Ch. 273, v. 44. That dynasty lasted for 460 years. So deducting from 2400 (one hundred for each asterism) we get  $2400 - 460 = 1940$ . That is to say, that there were 1900 years roughly between the birth of Parikṣit and the rise of the Andras in 28 B.C. As the Saptarṣi calculation is in centuries, this gives also 19 centuries B.C., for the year of the Great War.

ŚRIS CHANDRA VIDYARNAVA.

## APPENDIX III.

[*Note*.—Here we give the translation of three chapters, namely of 371-373 of the *Matysa Purāna*, which give an account of the Dynasties of the Kali Age after the War, in order, to complete the chronology of the Indian kings and to elucidate the points discussed in Appendix II.]

### CHAPTER COLXXI.

Riṣis said :—O Sāta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sūrya) dynasty. So also tell us here about those illustrious kings in that Yādava family, who will exist in the Kali-yuga. And when those dynasties (Sūrya and Yādava) will come to an end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.—1-3.

*Note*.—The future Kings of Paurava dynasty have been described in Chapter 50. See p. 153.

Sāta said :—Now, after this, I shall tell you, of the highsouled Ikṣvākus.

*Post Mahābhārata Ikṣvākus* or Solar Dynasty.

(1) *Bṛihadbala's* heir [was (2) *Bṛihatksaya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (*Vatsavyuha*).—4.

[According to Mr. Pargiter, the verse ought to be : "Bṛihadbala's heir was the warrior king Bṛihatksaya his son was Urukṣaya.]

(5) *Prativyoma* was after Vatsadroha. His son is (6) *Divākara* to whom in the *Madhyadesa*, belongs the beautiful city of Ayodhyā.—5.

*Note*.—According to Vāyu, the reading is "who now rules the city of Ayodhyā in *Madhyadesa*," showing that Divākara was the ruling prince, when this Purāṇa was recited.

Divākara's successor will be the illustrious (7) *Sahudeva*, whose (successor) will be (8) *Dhruvāśva*, the high-minded.—6.

His (successor) will be the most lucky (9) *Bhāvya* (*Bhānūratha* or *Bhāvvaratha*). And his son will be (10) *Pratīpāśva*. The son of Pratīpāśva will be even, (11) *Supratīpa*.—7.

(12) *Marudeva* will be his (*Supratīpa's*) son, after whom was (13) *Sunakṣatra*. After *Sunakṣatra* will be (14) *Kinnarāśva*, the harasser of his foes.—8.

After Kinnarāsava will be the high-minded (15) *Antarikṣa*. After *Antarikṣa* will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*).—9.

*Note.*—According to another reading, *Susena* was the son of *Antarikṣa*, whose son was *Sumitra-Amitrajit*. Or, after, *Antarikṣa* will be *Suparna* (*Susena*), and after him *Amitrajit*.

(18) *Brinadrāja* will be the son of *Sumitra*. *Brihadrāja's* (son) will be (19) *Viryavān* (*Dharmavān*). Again (20) *Kritanjaya*, by name, (will be) the virtuous (*Dharmika*) son of *Viryavān*.—10.

The son of *Kritanjaya*, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come after *Ranejaya*.—11.

[*Sanjaya's* son will be (23) *Śākya*. After *Śākya* will be the king (24) *Śudhauḍana*. The son of *Śudhauḍana* will be (25) *Siddhārtha*, the eminent (26) *Paṣhala* or *Rāhula* will be the son of *Siddhārtha*].—12.

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After *Kṣudraka* will be (29) *Kulaka*. After *Kulaka* is remembered (30) *Suratha*.—13.

From *Suratha* was born (31) *Sumitra*. He will be the last king. These *Aikṣvākus* have been declared, who will exist in the *Kaliyuga*.—14

These will be in the line of *Brihadbala*, they will be the glory of their family. Here the following geneological verse is sung by ancient poets.—15.

“This dynasty of the *Aikṣvākus* will end with *Sumitra*. On reaching King *Sumitra* it will come to its close in the *Kaliyuga*”—16.

This is thus the dynasty of *Manu*, even as declared before. Hereafter I will relate the *Bārhadhratha* (dynasty, of *Magadha*—17

#### *Post Mahābhārata Bārhadhrathas.*

Listen about the kings, those past, those present, and those to come in future, from (the stock of) *Jarāsandha* (and) in the line of *Sahadeva*.—18.

After (1) *Sahadeva* was killed, when the great war of *Bhārata* took place, (2) *Somādhi* succeeded him as his heir, and became king in *Girivajra*.—19.

He reigned for fifty-eight years and then (3) *Śrutakṛat* in his line reigned for sixty-four years.—20.

(4) *Apratipi* reigned for thirty-six years and (5) *Nirgamitra* after reigning for forty-years went to heaven.—21.

Afterwards (6) *Surakṣa* got the earth for fifty-six years and (7) *Bṛihatkurmā* reigned for twenty-three years.—22.

(8) *Senājit* has just passed away after enjoying the earth for fifty years.

*Note.*—Another reading according to the *Vāyu Purāṇa* is “*Senājit* is now enjoying the earth, the same number (23) of years.”

He will be succeeded by (9) *Śrutanjaya* who will be for forty years. Afterwards (10) *Vibhu* will obtain the earth and will reign for twenty-eight years, and then (11) *Suchi* will rule the kingdom for fifty-eight plus six years (i.e. 64).—23-24.

The king (12) *Kṣema* will enjoy the earth for twenty-eight years. After whom the powerful (13) *Anuvrata* will reign for sixty-four years.—25.

(14) *Sunetra* will enjoy the earth for twenty-five (another reading thirty-five) years. (15) *Nirvṛti* will enjoy it for fifty-eight years.—26.

After that (16) *Trinetra* will enjoy the kingdom for twenty-eight years. (17) *Dyumatena* *Dridhaseva* will be for forty-eight years.—27.

(18) *Maṇintra* will be resplendent for thirty-three years (19) *Achala* or (*Suchala*) will be king for thirty-two years.—28.

(20) *Ripuñjaya* will obtain the earth for fifty-years, and these 32 kings will be the future *Bṛihadṛathas*.—29.

*Note.*—The following three lines are omitted in our text of the *Matsya Purāṇa*, but supplied by Mr. Pargitor.

“*Chatvarim śat sama rājā Sunetro bhoksyate tataḥ*  
*Satyajit prithivim rājā try aśtim bhoksyate samaḥ*  
*Prapyaomam Viśvajithecāpi pañcha-vimśad bhaviṣyati.*”

King *Sunetra* will next enjoy the kingdom for forty years. King *Satyajit* will enjoy the earth for eighty-three years, (eighty years). And *Viśvajit* will obtain this earth and be king for twenty-five years.—29A.

*Note.*—Our reading is *dvātriṃśattu nripā hyeta*. Another reading is “*Soḍaśaite nripā jñeya bhavitāro Bṛihadṛathāḥ*.” And then the verse will mean:—“these sixteen kings are to be known as the future *Bṛihadṛathas*.” Then there is further this line in the same manuscript:—“*Trayo-vims-adhikam teṣāṃ rājyam oha śata-naptakam.*” And it means:—“and their kingdom will last seven-hundred twenty-three years.” According to this reading the sixteen future *Bṛihadṛathas* will reign for 723 years. Of course this includes *Senājit* also.

Their kingdom will last full 1000 years indeed. Then *Bālaka* (son of) *Pulaka* will be the conqueror of *Kṣatriyas*.—30.

*Note.*—The translation is according to the reading

इति सप्त नृपा ह्येते भवितास्तु द्विप्रथाः ।

१ पूर्व वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 23 only. The reading of the *Brahmāṇḍa Purāṇa* is इति सप्त नृपा ह्येते “These 23 Kings.” This is more accurate.

Here ends chapter 271 dealing with the genealogies of future  
*Iksvākus* and *Bṛihadṛathas*.



## CHAPTER COLXXII.

*Pradyota or Bâlaka Dynasty.*

Sûta said :—When Bṛihadrathas and Vitihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bâlaka) as king.—1.

He will instal, Bâlaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy.—2.

That (*Pulaka* the best of men will reign for 23 years, (2) *Pâlaka* or *Bâlaka* will be king for 28 years (or 24 according to the *Vāyu*).—3.

(3) King *Viśakhaśūpa* will reign for 53 years (50 according to *Vāyu*) (4) and *Sāryaka* will be king for 21 years. (5) *Nandivardhana*, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish.—4-5.

Note.—The *Viṣṇu* as well as the *Bhagavata Purāṇa* gives the aggregate as 138 years.

*Śiśunâka Dynasty.*

Then *Śiśunâka* destroying all their glory will place his son in Benares and himself go to Girivraja. The King *Śiśunâka* will reign for 40 years.—6.

His son *Kâkavarṇa* will obtain the earth for 26 years, *Kṣemadharma* will be king for 36 years.—7.

*Kṣemajit* will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years.—8.

*Kānvāyana* will be king for 9 years, his son, *Bhūmimitra* will be king for 14 years.—9.

Note.—This verse 9 is evidently misplaced here. Its proper place is in the *Kāpya* line.

*Ajātaśatru* will be king for 27 years, *Vamśaka* will be king for 24 years.—10.

His son *Udāst* will be king for 33 years, *Nandivardhana* will be king for 40 years.—11.

*Mahānandī* will be king for 43 years. These will be the kings in the *Śiśunâka* dynasty.—12.

The *Śiśunâkas* will be kings for full 360 years, and the kings will be low born Kṣatriyas (Kṣatrabandhu).—13.

Note.—According to the *Viṣṇu* and *Vāyu* the aggregate is 362 years. But adding the above figures we get 321 only.

*Early Contemporary Dynasties.*

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvāku kings, 27 Panchālas, 24 kings of Kāśi and 28 Haihayas kings.—14-15.

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava, 28 Maitthila, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries.

*The Nandas. 422 B.C.—322 B.C.*

Then, as an incarnation of Kali, will be born Mahāpadma, a son of Mahānandi from a Śūdra woman and he will be the exterminator of the Kṣatriya kings.—16-18.

Afterwards all the kings will be of the Śūdra origin. That Mahāpadma will be sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will uproot all Kṣatriyas, through his ambition. His eight sons, beginning with Sukalpa will be kings for 12 years. They will be kings in succession to Mahāpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by (Kauṭilya ?) for a hundred years (or then Kauṭilya, after enjoying the earth for hundred years, will go to heaven).—19-22.

*The Mauryas.*

His son Śatadhanva will be the king for 6 years. His son Brihadratha will reign for 70 years.—23.

For 36 years Adāka will be king. His grandson will then be king for 70 years.—24.

His son Daśaratha will be king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).—25.

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

NOTE.—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Fargiter is appropriate :—"This dynasty is given by all five Purāṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in the Vāyu, and the third in the Vayu generally and the Brahmāṇḍa. They agree in general purport, but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 5 MSS mention Chandragupta, the second king always omitted, and the account

generally begins with that verse 23, putting the two kings first, and then mentions only four kings, Aśoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of ten kings is given in the Viṣṇu Purāṇa (Book IV. Chap 24. verses 7-8).

The years of accession noted against their names are taken from Mr. V.A. Smith's *History* page 197.

|      |                       |     |     |     |     | Date of accession. |
|------|-----------------------|-----|-----|-----|-----|--------------------|
| (1)  | Chandra Gupta         | ... | ... | ... | ... | 323 B.C.           |
| (2)  | Bindusāra Amitraghāta | ... | ... | ... | ... | 296 B.C.           |
| (3)  | Aśoka                 | ... | ... | ... | ... | 273 B.C.           |
|      | Aśoka died            | ... | ... | ... | ... | 232 B.C.           |
| (4)  | Suśāśas               | ... | ... | ... | ... |                    |
| (5)  | Daśaratha             | ... | ... | ... | ... | 232 B.C.           |
| (6)  | Sāngata               | ... | ... | ... | ... | 224 B.C.           |
| (7)  | Sālisuka              | ... | ... | ... | ... | 216 B.C.           |
| (8)  | Somaśarman            | ... | ... | ... | ... | 206 B.C.           |
| (9)  | Śatadhanya            | ... | ... | ... | ... | 190 B.C.           |
| (10) | Brihadratha           | ... | ... | ... | ... | 191-185 B.C.       |

### Sungas.

Puṣyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years—27.

After him Vasujyestha will be king for seven years. After him Vasumitra will be for ten years.—28.

*Note.*—Our text omits Agnimitra who was the immediate successor of Puṣyamitra and who reigned for 8 years, as in the Vāyu P.

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will be (reign) for 3 years.—29.

Then Vajramitra will be king for 9 years. Then Samābhaga will reign for 32 years. Then after him his son Devabhūmi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years. And then the earth will go to the Kanvas.—30-32.

*Note.*—The Purāṇa enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghoṣavaṣu as given in the Viṣṇu Purāṇa. The ten kings, therefore, are the following:—

|                         |                          |     |                      |
|-------------------------|--------------------------|-----|----------------------|
| (1)                     | Puṣyamitra               | ... | 185 B.C. (36 years). |
| (2)                     | Agnimitra                | ... | 149 B.C. (8 years).  |
| (3)                     | Sujyestha or Vasujyestha | ... | 141 B.C. (7 years).  |
| (4)                     | Vasumitra                | ... | 134 B.C. (10 years). |
| (5)                     | Antaka                   | ... | 124 B.C. (2 years).  |
| (6)                     | Pulindaka                | ... | 123 B.C. (2 years).  |
| (7)                     | Ghoṣavaṣu                | ... | 119 B.C. (2 years).  |
| (8)                     | Vajramitra               | ... | 110 B.C. (9 years).  |
| (9)                     | Bhāgavata or Samābhaga   | ... | 107 B.C. (33 years). |
| (10)                    | Devabhūti or Devabhūmi   | ... | 75 B.C. (10 years).  |
| Assassinated in 64 B.C. |                          |     |                      |

Total ... 130 years.

[The aggregate of the reigns is, however, 120 years and not 112, but all the Purāṇas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Puṣyamitra, who though *defacto* king always styled himself Senāpati or Commander-in-chief and so Agnimitra's name is not mentioned by the Matsya Purāna. There is much uncertainty about his reign as pointed out by Mr. Pargiter. Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire. And the verse "tat-suto' gnimitr-aṣṭan bhaviṣyati samā nirph" may be read as "tat-suto' ganimitraṣṭu bhaviṣyati samā nripaḥ." According to this calculation Sunga dynasty.....would appear to have come to an end not in 65 B. C. but in 73.....The Matsya Purana verse 32 is rather inaccurate. It says :—

‘दशैते क्षुद्रराजानो भोक्ष्यन्तीर्षं वसुंधराम् । शतं पूर्वं शते द्वे च ततः शुक्लाम्भिम-  
प्यति ॥ अमात्यो वसुदेवस्तु प्रसज्य क्षत्र्यं नृपः । देवभूमिमयोत्साद्य शौकस्तु भविष्य  
नृपः ।

"These ten Kṣudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake. The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of tataḥ Sungān gamiṣyati, another reading is tātā svargam gamiṣyati, which may refer to the last king namely, Devabhūmi who will go to heaven. This reading is more appropriate than Sungān gamiṣyati. Moreover who are these petty kings Kṣudrarājānaḥ which the text mentions. It only mentions 8 kings and not 10 for it does not mention Agnimitra and Ghoṣavasū. We have therefore adopted Mr. Pargiter' reading :—*Dasāite Sunga-rājāno bhokṣyant-imām vasundharām Śatam pūrṇam daśa dve cha tataḥ Kanvān gamiṣyati.*" This is in accordance with Viṣṇu purāṇa also which in IV. 24. 11 says.

इत्येते दश शुक्ल द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कन्वामेव  
भूयांस्यति ।]

### The Kanvāyanas

The minister Vasudeva forcibly overthrowing the dissolute king Debhabūmi will become king among the Sungas. He the Kanvāyana, will be king for 9 years.—33.

His son Bhūmitra will reign 14 years. His son Nārāyaṇa will be for 12 years.—34.

Susārma, his son, will be for 10 years only. These are recorded, as Sungabhrityas, or Kanvāyana kings.—35.

These 40 (four) Kanvas are Brāhmapas and they will enjoy the earth for 45 years.—36

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras.—37.

*Note.*—The four Kānvāyana kings are shown in the following tabular form :—

|                    |                        |
|--------------------|------------------------|
| (1) Vasudeva Kanva | ... (9 years) 73 B.C.  |
| (2) Bhāmimitra     | ... (14 years) 59 B.C. |
| (3) Nārāyana       | ... (12 years) 47 B.C. |
| (4) Susārma        | (10 years) 37 B.C.     |

Total ... 45 years.

[The last king Susārma was slain by the king Śisūka about 27 or 28 B C]

*Here ends chapter 272 describing the Pradyota, Śisunāga, the Nanda, the Maurya, the Sungas and the Kānvāyana dynasties.*

## CHAPTER CCLXXIII.

### *Andhras.*

The Andhra Simuka (Śisūka) with his fellow tribesmen, the servants of Susārman, will assail the Kānvāyanas and him (Susārman,) and destroy the remains of the Sungas' power and will obtain this earth.—1-2.

*Note.*—The above translation is according to Mr. Pargiter's text. According to our text the reading is :—

“काण्वायनास्ततो भूपाः सुशर्माचः प्रसह्य ताम् ।

शुङ्गानां चैव यच्छेषं क्षपित्वा तु पत्नीयतः ॥

This would mean.—“Then Kānvāyana nobles of Susārma having assailed her (Earth) and putting to an end what remained of the Sungas will become powerful.” This shows that the chieftains of the last Kanva King, Susārman, revolted against him and put an end to the Śunga power.

Their tribesman (a kinsman of these Kānvāyana chieftains (bhūpās) who had revolted against Susārman) called (1) Śisūka Andhra will get this earth. For 23 years Śisūka will be the king.—2.

His younger brother (2) Kṛiṣṇa will be 18 years. His son (3) Śrī-mallakarpi (Śrī Śātakarpi) will be 10 years. Then (4) Pūrṇotsanga will be king 18 years.—3.

*Note.*—Mr. Pargiter inserts (5) “Skandhastambhi will be king 18 years” after Pūrṇotsanga.

(6) Śāntakarṇi will be 56 years. His son (7) Lambodara 18 years.—4.

His son (8) Āpītaka (Āpīlaka) will be 12 years. Then (9) Meghasvāti will be 18 years.—5.

Then (10) Svāti will be king 18 years. (11) Skandhasvāti will then be king 7 years.—6.

Then (12) Mrigendra Svātikarṇa will be 3 years. Then (13) Kuntala Svātikarṇa will be king 8 years. Then (14) Svāтивarṇa will be king for one year.—7-8.

Then (16) Arikṭavarṇa will be 25 years. After him (17) Hāla will be king for 5 years.—9.

*Note.*—Before this verse and as part of verse 8 Mr. Pargiter inserts “*ṣaṭtrimśadeva varṣāni Pulomāvi bhaviṣyati*,” which means then (15) Pulomāvi will reign 36 years. Instead of Arikṭavarṇa another reading is Ariṣṭakarṇa.

Then (18) Mandulaka will be king 5 years (another reading Manta-laka.) Then (19) Purīndrasena (Purikasena) will be king. After him (20) Saumya will be king.—10.

*Note.*—The number of years of the reigns of Purīndrasena and Saumya are not given in our edition. Moreover, it is doubtful whether, Saumya is the name of a king. Mr. Pargiter says:—“Saumya cannot well be a king, though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reigns. ‘Saumyo bhaviṣyati’ is probably a corruption. Mr. Pargiter also points out that instead of the above the following verse is in the Vāyu:—“Pancha Pattalako rājā bhaviṣyati mahābalah. “Bhāvyaḥ Purikasenā tu samāh so’py eka-vimśatim.” Thus according to this reading Purikaseṇa will reign 21 years.

Then (21) Sundara Śāntikarṇa (Śatakarṇi) will reign 1 year. Then (22) Chakora Svātikarṇa (Śatakarṇi) will reign for 6 months.—11.

Then (23) Śivasvāti will be 28 years. Then (24) King Gautami-putra will be king next 21 years.—12.

His son (25) Pulomā will be king 28 years.

[Then (26) Śāntakarṇi will be king 20 years]

This is a very doubtful line as pointed out by Mr. Pargiter and it is not in our text.

After Pulomā (27) Śivasri-Pulomā will be king 7 years.—13.

Then (28) Śiva skandha after Śāntikarṇa will be king as his son for (?) years.

*Note.*—Our text is शिवस्कन्धः शान्तिकर्णश्चक्रवर्तिनः सप्तः । But Mr. Pargiter would amend it thus:—  
शान्ति-सकन्धः शिवः सप्तः ।

*Note.*—No number is given. Mr. Pargiter would read it:—“Bhavitāsmāt trayo samah,” and then the verse would mean “Śivaskandhasāntikarṇa will be king 3 years.”

Then (29) Yajñasri Śāntikarṇika will be 20 years.—14.

Then after him (30) Vijaya will be king 6 years. Then (31) Chandraśrī Śāntikārṇa, his son will be 10 years.—15.

Then (32) Pulomā, another of them, (viz., Pulomā II) will reign 7 years.—(16a.)

These 19 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants.—16-17.

*Note.*—The Purāṇa mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr. Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns :—

|                     |               |                           |                     |
|---------------------|---------------|---------------------------|---------------------|
| (1) Śīśuka Andhra   | ... 23 years. | (17) Rāla                 | ... 5 years.        |
| (2) Kṛiṣṇa          | ... 18 "      | (18) Mandulaka            | ... 5 "             |
| (3) Śrīmīllakārṇi   | ... 10 "      | (19) Purindresena         | ... 21 "            |
| (4) Pārṇotsanga     | ... 18 "      | (20) Saumya (a wrong name |                     |
| [(5) Skandhastambhi | ... 18 "]     | with no years).           |                     |
| (6) Śātakarpi       | ... 56 "      | (21) Sundara              | ... 1 "             |
| (7) Lambodara       | ... 18 "      | (22) Chakora              | ... 6 months.       |
| (8) Āpītaka         | ... 12 "      | (23) Śīvasvāti            | ... 28 years.       |
| (9) Meghasvāti      | ... 18 "      | (24) Gautamiputra         | ... 21 "            |
| (10) Svāti          | ... 18 "      | (25) Pulomā               | ... 28 "            |
| (11) Skandhasvāti   | ... 7 "       | [(26) Śātakārṇi           | ... 29 (doubtful).] |
| (12) Mṛigendra      | ... 8 "       | (27) Śīvaśrī              | ... 7 "             |
| (13) Kuntala        | ... 8 "       | (28) Śīvaskāndha          | ... 3 "             |
| (14) Svātivarṇa     | ... 1 "       | (29) Yajñaśrī             | ... 29 "            |
| [(15) Pulomāvi      | ... 36 "]     | (30) Vijaya               | ... 6 "             |
| (16) Arīktavarṇa    | ... 25 "      | (31) Chandraśrī           | ... 10 "            |
|                     |               | (32) Pulomā II            | ... 7 "]            |

#### *Various Local Dynasties.*

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Śrīpārvatiya Andhras.—17.

There will be 7 (kings in the line of the servants of) Andhras, 10 Ābhīra kings, also 7 Gardabhillas and 18 Śākas.—18.

There will be 8 Yavana kings, and 14 Tuṣāra kings and 13 Gurupda kings and 19 (or 11 Mauna) Hāna kings.—19.

The 8 Yavana kings will reign for 87 years. The 7 Gardhabhillas will enjoy this earth again (no years given. 72 according to Vāyu).—20

The earth is recorded to have belonged to the Tuṣāras for 7000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :—"Eighteen Śākas for 183 years."].—21.

For half four hundred years there will reign the 13 Gurupṇḍas of Mlechchha origin along with Śādra kings. (Or, the 13 future Gurupṇḍas along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, i.e., 200 years.—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word Hāna should be supplied to complete the verse, and it would then mean "the 11 Hānas will enjoy the earth for 103 years"). The (seven) Śrīpārvattīya Āndhras will endure 52 years.—23.

The 10 Ābhira kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.—24.

*Note.*—These local dynasties, with their periods of reign, may be thus shown in a tabular form :—

| <i>Dynasties</i>                       | <i>Periods of Reign.</i>          | <i>No. of Kings</i> |
|----------------------------------------|-----------------------------------|---------------------|
| (1) Apdhra-Bhṛityas (Śrī-pārvattīyas). | 52 years or twice 50 or 100 years | 7                   |
| (2) Ābhīras ... ..                     | 67 years ...                      | 10                  |
| (3) Gardabhillas ... ..                | 72 years (as in Vāyu)             | 7                   |
| (4) Śākas ... ..                       | 188 years ...                     | 18                  |
| (5) Yavanas ... ..                     | 87 years ...                      | 8                   |
| (6) Tuṣṭras ... ..                     | 7000 years (107?)                 | 14                  |
| (7) Gurupṇḍas ... ..                   | 200 years ...                     | 13                  |
| (8) Hānas ... ..                       | ... ..                            | 11 or 11            |
| (9) Kilakilas ... ..                   | ...                               |                     |

*Note.*—The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty, and the second states its duration, while the third adds certain subsequent kings. In the first part, the Matsya, Vāyu, and Brahmapṇḍa agree generally, but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec. 42 ff., and with reference to the middle of the 3rd century A.D. When the account was first compiled as preserved in the Mt, for the revised versions in Vā and Bā did not revise the periods. If those remarks be sound, the Śrīpārvattīya Āndhrabhṛityas had at that time reigned 52 years, or (if we read dvipanchaśatam) possibly 100 roundly, according to Mt, while the Vā. and Bā reading is no doubt corrupt and should perhaps be 112 or 102 years. The Ābhīras had then reigned 67 years, the Gardabhillas 72 years, the Śākas 188 years, the Yavanas 87 or 82 years, and the Tuṣṭras 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 108 is really meant. The 13 Gurupṇḍas or Murupṇḍas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Vā and Bā, but the latter is probably a corruption of the former reading, for Vā and Bā say precisely 100 years. The 11 Hānas or Maunas had then lasted 103 years.

"Mention of these races is found in the inscriptions, thus Ābhīras in Luders' List of Brāhmī Inscriptions, Nos. 963, 1187 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14, Śākas, Luders' list, Nos. 1123, 1125, 1137, 1149, 1150, 1162, and perhaps 1001-2, and



FGI p. 14, Yavanas. Luder's list, Nos. 688, 685, 1093, 1123, 1149, 1154, 1159, Murundas in FGI, p. 14, and Murundadevi, id., pp. 132, 133, 136 Hunas. FGI, pp. 89, 143, 204, A Vakataka, prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 622 (Epig. Ind. v, Appendix)." (Pargiter's Kali Dynasty p. 44.)

### THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Āryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the kings will be greedy and speakers of untruth.—26.

All will be overpowered (killed) everywhere by Kalki whether they be Āryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to covetousness.—28.

The people will be unholy, unrighteous and oppressed with disease and sorrow; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age.—33.

When the Kali Age will be exhausted, after having been on earth for full 1000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come.—34.

### *Chronological Particulars.*

Thus have I declared in due order the entire series of genealogy—

the kings who have passed away, and those who exist now and those who have not yet come to existence.—35.

Now from Mahāpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1950 years (1915 according to Viṣṇu, and 1500 according to our reading.)—36.

*Note.*—In manuscripts of Matsya Purāṇa marked c, e, j the reading is Sat-ottaram. Similarly in Mss. l, n of Matsya and V, l, of Viṣṇu the reading is Pancha-sat-ottaram, meaning 1500. This period of 1500 is the true interval obtained by adding up the periods of reigns of the Bārhadrathas, Pradyotas and Śiśunāgas as given in the Viṣṇu Purāṇa and other Purāṇas. Thus:—

|                                       |     |     |              |
|---------------------------------------|-----|-----|--------------|
| Bārhadrathas from Somāpi to Ripunjaya | ... | ... | 1000 years.  |
| Pradyotas                             | ... | ... | 188 "        |
| Śiśunāgas                             | ... | ... | 362 "        |
|                                       |     |     | <hr/> 1500 " |

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read

महापद्मानिवेकायु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purāṇa. Mahāpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahāpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomāvi to Mahāpadma—that interval was 836 years.—37.

*The Cycle of 2700 years or Saptarṣi or Laukika Era.*

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purāṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

"When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛittikā asterism)."—39.

An equal space of time is still future, subsequent kings beginning from the end of the Andhras (till Parikṣit) are declared therein. They have been enumerated in the Bhaviṣya Purāṇa by Śrutarṣis who knew the ancient stories.—38. (Pargiter.)

*Note.*—The reading in the Anandśrīrama edition of the verse 39 is:—

सप्तवर्षपञ्चदा शतसुवर्षीयेवमस्ति सप्तः । सप्तविंशतिमाव्यावासाग्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr. Pargiter. Pradiptena in the above he would

amend into Pratipena and samāḥ should become samaḥ. The verse therefore should read :—

सप्तर्षयस्तदा प्रोक्षुप्रतीपेनाग्निना समम् । सप्तविंशतिमाव्यानामाव्यानां तु यदा पुनः ॥

Another reading is :—

सप्तर्षयस्तेषां वे स्युः प्रतीपेनाग्निना समम् ।

as given by the editor of Viṣṇu Purāṇa in Bk. IV, Ch. 24, p. 235.

*The Seven Rishis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Krittikā.) At the end of the future twenty-seven Andhras the cycle repeats itself. (Pargiter.)*

*Note.*—This Saptarṣhi or Laukika Era appears to be a contrivance of historians and is still in use in Kāśmīr as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Article—"Hindu Chronology," and Dr. Bühler's Kāśmīr Reports pp. 59 et seq.

"The Saptarṣhi reckoning is used in Kashmīr, and in the Kāngra district and some of the Hill states on the south-east of Kashmīr; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarṣhi-samvat, "the year (so-and-so) of the Saptarṣhis," and Śāstra-samvatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakāla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahāṛi-samvat and Kachehā-samvat, which we may render by "the Hill era," and "the crude era." The years of this reckoning are lunar, Chaitrādi; and the months are *pūrṇimānta* (ending with the full moon). As matters stand now, the reckoning has a theoretical initial point in 3077 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the bottom of this reckoning is a belief that the Saptarṣhis, "the Seven Rishis or Saints," Marīchi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3076 B.C. (or 3077); and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakṣatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarṣhi reckoning consists of cycles of 2700 years: and the numbering of the years should run from 1 to 2700, and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmīr from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhapa in his history of Kashmīr the *Rajatarāṅgīnī*, written in A.D. 1148—1150, the numeration of the years has been centennial; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B.C., not from 376 B.C. as the commencement of a new cycle, the second; thus, an almanac for the year beginning in A.D. 1793 describes that year as "the year 4869 according to the course of the Seven Rishis, and similarly the year 59." And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus, while a manuscript written in A.D. 1648 is dated in "the year 24" (for 4724), another, written in A.D. 1224 is dated in "the year 4390." But,

as in the *Rājatarāṅgiṇī*, so also in inscriptions, which range from A.D. 1304 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 3076 A.C., and so on, and its later centuries commencing in A.D. 25, 125, 225, &c.,; on precisely the same lines with those according to which we may use, e.g. 98 to mean A.D. 1798, and 57 to mean A.D. 1857, and 9 to mean A.D. 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhapa recorded his own date in the Saka era as well as in this reckoning, and gave full historical details which enable us to determine unmistakably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800; the first recorded date in it is one of "the year 89," meaning 889, = A.D. 818-819, given by Kalhapa. It was introduced into India between A.D. 925 and 1025. (*Encyclopedia Britannica*, Eleventh Edition, Vol. 18, pp. 499-500).

"The beginning of the Saptarshi era is placed by the Kashmirians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which Kalhapa wrote, is consequently the Saptarshi year 4224. For

|                                                                   |     |       |
|-------------------------------------------------------------------|-----|-------|
| The distance between Kali 25 and the beginning of the Śaka era is | ... | 3,154 |
| The distance between Saka samvat 1 and Kalhapa's time             | ... | 1,070 |
| Hence results a total of Saptarshi years                          | ... | 4,224 |

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayāraṁ Jotai gave me the subjoined verse, the origin of which he did not know:—

Kaler gataiḥ śyakanetravarshaḥ saptarshivaryāś tridivam prayātāḥ.

Lokehi samvatśarapattirikāyāṁ saptarshimānam pravādanti śantāḥ.

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (i. e. the five and the two, or, as Indian dates have to be read backwards, 25, had elapsed, the most excellent Seven Rishis ascended to heaven. For in the calendar (used) in the world\* the virtuous declare the computation of the Saptarshi, (years to begin from that point)."

Pandit Dāmodar explained the verse as I have done in the above translation, and added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the chāndra and saura mānas.

The correctness of his statement is confirmed by a passage in P. Śahebrām's *Rājatarāṅgiṇīsaṁgraha* (No. 176), where the author says that the Saka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika samvat 4940.† One of the copyists, too, who copied the *Dhvanātōka* (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dāmodar's statement regarding the beginning of the

\* The word *loke*, 'in the world,' alludes to the appellation *Lokakāla*, *Laukika samvatara*.

† *Rājatarāṅgiṇīsaṁgraha*, fol. 4b, l. 7: *tatrādya śāke 1780 kaligate 4965 saptarshichārāṇumatena samvat 4940*.

Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it is much older than Kalhapa's time, because his equation  $44=1078$  agrees with it.† It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." Dr. Bühler's Kashmir Report pp. 59 and 60.

*Note.*—Mr. Pargiter, reads "saptarṣyaś tadā Puṣye Pratipe rāṣi vai samam" and he translates it thus:—The Great Bear was situated equally with regard to the lunar constellation Puṣyā while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself."

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (conjoined with) each in turn." (40), (*according to Pargiter.*)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear. (41a). (*Pargiter.*)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky.—42-43. (*Pargiter.*)

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghās in Parikṣit's time 100 years.—44. (*Pargiter.*)

The Brāhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras Pargiter.—45.

*Note.*—The 24th constellation from Maghā counting retrograde is Chitrā. According to this calculation the interval between Priṣṭi and the termination of Andhras is 2400 years. Subtracting 836, we get 1564, or the interval between Nanda and Parikṣit. Or in round number the Great War took place 1600 years before Nanda's time.

If, however, the 24th No. in the order of reckoning the nakṣatras be taken, then the line of the Saptarṣis will be in Śatabhiṣa or 1,400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the termination of the Andhras. If however we read Andhrānto instead of Andhrānte, and this is the reading of Brahmapāda then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 430 years or the interval

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† The use of the Saptarshi era in Kashmir and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

between Nanda and the commencement of the Andhras was 836—480=356 years. Deducting 878 (instead of 836) from 1,400 we get 1,024 years, the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

*The Evils of the Kali Age (Resumed.)*

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes.—46.

The people will be of mixed origin, weak in body and will be led astray and deluded. Brāhmaṇas will sacrifice for Sūdras (or will study under Sūdras) and Sūdras will take to teaching Mantras.—47.

Those Brāhmaṇas will adore such Sūdras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing a man from his own caste.—48.

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.—49a.

*The duration of Kali.*

On that very day and in that very moment when Kṛiṣṇa went to heaven, the Kali Yuga arrived on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years—50.

Together with four times eight (32) thousand years according to human calculation (i.e.,  $400,000 + 32,000 = 432,000$ ). Or in other words its duration is 1000 divine years together with the twilights (i.e.,  $1000 + 200 = 1200$  divine years  $= 1200 \times 360 = 432,000$ ).—51

When the Kali Yuga comes to an end the Kṛita Yuga will again come.—52a.

The Aila and the Ikṣvāku dynasties have been described along with their branches. The dynasty of the Ikṣvākus (the Sāryavamṣa) is remembered to have come to an end with Sumitra when Ikṣvāku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vamṣa) were contemporary with these (or the last of the Aila Kṣatriyas was Kṣemaka.—Vāyu,) so the knowers of the Somavamṣa understand it.—53.

*Note:—The text in verse 53 b is :*

देवादेवस्य च देवः प्रकीर्तितः ॥

It apparently gives no clue. The translation follows the reading of the Vāyu :—

देवादेवस्य च देवः प्रकीर्तितः ॥

All these are declared to be the glorious descendants of Vivasvat those who are passed, those who exist now and those who will be in the future.—54

The Brāhmaṇas, the Kṣatriyas, the Vaidyas and the Śādras are remembered to exist in this Vaivasvata manvantara i.e., all are sons of Vāivasvata Manu). Thus ends the genealogy of dynasties.—55.

### *A Prophecy.*

Devāpi the Paurava king, and Maru, a king of Ikṣvāku dynasty, are both existing in the village, Kalāpa, through the force of their great Yoga.—56.

In the 29th Mahāyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas the son of Manu (Mara?) will be the founder of the (future) Aikṣvāku line.—57.

In the 29th Mahāyuga he will be the first founder of that dynasty. Similarly Satya, the son of Devāpi, will be the (first) king (and the founder) of the Aila dynasty.—58

These two (Devāpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahāyuga. Thus should be understood the characteristics of the dynasties in all the Yugas —59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, then will incarnate in the middle of the (future) Tretā Yuga. They will take birth in order to be the seeds of Brāhmaṇas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Pūṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating children in every Yuga. Thus the Brāhmaṇas know the close relationship of the Kṣatriyas with the Brāhmaṇas (and how several Kṣatriya dynasties had Brāhman paternity).—62.

Thus at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brāhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santānas in the Śruti or founders of future human races. They become the origins of (the future). Brāhmaṇas and Kṣatriyas.—63.

The Seven Sages know thus the rise, and fall, and the longevity of these founders of dynasties, as well as the decline and rise of the dynasties.—64.

Thus in their due order the Ailā and the Ikṣvāku kings take their birth in the Tretā and come to an end in the Kali age.—65.

*Note* :—Thus in the Kṛita or Satya Yuga and upto the middle of Tretā there exists no four-fold caste, or only one caste that of the fighters or warriors (Kṣatriyas who are the pioneers of emigration and open up new lands. It takes 4,900 + 1,500 = 5,500 years to settle fully and completely for a new race. After that the four-fold division takes place.

These kings will follow in due succession (through Tretā and Dvāpara and Kali according to the characteristics of the age till the Manvantara comes to an end.)—66a.

When Paraśurāma, the son of Jamadagni, annihilated the Kṣatriyas, then the whole world became destitute of Kṣatriya-born world-rulers. They all belonged to mixed dynasties (Brāhman and Kṣatriyas or Ilā-and—Ikṣvāku kings.) All the kings owed their origin to double paternity, Brāhmanas and Kṣatriyas. I shall declare that now the cause of double dynastic paternity. Hear it from me.—67.

The dynasties of Ailā and Aikṣvāku are said to be the origin of all kings who belonged to a certain class (who ruled in dynastic succession), as well as other Kṣatriyas on earth who were not rulers.—68.

The descendants of the Ailā family were numerous, not so however the kings of the Aikṣvāku dynasty. They gave rise to full 100 famous dynasties.—69.

Similarly the extent of the Bhoja dynasty was double that of the above, and double of the Bhojas were the other Kṣatriya dynasties, who spread on all quarters, and the Bhoja clan became divided into four branches.—70.

Now those who are past and those who were their contemporaries together with their names I shall declare. Listen to me.—71a.

There will be 100 kings of the dynasty of Prativindhyas, 100 Nagas, 100 Hayas, 101 Dhārtarastras and 80 Janamejays. 100 in the family of Brahmādattas and 100 hero kings in the Kaurava family (or 100 Siri and Viri kings or Siri and Karna kings).—72.

Then 100 were Pāṇchūla kings, 100 Kāśi-kūśa kings, then 2000 Nipas and Śaśavindus.—73.

All these were performers of sacrifices and all of them were givers of myriads of gold coins in feasts to the Brāhmanas. Thus hundreds and thousands of royal Risi kings have passed away. They belonged to the family of Lord Vaivasvata Manu and they exist in the present day also. Their births and deaths are for the sake of the maintenance of the world.—74-75.



Even in one hundred years I cannot finish the recital of the descendants of these kings and the mutual co-relationship to each other.—76.

In the Vaivasvata Manvantara 27 Mahâyugas have passed away and the current one is the 28th Mahâyuga. Those Siṣṭas (the Holy Seeds) along with the Devas who are their companions are now to be declared. Listen to that.—77.

In the remaining portion of the Mahâyuga of the Vaivasvatamanvantara there will be (or there are existing) 43 Mahâtmas.—78.

Thus have I declared to you fully and briefly the whole history and I cannot repeat it in its entirety on account of its being too large.—79.

I have declared all the Râjarṣis who have passed away along with the passing away of the Yugas, as well as the kings belonging to the dynasty of Yayâti and those belonging to the dynasties of the Lord of the Viśas.—80.

All these illustrious ones have been declared to you. He who hears the recital of this history obtains all the five worldly-blessings, so difficult of attainment here.—81.

He gets long life, fame, wealth, heaven and progeny. By hearing and committing to memory this genealogy of kings, one verily goes to the highest heaven.—82.

*Here ends Chapter 273 dealing with the chronology of future kings.*

#### NOTE.

##### *Brahmanda III.—74, Verses 225, et seq.*

When the moon and the sun and the (constellation) Tisya and Brihaspati shall come together in the same zodiacal sign, then may the Kṛta age be.—225.

This is the entire series of dynasties which has been declared to you in due order—the dynasties which have passed away, and those which exist now, and those which are in futuro.—226.

From the birth of Parikṣit up to the end of the inauguration of Mahânanda—this period is to be known as 1050 years.—227.

Similarly to speak of the duration which (elapsed) after Mahâpadma, eight hundred and thirty six years are remembered to be the interval.—228.

This future interval of time is declared to be the year beginning with the end of the Andhras, and enumerated in the Bhaviṣya, by the Śrutarṣi (versed in the Vedas) knowers of the Purâṇas.—229.

*Note.*—836 years is therefore the interval beginning from the end of the Andhras to Mahâpadma reckoning backward.

(At the time of the birth) of Parikṣit the Seven Rîsis had obtained (entered) them (into the beginning of) the hundred years in the constellation sacred to the Pitrîs (i.e., Mûṛghâ). (And after finishing their cycle) by 2700 years with the end of the Andhras,

they (the Seven Rishis) commence again their future revolution.—230.

In the entire circle consisting of the 27 lunar constellations, the Seven Seers remain for 100 years in each in turn.—231.

This is the Cycle of the Seven Seers (consisting of 2700 human years). And reckoned in the terms of Divine years (360 human years equal to 1 Divine year), this period is equal to 6 divine months together with 7 divine years (i.e., 2700 divided by 360 equal to 7½).—232.

According to those (constellations) Divine time proceeds by means of the Seven Seers.—233a.

The two front stars of the Seven Seers, which are seen in the northern region, the lunar constellation which is seen situated equally between them in the sky, the Seven Seers are to be known as conjoined with that constellation 100 years in the sky.—233b-234.

This is the length of the period of enjoyment of the (Seven) Seers with each lunar constellation.—235a.

The Seven Seers then yet disunited, after enjoying for 100 years in the epoch of Parikṣit, (and moving on) they will be for hundred years in the 34th (lunar constellation) at the beginning of the epoch of the Andhras.—235b-236a.

NOTE.—The Andhra epoch commenced when the line of the Great Bear was in the 24th Nakṣatra or Śatabhiṣā.

#### Bhāgavata Purāṇa, XII., II., 26-32.

"From your birth (Parikṣit is addressed by Śuka) to the inauguration of Nanda, 1115 years will elapse.

Of the Seven Rishis two are first perceived rising in the sky, and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the Rishis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghā.

When the splendour of Viṣṇu, named Kṛiṣṇa departed for heaven, then did the Kali age during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet, so long the Kali age was unable to subdue the world.

When the Seven Rishis were in Maghā, the Kali age, comprising 1200 (divine) years (432,000 common years), began, and, when, from Maghā, they shall reach Pārvāṣāḍhā, then will this Kali age attain its growth, under Nanda and his successors."

#### Viṣṇu Purāṇa, Book IV., CĀPA. XXIV.

As it is said :—"When the sun and moon, and (the lunar asterism) Tigrā, and the planet Jupiter are in one mansion, the Kṛite age shall return."

Thus, most excellent Muni, the kings who are past, who are present, and who are to be, have been enumerated. From the birth of Parikṣit to the coronation of Nanda it is to be known that 1015 years have elapsed. When the two first stars of the seven Rishis (the Great Bear) rise in heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary, in that conjunction, for a hundred years of men. At the birth of Parikṣit, they were in Maghā, and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Viṣṇu (that had been born from Vāsudeva) returned to heaven, then the Kali age commenced. As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Viṣṇu had departed, the son of Dharmā, Yudhiṣṭhira,—with his brethren,

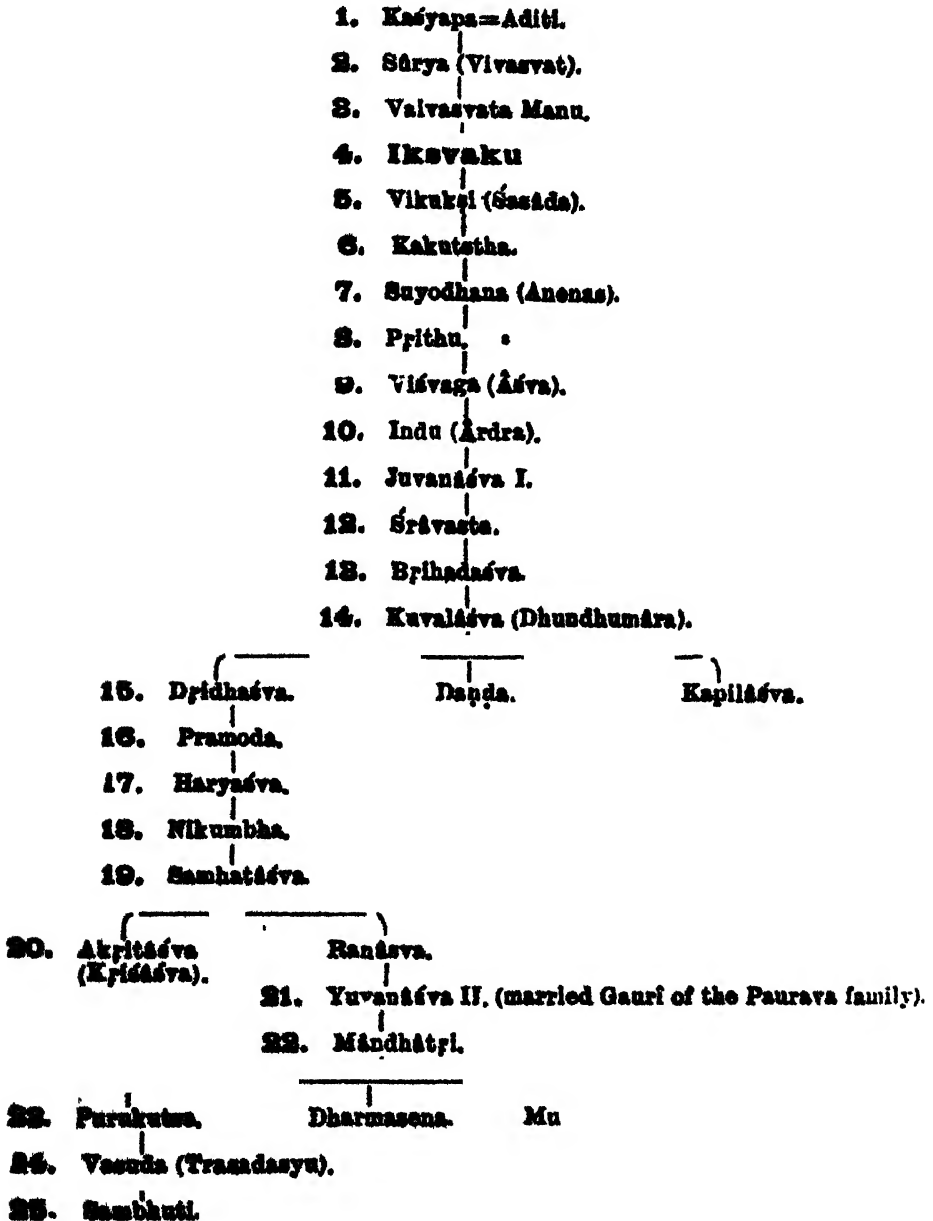


# APPENDIX VI.

## TABLE No. 1.

### THE SŪRYA VAMŚA or THE SOLAR DYNASTY.

(Pre-Mahābhārata War).



26. Tridhanvan.  
 |  
 27. Trayyāruṣa.  
 |  
 28. Satyavrata.  
 |  
 29. Satyāratha (Trisāṅku).  
 |  
 30. Harischandra.  
 |  
 31. Rohita.  
 |  
 32. Vṛika.  
 |  
 33. Bāhu.  
 |  
 34. Sagara two wives Bhānumati and Prabhā (d. of Yadu ?) Prabhā produced 60,000  
       sons.

34. Sagara=Bhānumati.

35. Asamañjas

36. Amśumat.

38. Dilīpa I.

39. Bhagiratha.

40. Nābhāga.

41. Ambariṣa.

42. Sindhudvīpa.

43. Ayutāyus.

44. Rituparṣa.

45. Kalmāṣapāda.

45. Sarvakarman.

46. Anarण्या.

47. Nighna.

48. Anamitra.

48. Raghu.

50. Dilīpa II

51. Aja—(ka).

52. Dirghabāhu.

52. Ajapāla.

52. Dataratha.

54. Sri Rama Chandra.

55. Kusa.

Lava.

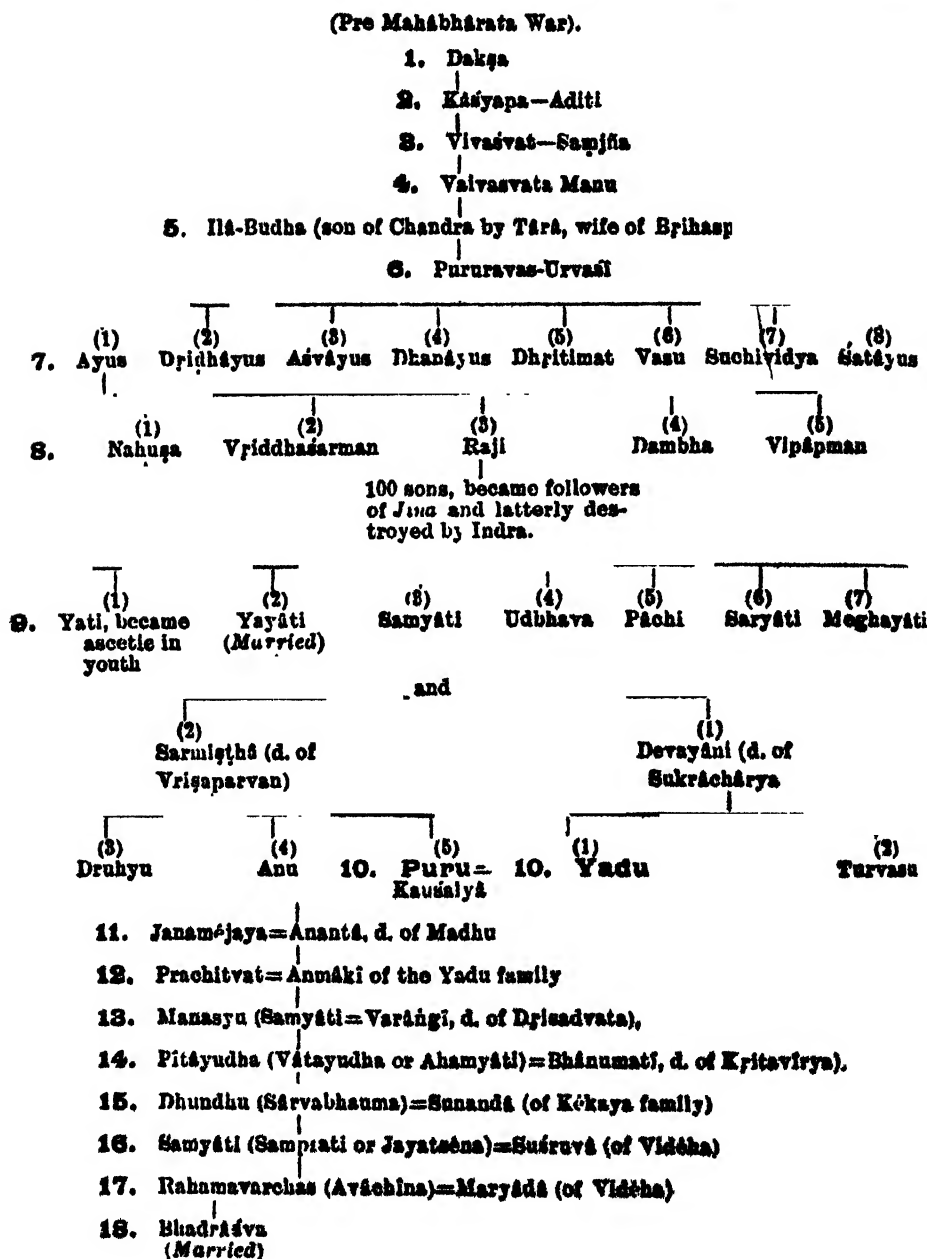
57. Atithi.

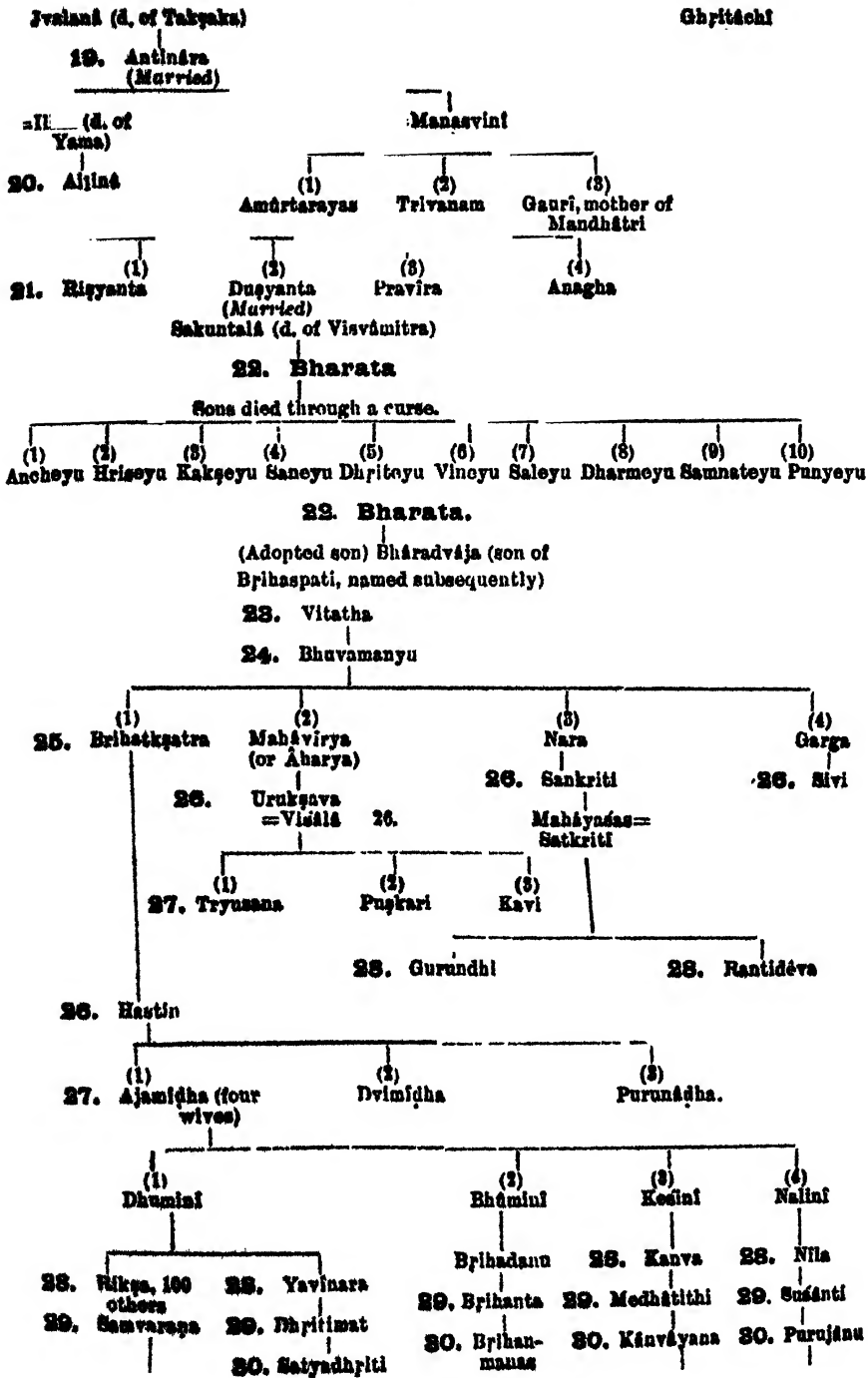
58. Niśadha.

- 59. Nala.**
- 60. Nabhas.**
- 61. Puṇḍarika.**
- 62. Kṣemadhanvan.**
- 63. Devānika.**
- 64. Ahisagu.**
- 65. Sahasrāsva.**
- 66. Chandravaloka.**
- 67. Tārāpīḍa.**
- 68. Chandragiri.**
- 69. Bhānuśchandra.**
- 70. Śrutāyu (killed in the Bhārata War).**
- (several generations omitted by the Matsya).**
- 75. Brihadbala.**  
**(killed in the Bhārata War according to some)**

## TABLE No. II.

## THE CHANDRA VAMSA or THE LUNAR DYNASTY—Matsya, Chap. 24.







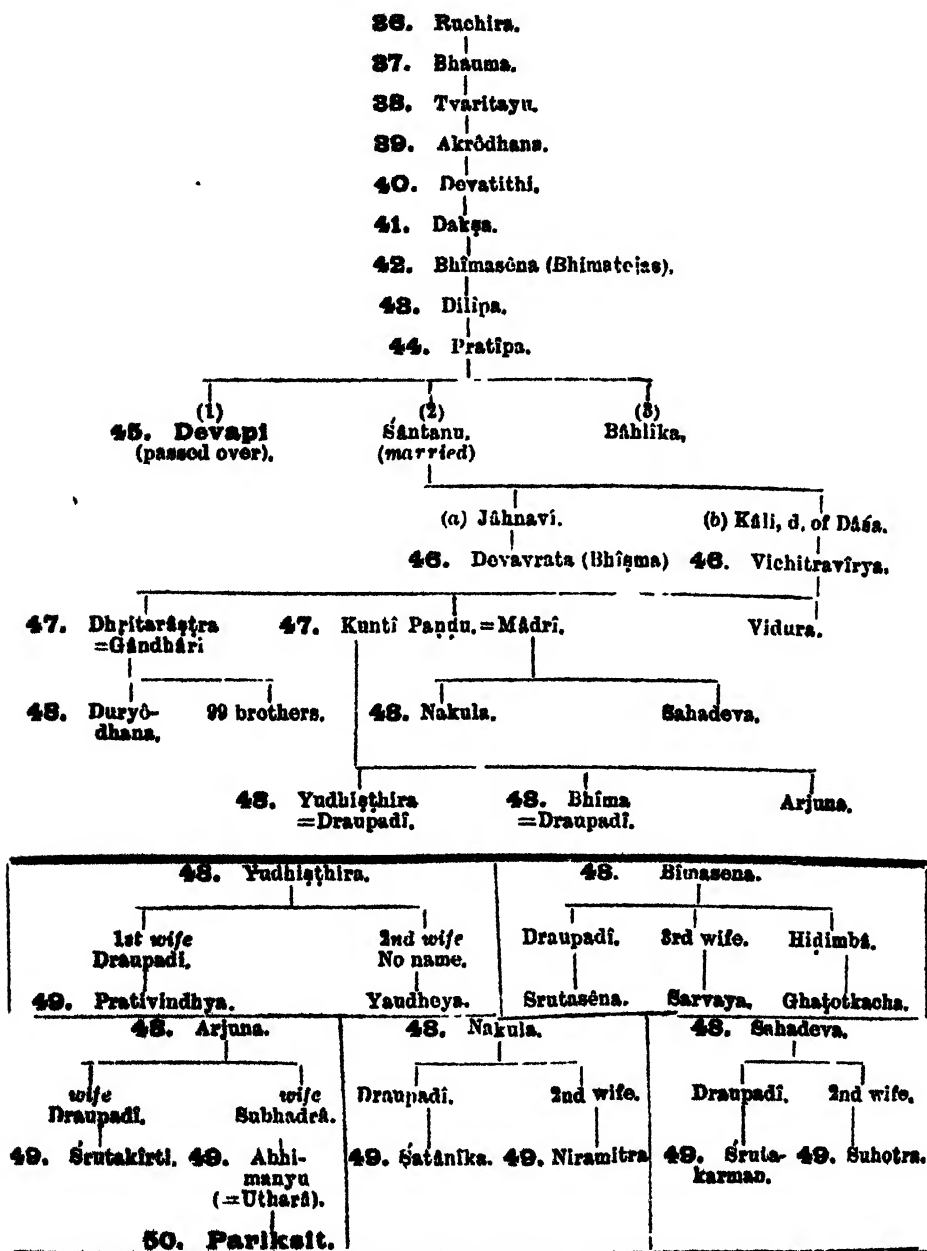
|                            |                             |                     |                           |
|----------------------------|-----------------------------|---------------------|---------------------------|
| 31. Dridhanāmi             | 31. Brihaddhanus            | Became<br>Brāhmanas | 31. Prithu<br>See page LX |
| 32. Sudharman              | 32. Dribadisu               |                     |                           |
| 33. Śārvabhauma            | 33. Jayadratha              |                     |                           |
| 34. Mahāpanra-<br>vanadana | 34. Aśvajit.<br>See page LX |                     |                           |
| 35. Rukmaratha             |                             |                     |                           |
| 36. Supārasva              |                             |                     |                           |
| 37. Sumati                 |                             |                     |                           |
| 38. Saunatimat             |                             |                     |                           |
| 39. rita                   |                             |                     |                           |
| 40. Ugrāyudha (Kārti)      |                             |                     |                           |
| 41. Kṣema                  |                             |                     |                           |
| 42. Sunitha                |                             |                     |                           |
| 43. Nripanjaya             |                             |                     |                           |
| 44. Viratha.               |                             |                     |                           |

30. Kuru, the founder of Kurukṣetra

|                                                                    |              |          |            |
|--------------------------------------------------------------------|--------------|----------|------------|
| 31. Sudhanvan                                                      | 31. Jahnu    | Parikṣit | Prajana    |
| 32. Suhōtra                                                        |              |          |            |
| 33. Chyavana                                                       |              |          |            |
| 34. Krimi (Kṛiti from Rikṣa)                                       |              |          |            |
| 35. Vasu (Chaidyoparichara -<br>Gṛikā)                             |              |          |            |
| 36. Mahāratha<br>or<br>Brihadratha<br>(founder of<br>Magadha line) | Pratyasravas | Kusa     | Harivāhana |
| 37. Kuśāgra.                                                       |              |          | Yaju       |
|                                                                    |              |          | Matsya     |
|                                                                    |              |          | Kālī (d.)  |

(The line of Jahnu.)

|                  |
|------------------|
| 31. Jahnu.       |
| 32. Saratha.     |
| 33. Viduratha.   |
| 34. Śārvabhauma. |
| 35. Satyastava.  |



## BARNADRATHAS.

**36. Mahāratha (Bṛihadhratha of Magadha).****37. Kuśigra.**

## APPENDIX II.

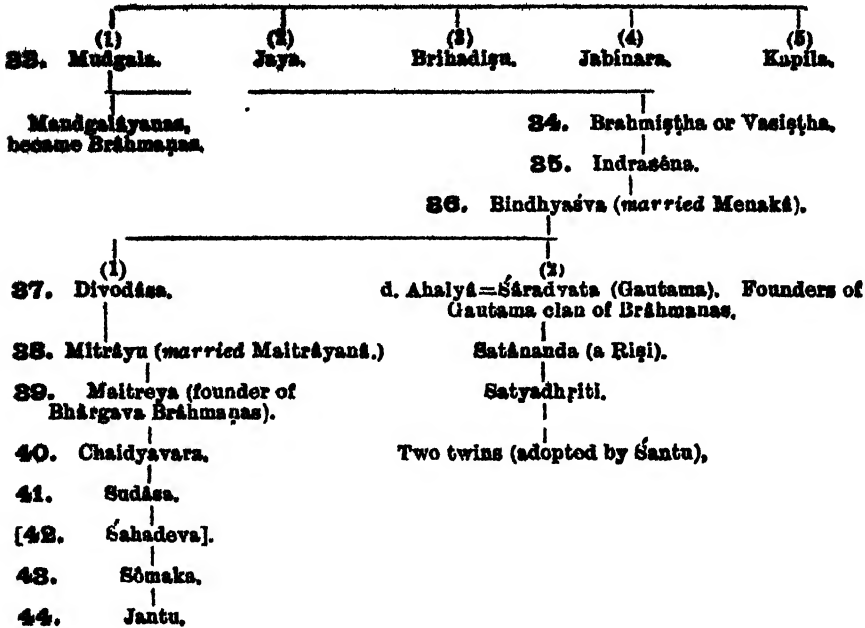
38. Vyāsa. ||  
 39. Panyavat.  
 40. Panya.  
 41. Satyadhriti.  
 42. Dhanuṣa.  
 43. Sarva.  
 44. Sambhava.  
 45. Brihadratha II.  
 46. Jarāsandha.  
 47. Sahadeva (killed in the Mahābhārata War). 1030 B.C.  
 48. Sōmavit (Sōmādhi).  
 49. Śrutasravas.

## THE LINE OF ASVAJIT.

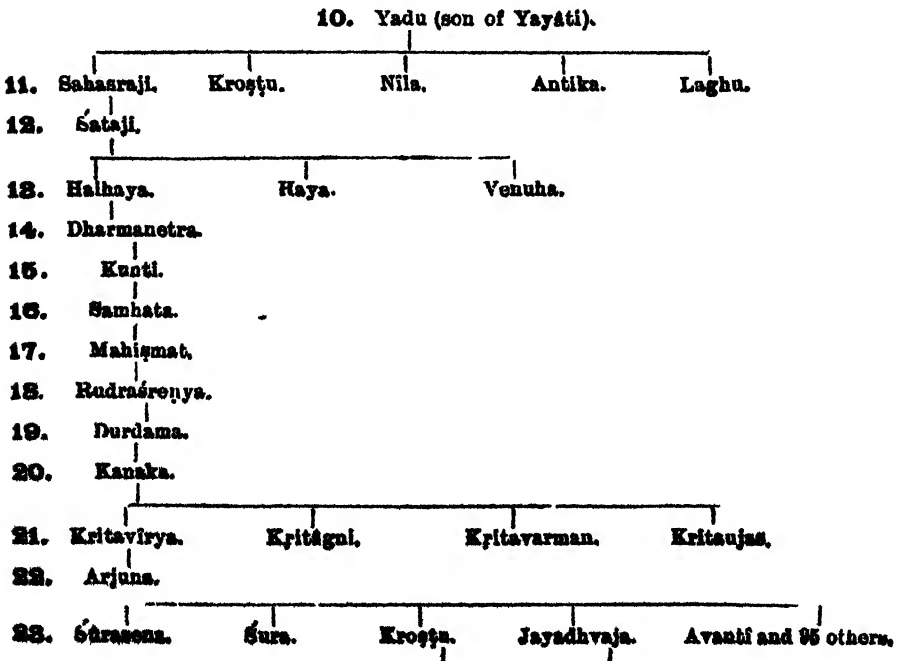
34. Asvajit.  
 35. Senajit.
- |                                                                                                 |                                                                                                                                                                                                                                                                          |                                        |                                  |
|-------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------|----------------------------------|
| (1)<br>36. Ruchiśāśva.<br>37. Prithusēna.<br>38. Paura.<br>39. Nipa.<br>(100 Nipas).<br>Śrīmat. | (2)<br>36. Kāvya.<br>37. Samara.<br>(1)<br>38. Pāra.<br>39. Prithu.<br>40. Sukrita.<br>41. Vibhrāja.<br>42. Apuṣa (married Kritvi, daughter of Śuka).<br>43. Brahmadatta.<br>44. Yוגadatta or Visvaksēna (Vibhrāja).<br>45. Udaśēna.<br>46. Bhallāṭa.<br>47. Janamējaya. | (3)<br>Dridharatha.<br>(2)<br>Sampāra. | (4)<br>Vatsa.<br>(3)<br>Sadāśva. |
|-------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------|----------------------------------|

## THE LINE OF PRITHU.

31. Prithu.  
 32. Bhadrāśva (five sons, founders of Panchāla Race).



## LINE OF YĀDAVAS



24. Vrijinivat. 24. Tālaṅga.

25. Svāha.

25. Vitihoṭras. 25. Bhōja. 25. Kuṇḍikeras.

26. Anarta.

27. (Durjoya) Amitra Karsana.

26. Uṣāngu.

27. Chitraratha.

28. Śaṣavindu.

29. Prithu-  
drava.Prithu-  
yāsa.Prithudhar-  
man.Prithu-  
jaya.Prithu-  
kirti.Prithumanas  
and 94 others.

30. Suyajña.

31. Uśana.

32. Titikṣu.

33. Marutta.

34. Kambalabarhiṣa.

35. Rukmakavacha.

36. Rukmeṣu.

Prithurukma.

Jyāmagha-  
Chaitra.

Parigha.

Hari.

Established in Videha  
and founded the  
Videha line.

37. Vidarbha.

38. Kratha.

Kalsika.

Lomapāda.

39. Chedi.

39. Manu.

39. Kunti.

40. Chaidyas.

40. Dhṛiṣṭa.

41. Nirvṛiti.

42. Vidūratha.

43. Dasārha.

44. Byoma.

45. Jīmōta.

46. Vimala.

47. Bhīmaratha.

48. Navaratha.

49. Dridharatha.

50. Śakuni.

51. Karambha.

52. Devarātha.

53. Devakṣatra.

54. Madhu.

55. Puravasa.

56. Purudvat=Bhadrāsani of Vidarbha.

57. Jantu=Ikṣvāki.

58. Sātvata=Kausālyā.

59. Bhaji (?), Bhajamana. Devāvridha. Andhaka. Vṛiṣṇi.

60. Babhru. Kukura. 60. Bhajmāna. Śaśa. Kambala-barhiṣa.

61. Vṛiṣṇi. 61. Vidūratha. Sons to continue.

62. Dhṛiti. 62. Adhīdeva.

63. Kapota-romān. 63. Sonāśva. Sveta-bāhana.

64. Taittiri. 64. Sa-Deva-Nikun-bakra. Satru-jit.  
min. sarman. ta.

65. Samin.

66. Pratikṣatra.

67. Bhoja.

68. Hridika.

69. Kṛita-Śata-Devār-Nā-Bhīṣa-Mahā-Ajā-Bana-Kani-Karam-  
varman. dhanvan. ha. bha. na. bala. ta, jāta, yaka. bhaka.

69. Kambalabarniṣa.

70. Asāmanjas.

71. Ajāta.

72. Sudaṣṭra. Sunābha. Kṛiṣṇa.

65. Nala.

66. Punarvasu.

67. Ābuka=d. of Kāśya.

Ābuki (d.)=King of Avanti.

68. Devaka.

69. Ugrasena.

69. Devavat. Upadeva. Sudeva. Devarakṣita Devaki. Śrutadevi,

70. Sri Kṛṣṇa.

Mitradevi. Yaśodharā. Sudevi. Satyadevi. Sūtāpā,

69. Kamsa. Nyagrodha. Sunāman. Kaṅka. Saṅku. Ajabhā. Rāṣṭrapāla.

Yudhamuṣṭi. Sumuṣṭida. Kamsā. Kamsavati. Sunantā. Rāṣṭrapāli. Kaṅkā.

## Post Mahabharata.

## TABLE No. III.

*Post-Mahābhārata Aikṣvākus Matsya Purāṇa (Ch. 271, v. 4-17.)*

- (a) Brihadbala (killed in the Great Battle in 1920 B.C.)
1. Brihatkṣaya.
  2. Urukṣaya.
  3. Vatsadroha (or Vatsavyāha).
  4. Prativyoma.
  5. Divākara (contemporary of Adhishtma Kṛiṣṇa of Pauravas, and of Senājit of Magadha, 1640 B.C. to 1590 B.C.)
  6. Sahadeva.
  7. Dhruvāśva (or Brihadāśva).
  8. Bhānuratha.
  9. Pratitāśva or Pratipāśva.
  10. Supratipa.
  11. Marudeva or Sahadeva.
  12. Sunakṣatra.
  13. Kinnarāśva or Puṣkara.
  14. Antarikṣa.
  15. Susena (Suparṇa or Suvarṇa or Sutapas).
  16. Sumitra (or Amitrajit).
  17. Bṛihadrāja (bhrāja, or Bharadvāja).
  18. Dharma (or Viryavān).
  19. Kṛitāñjaya.
  - 19a Vrāta.
  20. Raṇeñjaya (Dhanastraya).
  21. Sañjaya.
  22. Śākya.
  23. Śudhaudana (Kruddhodana).
  24. Siddhārtha.
  25. Rāhula (or Rātula, Bāhula, Lāngala, Puṣkala).
  26. Prasenañjit (or Senajit).
  27. Kṣudraka.
  28. Kulaka (Kṣulika, Kuṇḍaka, Kuḍava, Ranaka).
  29. Suratha.
  30. Sumitra.

*Note.*—The last king apparently killed in the Great Revolution of Mahāpadma Nanda in 423 B.C. The Purāṇa says there were 24 Aikṣvākus ch. 272, (verse 15), but it



## TABLE IV.

*Post-Mahābharata Pauravas Matsya Purāna* (Ch. 50 v. 57, 65, 66, 78-89).  
(Abhimanyu, son of Arjuna killed in the Great Battle in 1920 B.C.)

Yudhiṣṭhira: 1920 B.C.—1884 B.C. (36 yrs.)

1. Parikṣit, son of Abhimanyu 1884 B.C.—1860 B.C. (24 yrs. Died at the age of 60).

2. Janamejaya.

3. Śatānika (II).

4. Aśvamedhadatta.

5. Adhisomakriṣṇa or Asimakriṣṇa: (In whose reign the Purāṇa was recited. Contemporary of Senajit 1640 B.C. to 1590 B.C.)

6. Nichaksu (or) Vivakṣu (Va. Nīrvaktra. Bh Nemichakra).

7. (Uṣṇa or) Bhūri.

8. Chitraratha.

9. Śuchidratha or ° rava (or Bh Kaviratha).

10. Vṛṣṇimat (or Vṛṣṭimat. Dhṛitimat).

11. Suṣeṇa.

12. Sunitha (or Sutirtha).

13. Rucha Not in Mt.

14. Nṛichakṣus (or Trichakṣa)

15. Sukhībala (or Vs Sukhabala. Sukhinala).

16. (Pariplava or Pariplata or) Pariṣṇava.

17. (Sunaya or) Sutapas.

18. Medhāvin.

19. (Nṛipañjaya) Purañjaya.

20. (Durva or) Urva. (Mridu. Hari).

21. Tigmatman.

22. Bṛihadratha.

23. (Vasudāna) Vasudāman. (Sudānaka. Sudāsa).

24. Śatānika III.

25. Udayana (or) Udana. Durdamana.)

26. Vahinara (or Mahinara. Ahinara).

27. Daṇḍapāni (or Khaṇḍapāni).

28. Niramitra (or Naramitra).

29. Kṣemaka.

*Note.*—The last king, Kṣemaka, was probably killed in the great revolution of Mahāpadma Nanda in 423 B.C. The Purāṇas give the number as 25 Kings, but they are here 29.

## TABLE No. V.

*Post-Mahābhārata Magadha Kings.*

1. **Barhadratha Dynasty** (1920 B.C. to 920 B.C.). Sahadeva killed in the Great Battle in 1920 B.C.

1. Somādhi (Mārijāri) 58. d. 1862 B.C.
2. Śrutaśravas 67 d. 1795.
3. Apratipin (Ayutāyus) 36 d. 1759 B.C.
4. Niramitra, 40 d. 1719 B.C.
5. Surakṣa (Sukṣattra) 56. d. 1663 B.C.
6. Brihatkarman (Brihatsena), 23. d. 1640 B.C.

Total six kings, 280 years.

7. **Senājit**, 50 d. 1590 B.C. In his reign the Purāṇa was recited. Contemporary of Divākara and Adhisomakṛiṣṇa.

8. Śrutañjaya, 40, d. 1550 B.C.
9. Vibhu (Vipra) 28, d. 1522 B. C.
10. Śuchi, 58. d. 1464 B.C.
11. Kṣema, 28. d. 1436 B.C.
12. Anuvrata (Suvrata), 64. d. 1372 B.C.
13. Sunetra (or, Dharmanetra 5), 35, d. 1337 B.C.
14. Nirvritti, 58. d. 1279 B.C.
15. Trinetra (or Suśrama) 38, d. 1241 B.C.
16. Dyumatsena (Dṛiḍhasena), 48, d. 1193 B.C.
17. Mahinetra (or, Sumati) 33. d. 1160 B.C.
18. Achala (Suchala), 32, d. 1128 B.C.
19. Sunetra (Sunitha) 40. d. 1038 B.C.
20. Satyajit, 83, d. 1005 B.C.
21. Viśvajit (or, Virajit), 35, d. 970 B.C.
22. Ripuñjaya (Arinjaya or Iṣuñjaya), 50. d. 920 B.C.

*Note* :—The last 16 kings ruled for 720 years. Or, the entire 22 kings, 1000 years. The dynasty ended in 920 B.C. The reading in one text of Mt. is that the reign of these sixteen kings lasted for 720 years :—

“Vayovimsādhi kam teṣām rājyam cha sata-saptakam”, which means—(These 16 kings are to be known as the future Barhadrathas) and their kingdom will last 720 years.

We take the reading ‘vayo’ instead of trayo, as suggested by Mr. Pargiter, because the aggregate period of the reigns, from Senājit to Ripuñjaya, comes up to 720 years, and thus corroborates this reading. Thus there is no reason to change the reading given in Mss. J. to ~~वयो~~ ~~वयो~~. The manuscript appears to be correct. The reign did not last 72

years, but 720 years only. The periods of reign, where they differ from Matsya, are taken from other Purāṇas or Mss. as in Mr. Pargiter's Book "The Kings of Kali age."

**II. Pradyota Dynasty.** Began in 920 B. C. when Pradyota killed Ripuñjaya in that year and ended in 782 B. C.

1. Pradyota 23. d. 897 B. C.
2. Pālaka 24 : d. 73 B. C.
3. Viśākhāyūpa 50 : d. 823 B. C.
4. Ajaka (or Bh. Rajaka or Vs. Janaka. Or Mt. Suryaka) 21 : d. 802 B. C.
5. Nandivardhana (or Va. Vartivardhana) 20 : d. 782. B. C.

*Note.*—5 kings. Total reign 138 years. Ended in 782 B. C.

**III. Śisunaga Dynasty** (782 B. C.—422 B. C.).

1. Śisunāga 40. d. 742 B. C.
2. Kakavarna or V. Sakavarna 36 d. 706 B. C.
3. Kṣemadhārman 36 d. 670 B. C.
4. Kṣatraujas (or Bh. Kṣetrajna. Or Mt. Kṣemajit) 40 : d. 630 B. C.
5. Vimbisara Bd. 38. d. 592 B. C.
6. Ajātasatru Mt, 27 d. 565 B. C.
7. Darśaka (or Bd, Vs, Bh Darbhaka, or Vamśaka). 25. d. 540 B. C.
8. Udayin (or Vs. Udayasva. Or Mt, Udāsin. Or Bh. Ajaya) 33. Founder of Kusumpura : d. 507 B. C.
9. Nandivardhana Va, 42. d. 465 B. C.
10. Mahānandin (Bd. Sahanandi) 43 d. 422 B. C.

*Note.*—10 Śisunāgas 360 years, or 362, according to Vāyu and Viṣṇu. This dynasty ended in 422 B. C., when Mahāpadma Nanda killed Mahānandin that year.

|                 | Years |
|-----------------|-------|
| Bāhadrathas     | 1,000 |
| Pradyotas       | 138   |
| Śisunāgas       | 360   |
| The grand total | 1,498 |

Nanda's abhiṣeka or inauguration took place in 1,498 or roughly 1,500 years after the birth of Parikṣit.

#### *Post-NANDA Magadha Dynasties.*

**I. Nanda Dynasty** commenced in 422 B. C.

1. Mahāpadma Nanda 88 (28, d. 334 B. C.
2. Sukalpa (Sahalya or, Vs. Sumatya, or, Bh. Sumalya and 7 others) 12. d. 322 B. C.

*Note.*—2 Nandas 100 years. Exterminated by Chandragupta Maurya in 322 B. C.

**(1) Maurya Dynasty (according to Vāyu).**

1. Chandragupta 24. Ascended 322 B. C. d. 298 B. C.
2. Vindusāra 25. asc. 298 B. C. died 273 B. C.
3. Asoka 36 (26). asc. 273 B. C. died 247 B. C.
4. Kunāla (or Daśaratha Vs. Suyasa) 8.
5. Bandhupālita (or Sangata) 8 (Va. B. d. 10).
6. Daśana 7 (10).
7. Daśaratha 8.
8. Samprati 9.
9. Śālisuka 13.
10. Devadharman 7.
11. Satadhanvan or (e Va. Śatamdhanus) Mt. 6, 8.
12. Brihadratha e Va. 87 70. (B. d. 7)

*Note.*—10 Mauryas 137 years. Ended in 185 B. C. But the regnal periods added together are 169.

**The Maurya Dynasty.**

*Note.*—The *Maurya Purāṇa* gives a very mutilated list of this family, as shown below:—

1. Satadhanvan, 6.
2. Brihadratha, 7.
3. Asoka, 36.
4. His grandson, 70.
5. Daśaratha, 8.
6. Samprati or Saptati, 8.

Then it adds: "These ten Mauryas will enjoy the earth for 137 years." It names only 6 kings, and the total of their reigns come to only 136.

(2) The *Vāyu, Bibliotheca Indica* Edition, gives, however, the following list in Ch. 37, v. 425 et seq:—

1. Chandragupta, 24 years.
2. Bhadrāsāra, 25 years.
3. Asoka, 26 years.
4. Kunāla, 8 years.
5. Bandhupālita, 8 years.
6. Indrapālita, 10 years.
7. Devavarmā, 7 years.
8. Śatadhara, 8 years.
9. Brihadāsava, 7 years.

Then it adds "these nine kings should enjoy the earth for full 137 years," but the total comes to 123.

Mr. Vincent Smith, in his chronological table of the Maurya dynasty, gives the same list, and then adds, "The names of the successors of Aśoka are taken from the Viṣṇu Purāṇa, omitting Suyāsa, for the reasons given in the text. Other names are given in Jain books and the Buddhist Aśokavadāna. The Vāyu, which is one of the oldest of the Purāṇas, gives only nine names for the dynasty, as in brackets, and also states the duration of each reign. The approximate dates given are assigned accordingly, on the assumption that the reign of Aśoka lasted for about forty or forty-one years. Its duration, according to the Vāyu Purāṇa, was thirty-six, and, according to the Mahāvamsa, thirty-seven, years, both of which periods probably should be reckoned from the coronation. The Purāṇas agree in assigning 137 years to the Maurya dynasty, but the total of the lengths of reigns according to the Vāyu Purāṇa, is only 133. The difference of four years may be accounted for by the interval between the accession and coronation of Aśoka. For further details see Pargiter, "Dynasties of the Kali Age." The variant readings are numerous."

The Matsya Purāṇa, however, is incomplete and, moreover, it has misplaced verse 23, which ought to come after verse 24 and not before it. Therefore the Matsya list should stand thus:—

1. Aśoka.
2. His grandson.
3. Daśaratha.
4. Samprati.
5. Śatadhanvā.
6. Brihadratha.

The names in the Viṣṇu Purāṇa are:—

1. Chandragupta 24 years.
2. Vindusāra 25.     ,,
3. Aśokavardhana 26     ,,
4. Suyāsa (Kunāla) 8     ,,
5. Daśaratha (Bandhupālita) 8 years.
6. Sangata (Indrapālita) 10     ,,
7. Palisuka 13     ,,
8. Somasārman (Devavarman) 7     ,,
9. Śatadhanvan (Śatadhara) 8     ,,
10. Brihadratha (or Brihadāsva) 7     ,,

The names within brackets and the regnal periods given above are taken from the Vāyu P. The Viṣṇu Purāṇa ends by saying "these ten

Mauryas will reign for 137 years." It is the only Purāṇa that gives the correct ten names neither more nor less. The total of reigns (taken from Vāyu), comes up to 136 years.

Comparative Table of Maurya Kings.

|    | Viṣṇu              | Brahmaṇḍa                    | Vāyu Mas. marked c.                 | Vāyu generally                    |
|----|--------------------|------------------------------|-------------------------------------|-----------------------------------|
| 1  | Chandragupta ...   | Chandragupta 24              | Chandragupta 24                     | Chandragupta 24                   |
| 2  | Bhadrāsāra ...     | Bhadrāsāras 25               | Nandasāra 25                        | Bhadrāsāra 25                     |
| 3  | Aśokavardhana ...  | Aśoka 26                     | Aśoka 26                            | Aśoka 26                          |
| 4  | Suyāsa ...         | Kunāla 8                     | Kulāla 8                            | Kunāla 8                          |
| 5  | Daśaratha ...      | Bandhupālita of Kunāla 8     | Daśaratha 8                         | Bandhupālita 8                    |
| 6  | Sangata ...        | Indrapālita 10               | Sampratip 9                         | Indrapālita 10                    |
| 7  | Śāliśūka ...       | ...                          | Śāliśūka 13                         |                                   |
| 8  | Somaśarmā ...      | Devavarman 7                 | Devadharma 7                        | Devavarma 7                       |
| 9  | Śatadhanva ...     | Śatadhanus 8                 | Śatamdhanu 8                        | Śatadhara 8                       |
| 10 | Bṛihadratha ...    | Bṛihadratha 7                | Bṛihadratha 7                       | Bṛihadāśva 7                      |
|    | Total 10 Kings 137 | 9 Kings 137 actual 123 years | 9 Kings 137 actual total 145 years. | 9 Kings 137 actual total 123 yrs. |

The above comparative table requires a little explanation. The Viṣṇu Purāṇa gives the names of ten kings, but not their separate regnal periods. It gives the total as ten kings, who ruled for 137 years. The Bhāgavata Purāṇa agrees with the Viṣṇu, generally, but omits Dasaratha. It says at the end that there were 10 kings who ruled for 137 years. As it is exactly like Viṣṇu it has not been shown in the above table. Brahmaṇḍa gives 9 kings, omitting Śāliśūka. It says at the end that these 9 kings ruled for 137 years. But the aggregate of the actual regnal periods comes up to 123 years. The Vāyu names all the 10 kings, with two more, as given by Mr. Pargiter, but which are really misreadings. It gives the last king Bṛihadratha's reign as 87 years, which is evidently a mistake for 7 years. The table is given with these emendations. It also says at the end that these 9 kings reigned for 137 years, though the actual total comes up to 145 years. The "Vāyu generally" requires no explanation. The actual total here is 123 years.

Now, all the Purāṇas agree in giving 137 years as the total period of this dynasty. They agree also in giving the same regnal periods for the first three kings and the last three kings. It is only with regard to

the middle three or four kings, that there is a difference of opinion among them. To reconcile this is not very easy. One may take it, however, as a fact that Aśoka really reigned for 40 years and not 36. The difference is due to the fact that the 4 years between his coronation and accession have been omitted. Or, it may be explained on another ground, that Kunāla or Suyāśas, the son of Aśoka, never actually reigned on account of his blindness. If 8 years of his alleged reign be deducted from 145 years, then the text of the Vāyu becomes harmonized, and then the revised list would stand as follows :—

1. Chandragupta 24 years (322-298 B.C.)
2. Bindusāra 25 years (298-273 B.C.)
3. Aśoka 36 years (273-237 B.C.)
4. Daśaratha 8 years (237-229 B.C.)  
(Bandhupālita)
5. Sampratiṣṭa 9 years (229-220 B.C.)  
(Sangata or Indrapālita)
6. Śaśisuka 13 years (220-207 B.C.)
7. Devadharma (Devavarma or Somadharma) 7 years (207-200 B.C.)
8. Śatadhanva 8 years (200-192 B.C.)
9. Brihadratha 7 years (192-185 B.C.)

This last king was killed by Puṣyamitra, who ascended the throne in 185 B. C.

### Sunga Dynasty.

1. Puṣyamitra 36 yrs. (Va., Bd., 60) (185 B.C.-149 B.C.)
2. (Agnimitra 8 years.)
3. Vasujyeṣṭha (or Va. Bd., Vs., Bh., Sujyeṣṭha) 7 years (149 B.C.-142 B.C.)
4. Vasumitra 10 years (142 B.C.-132 B.C.)
5. Andhraka (Antaka), or Bd., Bh., Bhadraka or Va. Andraka) 2 years (132 B.C.-130 B.C.)
6. Pulindaka 3 years (127 B.C.-124 B.C.)
7. Ghoṣa (or Ghoṣavasū, or Mt. erp Yomegha) 3 years.
8. Vajramitra 9 years (Bd., 7 years) 124 B.C.-115 B.C.)
9. Samabhāga or Bhāgavata Mt. 32 years (115 B.C.-83 B.C.)
10. Devabhāmi (or Va Kṣemabhāmi) 10 years (83 B.C.-73 B.C.)

*Note.*—10 Sungas for 112 years. Ended in 73 B.C.

**Kanvayana (Sungabhritya) Dynasty.**

Vasudeva 9 years (Bd. 5) (73 B.C.-64 B.C.)

Bhumimitra 14 years (Va., Bd., 5 years) (64 B.C.-50 B.C.)

Nârâyana 12 years (50 B.C.-38 B.C.)

Susarman 10 years (Bd., 5 years) (38 B.C.-28 B.C.)

**Andhras.**

1. Sisuka, or Simuka, (Va, Bd Sindhuka Vs Sipraka), 23.
2. Kriṣṇa, 10 (Mt, 18).
3. Sri-Śātakarṇi, 10.
4. Pūrṇotsanga, 18.
5. Skandhastambhi, 18.
6. Śātakarṇi, 56.
7. Lambôdara, 18.
8. Aplaka, 12.
9. Meghasvâti, 18.
10. Svâti (or Ati), 18 (or 12).
11. Skandasvâti, 7.
12. Mrigendra Svâtikarṇa, 3.
13. Kuntala Svâtikarṇa, 8.
14. Svâtivarṇa, 1.
15. Pulomâvi, 36 (Va, Bd, 24).
16. Ariṣṭakarṇa, 25.
17. Hâla, 5 (Va, Bd, 1).
18. Mantalaka (or Pattalaka, Bh Talaka, Va Saptaka), 5.
19. Puriksena (Mt Purindrasena), 21.
20. Sundara Śātakarṇi, 1.
21. Chakôra Śatkararṇi, 6 mo.
22. Śivasvâti, 28.
23. King Gautamîputra, 21.
24. Pulomâ (Pulomavi), 28.
25. (Śātakarṇi, 29).
26. Śivasri Puloma, 7.
27. Śivaskandha Śātakarṇi, 3.
28. Yajñasri Śātakarṇika, 29 (Va, Bd, 19).
29. Vijaya, 6.
30. Chandasri Śātakarṇi (Va, Bd Dandasri), 10 (3).
31. Pulomâvi, 7.

*Note.*—These thirty Andhra kings will enjoy the earth. 460 years (Bd, 456). Or fr



It may be mentioned here that the Purāṇa states that Śiśuka (Simuka) was the first Andhra king, who was the slayer of Śudarman, the last of the Kanvas, in 28 B.C. But from the evidence of coins it appears that Simuka reigned long before that period, not of course in Magadha, but in Andhra. The slayer of the last Kanva was very likely one of the three kings, nos. 11, 12, or 13 in the list of the Andhras. The reasons for differing from the Paurāṇic accounts may be found in Mr. Vincent Smith's *The Early History of India*, 3rd edition, pp. 206-208.

We make only this short extract from page 207—"The Udayagiri or Kāthigumpha inscription of Kharvela, the Jain king of Kalinga, has been the subject of much discussion, and archaeologists used to believe erroneously that it was dated in the year 165 of the Maurya era. The latest and most authoritative account of the mutilated document is the abstract translation published by Prof. Luders in *Ep. Ind.*, vol. x, App., p. 160. We learn that Kharvela, surnamed Maha Meghavahana, the third of the Cheta dynasty of Kalinga, was anointed as Maharaj when twenty-four years of age, having been already Crown Prince (Yuvaraja) for nine years. In his second year he defied Satakarni, by sending an army to the west. In his fifth year he repaired an aqueduct which had not been used for 108 years from the time of king Nanda, and in the same year harassed the king of Rājagriha i. e., of Magadha. In his twelfth year he watered his elephants in the Ganges, and compelled the king of Magadha to bow at his feet. In his thirteenth year he erected certain pillars.

"The reference to king Nanda gives the approximate date. The latest date for the last Nanda king, according to my chronology, is 322 B.C. Deducting 108 we get 219 B.C. for the fifth year of Kharvela, and consequently 223 B.C. for his accession, some nine years after the close of Asoka's reign. The Andhra king alluded to can only be Sri Satakarni, No. 3 of the Puranic list, who is commemorated by a defaced, but happily inscribed, relief image at Nanaghat, a pass leading from the Konkan to the ancient town of Junnar in the Poona District, Bombay (*A. S. W. I.*, vol. v, p. 59).

"The synchronism of Satakarni I with Kharvela proves conclusively that the Andhra dynasty cannot have begun with the death of the last Kanva king. The date assigned to Satakarni I is in full accord with the script of the Nanaghat inscriptions, which include similar records of the first and second Andhra kings, Simuka and Krisna (Luders, *op. cit.*, Nos. 1113, 1114, 1144). The king of Magadha whom Kharvela defeated was one of the later Mauryas, probably Salisuka (c. 223-211), in or about 213 B.C."

ŚRĪSA CHANDRA VIDYARŌAVA.

## APPENDIX VII.

(Pre Mahabharata War Kings. (Extract from Mr. Pargiter's  
paper in J.R.A.S. January 1910).

| I.      |               | II.         | III.         | V.          |
|---------|---------------|-------------|--------------|-------------|
| WATSAVA |               | HATHAVAN    | PATIRAVAN    | KANTAKURJA. |
| 1       | Manu          |             | Manu         |             |
| 2       | Ilā           |             | Ilā          |             |
| 3       | Purūravas     |             | Prasūravas   |             |
| 4       | Ayus          |             | Ayus         | Amāvāsu     |
| 5       | Nakusa        |             | Nakusa       |             |
| 6       | Yayāti*       |             | Yayāti*      |             |
| 7       |               |             | Dharma       |             |
| 1       | Kroṣṭu        | Sahasrajit  | Janamejaya I | Rhima       |
| 1       | Vṛjinivat     | Śatajit     | Prāchinvat   |             |
| 1       |               |             | Pravira      |             |
| 1       |               | Haihaya     | Manasyu      |             |
| 1       | Svāhi         |             | Abhayada     | Kāśhanapra  |
| 1       |               |             | Sudhanvan    | bha         |
| 1       |               | Dharma      | Bahugava     |             |
| 1       | Rudadgu       |             | Samyāti      |             |
| 1       |               | Dharmanetra | Ahamyāti     |             |
| 1       |               |             | Raudrāsava   |             |
| 1       | Chitraratha   | Kunti       | Kicheyu      | Suhotra     |
| 2       |               |             | Matināra     |             |
| 2       | Śaśavindu*    | Sāhañji     | Taman        |             |
| 2       | Prithuyāsa    |             |              | Jaknu       |
| 2       | Prithukarman  |             |              | Somanta     |
| 2       | Prithujaya    | Mahismat    |              | Ajaka       |
| 2       | Prithukirti   |             |              | Balākāsava  |
| 2       | Prithudāna    |             |              | Kusa        |
| 2       | Prithuśravas  | Bhadraśreyu |              | Kusāśva     |
| 2       | Prithuśattama |             |              | Kusika      |
| 2       |               | Durdama     |              | Gādhi       |
| 2       | Antara        | Kanaka      |              |             |
| 2       | Suyajña       | Kṛitavīrya  |              |             |
| 2       | Uśanas        | Arjuna*     |              | Viśvāmitra  |
| 2       | Śineyu        | Jayadhvaja  |              |             |
| 2       | Marutta       | Tālayaṅga   |              | Aṣṭaka      |
| 2       | Kambalabarhi  | Vithotra    |              | Rāma        |
| 2       | Rakmakavach   | Vṛiṣa       |              | Parāvāsu    |
| 2       | Parāvṛit      | Madhu       |              |             |
| 2       | Jyāmagha      | Vaisani     |              |             |
| 2       |               |             |              |             |
| 4       | Vidarbha      |             |              |             |
| 4       | Kratha        |             | Ailina       |             |
| 4       | Kunti         |             |              |             |
| 4       | Dhṛiṣṭi       |             | Duṣyanta     |             |
| 4       | Nirvṛiti      |             | Bharata*     |             |
| 4       | Vidhartha     |             |              |             |
| 4       | Deadrha       |             | Vitatha      |             |
| 4       | Vyoman        |             | Bhūmangu     |             |
| 4       | Jimūta        |             | Bṛihatkṣatri |             |
| 4       | Vikṛiti       |             | Suhotra      |             |
| 4       |               |             | Wastin       |             |

| VI.                           | VII.                                                 | VIII.                    | IX.                       | X.                               |                  |
|-------------------------------|------------------------------------------------------|--------------------------|---------------------------|----------------------------------|------------------|
| KASI LINE.                    | SOLAR LINE.                                          | VIDEHA LINE.             | DISTA'S LINE.             | ANU'S LINE.                      |                  |
| Manu<br>Ilā<br>Purūravas      | Manu<br>Ikṣvāku                                      |                          | Manu<br>Diṣṭa             | Manu<br>Ilā<br>Purūravas         | 1<br>2<br>3      |
| Ayus<br>Nahūga<br>Kṣatravṛdha | Śatāda<br>Kakutstha<br>Anonas<br>Prithu              | Nimi<br><br>Mithi-Janaka | Nābhāga<br><br>Bhalandana | Ayus<br>Nahūga<br>Yayūti*<br>Anu | 4<br>5<br>6<br>7 |
| Su(na)hotra                   | Viśvagaśva<br>Ardra                                  |                          |                           |                                  | 8<br>9           |
| Kāśa                          | Yuvandeva I<br>Sravasta                              | Udāvasu                  | Vatsapri                  | Sabhānara                        | 10<br>11         |
| Kāśipa                        | Bṛihadāśva<br>Kuvālāśva                              | Nandivardhana            | Prāmsu                    | Kālānala                         | 12<br>13         |
| Dirghatapas                   | Dṛidhāśva<br>Pramoda                                 |                          | Prajāni                   | Bṛiḥjaya                         | 14<br>15         |
| Dhanva                        | Haryaśva I<br>Nikumbha                               | Suketu                   |                           | Puraḥjaya                        | 16<br>17         |
| Dhanvantari                   | Sambhātāśva<br>Kṛiṣṇāśva                             | Devarāta                 | Khanitra                  |                                  | 18<br>19         |
| Ketumat                       | Prasenajit<br>Yuvonāśva II<br>Māndhātṛ*<br>Puruksata | Bṛihaduktha              | Kṣupa                     | Janamejaya                       | 20<br>21<br>22   |
|                               | Trasadasyu<br>Sambhūta                               | Mahāvīrya                | Vimda                     | Mahāsāla                         | 23<br>24<br>25   |
| Bhimaratha                    | Anarāpya<br>Pṛiṣadaśva                               |                          |                           | Mahāmanas                        | 26<br>27         |
| Dīcodāsa I<br>(Aṣṭāratha)     | Haryaśva II<br>Vasumanas                             | Sudhṛiti                 | Vivimśa                   | Uśinara                          | 28<br>29         |
| ...                           | Tridhanvan<br>Trayyākṛpa                             | Dhṛiṣṭaketu              | Khaninetra                | Titikṣu                          | 30<br>31         |
| ...                           | Trisāṅku<br>Harischandra                             |                          | Karandhama                | Śiṣṭ*<br>Kekaya                  | 32<br>33         |
| ...                           | Bokita<br>Harita                                     | Haryaśva                 | Avikṣit<br>Marutta*       | Rasadratha                       | 34<br>35<br>36   |
| (Haryaśva)                    | Chāṇchu                                              | Maru                     | Narigyaṇta                | Hema                             | 37<br>38         |
| (Sadeva)                      | Vijaya<br>Ruruka                                     |                          | Dama                      | Sutapas                          | 39<br>40         |
| Dīcodāsa II<br>Pratarādana    | Vṛika<br>Bāhu                                        | Pratindhaka              | Rājyavardhana             |                                  | 41<br>42         |
| Vatas<br>Alerka               | Śagara*<br>Asamañjas                                 | Kṛitiratha               | Sudhṛiti                  | Bali                             | 43<br>44         |
| Sannati                       | Amsumat<br>Dilipa I                                  |                          | Nara<br>Kevala            | Aḍga                             | 45<br>46         |
| Sunitha                       | Bhagīratha*<br>Sṛata                                 | Devamīdha                | Bandhumat<br>Vogavat      |                                  | 47<br>48         |
| Kṣema                         | Nābhāga<br>Ambariga*                                 | Vibudha                  | Budha<br>Triṇaśindu       | Dadhivāhana                      | 49<br>50         |
|                               | Sindhuvipa<br>Ayutāyus                               |                          |                           |                                  |                  |

|    | I.<br>YADAVAS. | II.<br>DVIMIDHAS. | III.<br>PAURAVAS. | IV.<br>N. PANCALA. | V.<br>S. PANCALA. |
|----|----------------|-------------------|-------------------|--------------------|-------------------|
| 51 | Navaratha      |                   | Vikunṭhana °      |                    |                   |
| 52 | Dasaratha      | Dvimidha          | Ajamidha          |                    |                   |
| 53 | Śakuni         | Yavinara          | ...               | Nila               | Bṛihadīṣu         |
| 54 | Karambha       |                   |                   | Śānti              |                   |
| 55 | Devarāta       | Dhṛitimat         | ...               | Susānti            | Bṛihadvasu        |
| 56 | Devakṣatra     |                   |                   | Puruṣāti           |                   |
| 57 | Madhu          | Satyadhṛiti       | ...               | Arka               | Bṛihadddhanus     |
| 58 | Karavaśa       |                   |                   | Dhṛimyaśva         |                   |
| 59 | Anu            | Dṛidhanemi        | ...               | Mudgala            | ...               |
| 60 | Puradvat       |                   |                   | Brahmīṣṭha         |                   |
| 61 | Puruhotra      | Sudhanvan         | ...               | Vadhryaśva         | Bṛihatkarman      |
| 62 | Amśu           |                   | Rikṣa I           | Divodānu           |                   |
| 63 |                |                   |                   | Mitraṇu            | Jayadratha        |
| 64 | Satvat         | Sārvabhauma       | ...               | (Devavāta)         |                   |
| 65 | Sātṛata        |                   |                   | Śṛiṇ aya           | Viśvajit          |
| 66 |                | ...               | ...               |                    |                   |
| 67 | Andhaka        |                   |                   | Chyavana           | Senajit           |
| 68 |                | ...               | ...               | Somadatta          |                   |
| 69 | Kukura         |                   |                   | (Pijavana)         | Ruchirāśva        |
| 70 |                | ...               | ...               | Sudāsa             |                   |
| 71 | Vṛṣāl          |                   | Saṅkharava        | Sahadeva           | Pṛithuśeṇa        |
| 72 |                | ...               |                   | Somaku             |                   |
| 73 | Dhṛti          |                   | Kuru              | Jantu              | Pāra I            |
| 74 |                | ...               | Parikṣit I        |                    |                   |
| 75 | Kapotaroman    | Mahat Paurava     | Janamejaya II     | ...                | Nipa              |
| 76 |                |                   | Suratha           |                    |                   |
| 77 | Viloman        | Rukmaratha        | Vidūratha         | ...                | Samara            |
| 78 |                |                   | Sārvabhauma       |                    |                   |
| 79 | Tittiri        | Supārśva          | Jayatsena         | ...                | Pāra II           |
| 80 | Taittiri       |                   | Āradhi            |                    |                   |
| 81 |                | Sumati            | Mahāsattva        | ...                | Pṛithu            |
| 82 | Nala           |                   | Ayutāyus          |                    |                   |
| 83 |                | Sannati           | Akrodhana         | ...                | Sukṛiti           |
| 84 | ...            |                   | Devātithi         |                    |                   |
| 85 |                | Kṛita             | Rikṣa II          | ...                | Vibhrāja          |
| 86 | Abhijit        |                   | Bhīmasena         |                    |                   |
| 87 |                | ...               | Dillipa           | ...                | Anuha             |
| 88 | Punarvasu      |                   | Pratipa           |                    | Brahmadatta       |
| 89 |                | ...               |                   |                    | Viśvaksena        |
| 90 | Ābaka          |                   | (Rikṣiṣeṇa)       | Nipa (Nila)        | Udaksena          |
| 91 |                | ...               | Santanu           |                    | Bhallāṭa          |
| 92 | ...            | Ugrāyudha         | [Bhīma]           | Pṛiṣata            | Janamejaya        |
| 93 | Ugrasenu       | Kṣemya            | Vicbītravīrya     |                    |                   |
| 94 | Kaṇva          | Suvira            | Dhṛitarāṣṭra      | Drupada            |                   |
| 95 | Kṛṣṇa          | Nṛipadājaya       | Pāṇḍava           | Dhṛistodyumna      |                   |
| 96 |                | Bahuratha         | Abhimanyu         | Dhṛistaketu        |                   |
|    |                |                   | THE               | BATTLE BETWEEN THE |                   |
|    |                |                   | Parikṣit II       |                    |                   |
|    |                |                   | Janamejaya III    |                    |                   |
|    |                |                   | etc.              |                    |                   |

| VI.<br>KASI LINE. | VII.<br>SOLAR LINE. | VIII.<br>VIDEHA LINE. | IX.<br>DISTA'S LINE. | X.<br>ANU'S LINE. |    |
|-------------------|---------------------|-----------------------|----------------------|-------------------|----|
| Ketumat           | Rituparna           |                       | Viśāla               | Anapāna           | 51 |
|                   | Sarvakāma           | Mahādhyti             | Hemachandra          |                   | 52 |
| Suketu            | Sudāsa              |                       |                      |                   | 53 |
| Dharmaketu        | Kalmāṣapāda         | Kṛtīrāta              | Suchandra            | Diviratha         | 54 |
|                   | Aumaka              |                       | Dhūmrāśva            |                   | 55 |
| Satyaketu         | Mūṇaka              |                       |                      |                   | 56 |
|                   | Sataratha           | Maharoman             | Spīṇjaya             | ...               | 57 |
| Vibhu             | Vṛddhabarman        |                       | Śahadeva             |                   | 58 |
|                   | Viśvasaha I         | Svarnaroman           | Kṛisāśva             | Chitraratha       | 59 |
| Suvibhu           | Dhīpa II*           |                       | Somadatta            |                   | 60 |
|                   | Dirghabāhu          | Hrasvaroman           |                      |                   | 61 |
| Sukumāra          | Raghu               |                       | Janamejaya           |                   | 62 |
|                   | Aja                 |                       | Pramati              |                   | 63 |
| Dhṛiṣṭaketu       | Dāsaratha           | Śīradhva              |                      | Lomopāda          | 64 |
| Vepuhotra         | Rāma*               | Rhānumat              |                      |                   | 65 |
| Bharga            |                     | Satadyumna            |                      | Chaturaṅga        | 66 |
|                   | Kusa                | Suchi                 |                      |                   | 67 |
|                   | Atithi              | Urjavaha              |                      | Prithulākṣa       | 68 |
|                   | Niṣadha             | Sanadvāja             |                      |                   | 69 |
|                   | Nala                | Kuui                  |                      | Champa            | 70 |
| MAGADHA LINE      | Nabhas              | Añjana                |                      |                   | 71 |
|                   | Pundarika           | Kulañjit              |                      | Haryaṅga          | 72 |
| Kuru              | Kṣemadhanvan        | Ariṣṭanemi            |                      |                   | 73 |
| Sudhanvan         | Devanika            | Śrutāyus              |                      | Bhadraratha       | 74 |
| Suhotra           | Ahinaga             | Supārśva              |                      |                   | 75 |
| Ohyavana          | Pāripātra           | Sanjaya               |                      | Bṛihatkarman      | 76 |
|                   | Dala                | Kṣemāri               |                      |                   | 77 |
| Kṛita             | Sala                | Aśenas                |                      | Bṛihadratha       | 78 |
| Vasu Chatdya      | Uktha               | Samaratha             |                      |                   | 79 |
|                   | Vajranābha          | Satyaratha            |                      | Bṛihadbhānu       | 80 |
| Bṛihadratha       | Saṅkhana            | Sātyarathi            |                      |                   | 81 |
|                   | Vyṁśitāśva          | Upaguru               |                      | Bṛihanwanas       | 82 |
| Kudāgra           | Viśvasaha II        | Upagupta              |                      |                   | 83 |
| Riṣabha           | Hirasyannābha       | Svāgata               |                      | Jaysdratha        | 84 |
|                   | Puṣya               | Svanara               |                      |                   | 85 |
| Puspavat          | Dhruvasandhi        | Suvarchas             |                      | Vijaya            | 86 |
| Satyahita         | Sudarāśana          | Sulbhāsa              |                      |                   | 87 |
|                   | Agnivarga           | Asruta                |                      | Dhṛiti            | 88 |
| Urja              | Sighra              | Jaya                  |                      |                   | 89 |
| Jahnu             | Mara                | Vijaya                |                      | Dhṛitavrata       | 90 |
|                   | Prasūruta           | Rita                  |                      |                   | 91 |
| Śūlābhava         | Susandhi            | Sunaya                |                      | Satyakarman       | 92 |
| Jarāśandha        | Amarṣa              | Vitahavya             |                      | Adhiratha         | 93 |
|                   | Mahavāt             | Dhṛiti                |                      |                   | 94 |
| Śahadeva          | Viśvatavat          | Bahulāśva             |                      | Karṣa             | 95 |
|                   | Bṛhadbala           | Kṛiti                 |                      |                   | 96 |
| PANḌVAS AND       | KAURAVAD.           |                       |                      |                   |    |
| Samādhī           | Bṛhatkṣapa          |                       |                      |                   |    |
| Śrutavānas        | Urakṣapa            |                       |                      |                   |    |
| etc.              | etc.                |                       |                      |                   |    |

## APPENDIX VIII.

### PAURĀNIK CHRONOLOGY.

It is said that Indians have no history, and that they do not possess any historical instinct. This erroneous opinion about the Hindus, owes its origin to the fact, that the first literature to which the West came in contact was either the poetical or sacerdotal literature of India, in which one would not naturally expect much of historical knowledge. Though the Purāṇas were also before the public, yet, owing to their popular character, they never attracted much attention to the historical treasures buried in them. The literature of the Brāhmaṇas was always supplemented from the earliest times by the literature of the Kṣatriya Kings or the Court literature. Every prince, worth the name, had his court bard or Sūta or Māgadha, to commemorate the events of his reign and of his ancestors. These were compiled in Vamśābalis, which were popular with the public, though not of much interest to the sacerdotal class. The existence of these Vamśābalis or chronicles is proved, beyond doubt, by Kalhana in his Introduction to Rājatarāṅgini, wherein he says that he drew his materials from the Vamśābalis of Kāśmīrian Kings extending over a period of 3,000 years. Now, where historic periods were of such great lengths as thousands of years, it was necessary to fix an epoch in which calculation would proceed not by years or decades, but by centuries. One such fixed epoch was already in existence in the astronomical era, called the beginning of the Kali age, which was fixed on astronomical grounds at a point 3,100 years B. C. It was, however, not convenient for historical purposes, as it was used mostly by astronomers and by sacerdotal classes. Moreover, it was not an historical era, because its starting point was not any memorable historical event. Its epoch depended on an event which took place in the heaven, in the conjunction of certain planets observable only by the initiates in astronomy. It was, therefore, necessary to fix the popular epoch in some historical event, which was well-known to the public and even to the ignorant masses, and which was preserved in legends and traditions of all Hindu nations throughout India. That memorable event was the battle of Mahābhārata, between the Kauravas and Pāṇḍavas which lasted for eighteen days. After the end of this battle, which was short but sharp, Yudhiṣṭhira was anointed as King. And, it was during this battle, that, Uttarā, the wife of Abhimanyu, son of Arjuna, gave birth to a still-born child after six months'

gestation, owing to the shock she received on hearing the sad news of her husband's death who had been killed by foul means, by the combination of seven chiefs against him. This tragic death of Abhimanyu was the subject of popular legend with the Hindus. Thus, these two important events—the still-born birth of Parikṣit—who was resuscitated by the divine powers of Śrī Kṛṣṇa, and the coronation of Yudhiṣṭhira, were naturally most appropriate for fixing the starting point of the historical epoch. This epoch, is, therefore, called the *Laukika* or the secular epoch, to distinguish it from the religious or astronomical epoch. This starting point is, indifferently, called the epoch of the birth of Parikṣit, or the epoch of the coronation of Yudhiṣṭhira.

When was this epoch really started, it is not easy to determine; and Varāhamihira, who flourished in the sixth century, A. D., in his *Bṛhat Saṃhitā* says, that this Saptarṣi or *Laukika* era was noted by an astronomer before him, called Garga. This conventional era supposed that Saptarṣis were in the *Maghā* asterism, on the date of the coronation of Yudhiṣṭhira which coincided with the birth of Parikṣit. The theory is that the Saptarṣis slowly move through the asterisms at the rate of 8 minutes of the arc of a circle in one year, thus completing one asterism in a century, or, the total circle of the 27 asterisms in 2,700 years. Thus, in this conventional method, was started a convenient mode of indicating large times. The asterisms being 27 in number—each 27th part of a circle represented a century. Thus,  $\frac{360^\circ}{27}$ , or,  $\frac{40^\circ}{3}$ , degrees, or,  $\frac{40}{3} \times 60$  minutes = 800 minutes. An asterism being equal to a hundred years, thus, a part of a circle measuring 8 minutes becomes equal to one year. This was a brief and convenient method of indicating years in an abbreviated way. Each hundredth part of an asterism, called an *amśa*, or a part, represented a year. So, if one said, 24th *amśa* of *Purva Phālgunī*, it would mean that the full asterism of *Maghā* was passed, and 24th year in *Pūrva Phālgunī* was the time indicated; or, in other words, 124 S. E. (Saptarṣi or secular era). Similarly, 24th *amśa* of *Revatī*, will mean 1,724 secular era. This Saptarṣi era is the historical era of the Hindus. The commentator of Varāhamihira, named, *Bhaṭṭotpala*, quoting Garga, gives the following rule for converting any Śāka era into Saptarṣi era. He says:—

“Add 2,526 to the Śāka era, and divide it by 100, the quotient will represent the number of asterisms fully crossed by the Saptarṣis, and the remainder will be the number of years spent in the asterism in that century. This remainder, deducting from 100, will represent the number of years still remaining up to the end of the century.”

A want of knowledge of this rule led to curious interpretation of the following verse of the Vāyu Purāṇa :—

सप्तर्षिः सप्तयुगाः काले पारीक्षिते कृतं ।

सप्तमं ते स पार्ष्णिपदे अविष्कृति मते मनः ॥

(Bibliotheca Indica Series Vol. II, Ch. 37 V. 417.)

One such curious explanation is, that it means that in the 24th year of the century, in the commencement of which the Andhra dynasty was found reigning, that dynasty will come to an end, and, after finishing that century, a new cycle of 2,700 years will commence. Remembering that the Saptarṣi cycle begins with the first point or *Aṁśa* of *Āśvini* and ends with the last point or *Aṁśa* of *Revati*, which is the last of the 27th asterisms, for *Abhijit* is never counted, it means that the Andhra dynasty came to an end when the line of the Saptarṣis was in the 24th *Aṁśa* of *Revati*. Therefore, from the date of the coronation of *Yudhiṣṭira* or the birth of *Parikṣit*, both referring to the same epoch or time, upto the end of the Andhra reign, the Saptarṣis travelled through the following asterisms in their due order. *Maghā*, *Pūrva Phālguni*, *Uttara Phālguni*, &c., up to *Revati*, 24 points or *Aṁśas*, or 1,724 years, after the birth of *Parikṣit*, which we have previously fixed at 1,920 B. C. This Saptarṣi calculation, therefore, is a check on that calculation, for, according to it, 1,724 years elapsed after *Parikṣit*'s birth. According to our calculation, the Andhra dynasty came to an end in 414 A. D. or  $1920 + 414 = 2,334$  years after *Parikṣit*'s birth. The difference, between these two calculations, is, therefore, a very large one. How is this to be reconciled?

This can be done by applying the rule given above. The Andhra dynasty came to an end in 414 A. D., corresponding to  $414 - 78 = 336$  *Sāka* Era. Add to this 2,526, and we get 2,862, which means that one complete circle of 27 asterisms was made, and the first asterism, namely, *Āśvini*, was also crossed, and the Saptarṣis were in the second asterism, where they had passed 62 years already; for 2,862 means one full revolution of 2,700 years, and 162 years over and above it. The correct interpretation of this verse, therefore, is that at the time of the end of the Andhra dynasty, the line of the Saptarṣis was in the 24th asterism calculated from *Maghā*. In other words, that 24 centuries had elapsed between the birth of *Parikṣit* and the end of the Andhras in 414 A. D. This would thus give the date of the birth of *Parikṣit* as 19 centuries before Christ.



*Kṣatriyas, the progenitors of the Brāhmanas*—Another startling statement made by the Matsya Purāṇa (Ch. 273. V. 57 *et seq*) is that in the next cycle (Mahāyuga) the progenitors of the human race will be the two great yogis—both Kṣatriyas—named Devāpi and Maru, who are still existing in their physical bodies in the village, Kalāpa. From them will arise the future Solar and Lunar dynasties. Throughout the Satya Yuga, all the people of the earth will be Kṣatriyas, (or fighters and warriors). In other words, the beginning of every new race, is with Kṣatriyas who go to a new country, colonise it, and, settling there, start a new civilization. It is in the middle of the Tretā Yuga, that the seven Rishis take their birth in these Kṣatriya families, and start the Brāhmana class, when, theocracy begins. Something like this happened in the present cycle also. The history of the Pauravas, given in this Purāṇa, as well as in others, shows clearly that many Brāhmana clans had Kṣatriya origin. This will appear clear from the genealogical table of the Pauravas given in a separate appendix. The Matsya Purana uses the term Brahma—Kṣatriya generally in this sense of Brahmanas having a Kṣatriya origin; and not that of Brahmanas who have become Kṣatriyas as given by Mr. V. Smith in his history 3rd Ed., pages 419—420.

As a matter of fact, most of the Brāhmanas are the spiritual descendants of Kṣatriyas. They learnt the Brahma Vidya (Theosophy) from the Kṣatriyas, as the Upaniṣads distinctly declare it. The daily prayer which they recite—the noble Gāyatri—owes its enunciation to the Kṣatriya prince, Viśvāmitra. The Matsya Purāṇa, therefore, states a natural law of the growth of civilization, namely, that new races begin with warriors, and that the intellectuals, that is Brāhmanas, come after the age of the warriors, namely, in the middle of the Tretā. It is hinted in the Māṇḍūkya Upaniṣad II 1., also that the Brāhmanism arose in the Tretā Yuga.

In this connection, it should be remembered that the four Yugas, for historical purposes, should not be confounded with the astronomical Yugas. The four historical Yugas are :—

1. The Kṣatriya Yuga, or the Warrior age.
2. The Brāhmana Yuga, or the Intellectual age.
3. The Vaiśya Yuga, or the Commercial or the Capitalist's age.
4. The Śūdra Yuga, or the age of Laborers.

These distinct ages may have definite periods during which they flourish, but about the length of which we have found no distinct statement in the Purāṇas. As the astronomical ages are based upon divine

years, one year being equal to 360 human years, so, by analogy, we may come to the following periods :—

- 1 The Labour Age, 1,200 years.
- 2 The Capitalist's Age 2,400 years.
- 3 The Intellectual Age, 3,600 years.
- 4 The Military Age, 4 800 years

Total life of a race, 12,000 years.

If this surmise of ours be correct, the Aryan civilization will come to an end after it has flourished on Earth for twelve thousand years, and the post-Aryan civilization, the seed of which has already been sown, will last the same number of years.

That the four ages were not always astronomical, even in our Hindu books, will be found borne out from the statement as quoted by Mr. Bentley in the Asiatic Researches, and as is reproduced in this Appendix, and which shows considerably smaller number of years for each Yuga, than the astronomical figure 4,32,000 and its multiples.

#### Manus and Manvantaras.

Constant Reference is made in the Purāṇas to Manus and Manvantaras. It is desirable, therefore, to have a general idea about Indian cosmic chronology. A universe comes to an existence by the birth of a Brahmā, from the cosmic egg, called Brahmāṇḍa. Our present universe came into existence from our Brahmā, called the Chaturmukha, or the four-faced. There are other universes which owe their life to other Brahmās, having larger number of faces. The life of a Brahmā consists of a hundred years. 50 such years of his life have passed. We are in the 1st day of his fifty-first year. The year consists of 360 days or 12 months. Each month consists of 30 days. Each day is called a Kalpa. Thus a month consists of 30 Kalpas. A different name is given for every one of these 30 Kalpas, or days of a month of Brahmā. They are given below :—

|                     |                  |
|---------------------|------------------|
| 1. Sveta kalpa.     | 16. Nārasimh-    |
| 2. Nilalohita.      | 17. Saundā.      |
| 3. Vāmadeva.        | 18. Agneyah.     |
| 4. Rathantara.      | 19. Sōma.        |
| 5. Raurava.         | 20. Mānava.      |
| 6. Prāṇa or Deva.   | 21. Pomāna.      |
| 7. Bṛīhaṭ kalpa.    | 22. Vaikunṭha.   |
| 8. Kāṇḍarpa.        | 23. Lakṣmī.      |
| 9. Sadya.           | 24. Śāvitṛī.     |
| 10. Idāna.          | 25. Ghora.       |
| 11. Tamaḥ or Vyāna. | 26. Varāh.       |
| 12. Śāra-vata.      | 27. Vairāja.     |
| 13. Uśāna.          | 28. Gaurī.       |
| 14. Gṛhṇa.          | 29. Māheśvara.   |
| 15. Kaurva.         | 30. Pitṛī kalpa. |

Each Kalpa consists of 1,000 chaturyugas or Mahâyugas, and each Mahâyuga consists of 4 minor yugas, called—

1. Kṛta or Satya yuga consisting of  $4n$ .
2. Tretā,                   "                   "                    $3n$ .
3. Dvāpara.               "               "                $2n$
4. Kali.                   "                   "                    $1n$ .

Total     $10n$ —

where  $n$  is equal to 432,000 human years. Thus a Mahâyuga consists of the following human years :—

|                 |     |     |     |                       |
|-----------------|-----|-----|-----|-----------------------|
| 1. Satya yuga   | ... | ... | ..  | 1,728,000             |
| 2. Tretā yuga   | ... | ..  | ... | 1,296,000.            |
| 3. Dvāpara yuga | ... | ... | ... | 864,000               |
| 4. Kali yuga    | ... | ... | ... | 432,000               |
| Total           | ... | ... | ... | 4,320,000,            |
|                 |     |     |     | Or $432 \times 100$ . |

A kalpa has 1000 such Mahâyugas, or  $432 \times 100$ .

A kalpa is also divided into 14 Manvantaras. Each Manvantara therefore, consists of 1000 divided by 14 Mahâyugas. Each Manvantara therefore has 71 3/7 Mahâyugas

The names of these 14 Manus are :—

- |                |                  |
|----------------|------------------|
| 1. Svayambhu.  | 8. Savarnya.     |
| 2. Svarochisa. | 9. Rauchaya.     |
| 3. Auttamiya.  | 10. Bhautya.     |
| 4. Tamasa      | 11. Merusavaruya |
| 5. Raivat.     | 12. Rita.        |
| 6. Chakusa.    | 13. Ritadhama.   |
| 7. Vaivasvata. | 14. Visvakāna.   |

We are in the 7th or Vaivasvata Manvantara. Of the 71 odd Mahâyugas, of which each Manvantara consists, we are in the 28th Mahâyuga. We are, therefore, in the 28th Kaliyuga. When this Kaliyuga will expire, the 29th Mahâyuga of Vaivasvata Manvantara will commence. A different system of yugas prevailed before this as mentioned by Mr. Bentley, as given below.

The Ten Avatāras. See also p. 126 of the of English translation of the Matsya Purāṇa.

The Matsya Purāṇa gives a different list of the ten Avatāras. See p. 126. Each Avatāra or king is always accompanied by the Avatāra of a priest. The king and his priest are thus the two founders of

a race and the rulers of the world. This is shown in a tabular form below:—

| <i>The King or the Avatāra.</i>     |                      | <i>The Priest or the Teacher.</i> |  |
|-------------------------------------|----------------------|-----------------------------------|--|
| Avatars<br>in<br>deva<br>evolution. | (1) Dharma.          | (1) Brahmā.                       |  |
|                                     | (2) Nṛsiṅha.         | (2) Rudra.                        |  |
|                                     | (3) Vāmana.          | (3) Dharma.                       |  |
|                                     | (4) Dattātreyā.      | (4) Mārkaṇḍeya.                   |  |
|                                     | (5) Mēndhātṛi.       | (5) Uttānga.                      |  |
|                                     | (6) Paraśu Rāma.     | (6) Viśvāmitra.                   |  |
|                                     | (7) Śrī Rāma Chandra | (7) Vasiṣṭha.                     |  |
|                                     | (8) Veda Vyāsa.      | (8) Jātukarṇya.                   |  |
|                                     | (9) Buddha.          | (9) Dvaipāyana Vyāsa.             |  |
|                                     | (10) Kalki.          | (10) Pārśārya (Maitrēya?).        |  |

In addition to these, there were others, as at page 126, viz., (1) Varāha, (2) Indra, (3) again Indra, (4) Śiva, (5) Śiva, (6) Vritrāri, etc.,

We have mentioned above that a kalpa or a day of Brahmā consists of 1,000 Mahāyugas. We are in the Varāha Kalpa, which is the 26th day of the month of Brahmā. In this Varāha Kalpa, six Manvantaras have already passed away and seven more are in future, when this Kalpa will come to an end, and the next Kalpa called, Vairāja, will commence. In chapter 9, verse 37 of the Matsya Purāna we find that 994 yugas have already elapsed.

#### *Two ancient systems of Yugas. Asiatic Researches Vol. VIII (Beniley)*

Most of the Eastern nations, and the Hindus in particular, appear to have employed, from time immemorial, artificial systems, not only in astronomy, but also for chronological purposes. Therefore, to form a just idea of the Hindu history and its antiquity, a knowledge of these systems, and of the various changes that have taken place from time to time, is absolutely necessary.

Two of the most ancient Hindu systems now known, and which in early times were applied to the purposes of chronology, are contained in an astronomical work entitled the *Graha Manjari*. This work is extremely valuable, as it enables us to fix, with precision, the real periods of Hindu history, with their respective durations; and to shew from thence the alterations that have since taken place by the introduction of new systems.

The first system mentioned in this work consisted of 2400000 years, which was called the *Kalpa*.—This period was divided into *Manwantaras* and *Yugas*\*, as follows.

|                                   |     |     |     |     |            |
|-----------------------------------|-----|-----|-----|-----|------------|
| A Satya Yuga consisted of ...     | ... | ... | ... | ... | 960 years. |
| A Trētā, ...                      | ... | ... | ... | ... | 720        |
| A Dwāpara, ...                    | ... | ... | ... | ... | 480        |
| A Kali, ...                       | ... | ... | ... | ... | 240        |
| A Mahā Yuga, ...                  | ... | ... | ... | ... | 3460       |
| 71 Mahā Yugas, ...                | ... | ... | ... | ... | 170400     |
| with a Satya Yuga                 | ... | ... | ... | ... | 960        |
| A Manwantara, ...                 | ... | ... | ... | ... | 171360     |
| 14 Manwantaras, ...               | ... | ... | ... | ... | 2399040    |
| which, with a Satya at beginning, | ... | ... | ... | ... | 960        |
| form the whole Kalpa, ...         | ... | ... | ... | ... | 2400000    |

\* The Kalpa is also divided into 1000 Mahā Yugas, of 2400 years each.

The years expired of the above system, at the era of Vikramāditya, were 119027; which being reduced into Manwantaras and Yuga, we shall have

|                                         |     |     |     |     |         |
|-----------------------------------------|-----|-----|-----|-----|---------|
| A Satya at the beginning, ...           | ... | ... | ... | ... | 960     |
| 6 Manwantaras complete, ...             | ... | ... | ... | ... | 1028160 |
| 67 Mahā Yuga of the 7th Manwantara, ... | ... | ... | ... | ... | 100800  |
| Thence to the era of Vikramāditya ...   | ... | ... | ... | ... | 707     |

|                      |        |
|----------------------|--------|
| Total years expired, | 119027 |
|----------------------|--------|

Hence it appears that the Kali Yuga, of the 67th Mahā Yuga, of the 7th Manwantara of this system, ended 707 years before the era of Vikramāditya, or 784 years before Christ—Therefore.

|                                            |     |      |
|--------------------------------------------|-----|------|
| The Satya Yuga, or golden age, began B. C. | ... | 3164 |
| The Trētā Yuga, or silver age, ...         | ... | 2304 |
| The Dwāpar Yuga, or brazen age, ...        | ... | 1484 |
| The Kali Yuga, or iron age, ...            | ... | 1004 |
| And ended, ...                             | ... | 784  |
| Making in all 2400 years.                  |     |      |

During the first period of 960 years, called the golden age, the Hindus have no real history; the whole being fabulous, except what relates to the flood, which is allegorically represented by the fish incarnation.

With the second period, or silver age, the Hindu empire commences, under the Solar and Lunar dynasties; and from Budha, the son of Sōma, the first of the Lunar line, they reckon about fifty reigns down to the end of the Dwāpara, which make, at an average, twenty-four years to a reign\*.

Towards the close of the fourth period, this system appears to have been laid aside, as the repeating the same names over again, would, in time, cause a confusion in history.

The next system mentioned in the Graha Munjari, consisted of 387600000 years, which was called the term of Brahmā's life. This period is divided and subdivided in the following manner:

|                                                                      |             |
|----------------------------------------------------------------------|-------------|
| A Kalpa is called a day of Brahmā, which in this system contains,... | 5000 years. |
| And his night is of the same length, ...                             | 5000        |
| A day and night therefore, ...                                       | 10000       |
| 80 of such days and nights make a month, ...                         | 800000      |
| And 12 such months a year, ...                                       | 9600000     |
| And 107 such years and eight months make the full period of          |             |
| Brahmā's life, ...                                                   | 38760000    |

The Kalpa, or day of Brahmā, is divided into Manwantaras and Yugas, in the following manner: †

|                       | Years. | Months. |
|-----------------------|--------|---------|
| A Satya contains, ... | 2      | 0       |
| A Trētā, ...          | 1      | 6       |
| A Dwāpara, ...        | 1      | 0       |
| A Kali, ...           | 0      | 6       |

|                  |    |
|------------------|----|
| A Mahā Yuga, ... | 00 |
|------------------|----|

|                      |           |
|----------------------|-----------|
| 71 Mahā Yugas, ...   | 355 years |
| With a Satya of, ... | 2         |

Make a Manwantara of,

\* The Trētā and Dwāpara together make 1200 years, which, divided by 50, give 24 years to a reign. It is somewhat remarkable, that the principal Eastern nations date the commencement of their empires from nearly the same time. Thus we find the Chinese empire began under the dynasty of Hia, according to Playfair,

|                                                         |            |
|---------------------------------------------------------|------------|
| The kingdom of Egypt, ...                               | B. C. 2207 |
| The kingdom of Assyria, ...                             | 2221       |
| The empire of India under the solar and lunar line, ... | 2204       |

† This Yuga of 2400 years is to be met with in many books.

|                                             |            |
|---------------------------------------------|------------|
| 14 such Manwantaras. ... ..                 | 4906       |
| Which with a Satya at the beginning, ... .. | 2          |
| Make a Kalpa, or day of Brahmā, ... ..      | 5000 years |

The years expired of this system, at the beginning of the Satya, or golden age of the former system, were, ... .. 213560000  
 Add thence to the Christian era ... .. 3164  
 Total years expired at the Christian era, ... .. 213563164  
 After 198799286 years had been expired of Brahmā's life, he, for the first time, created the Earth, and ordained that, at the end of every Kalpa, or 5000 years, it should be destroyed, and again reproduced.

|                                              |             |
|----------------------------------------------|-------------|
| Therefore, from the years elapsed, ... ..    | 213563164   |
| Take the years at the first creation, ... .. | = 198799286 |
| Remain, ... ..                               | 18763878    |

The years from the first creation to the Christian era— which being divided by 5000, the quotient will be the number of times the world has been destroyed and created, and the remainder will shew the years expired since the last creation.

Thus  $\frac{18763878}{5000} = 3752$  times destroyed and created, and 3878 years from the last creation to the Christian era.—Now since there are 357 years in each Manwantara, we have the date of the commencement of each as follow :

|                             |                  |
|-----------------------------|------------------|
| The first Manwantara ... .. | B. C. 3878 years |
| The second ... ..           | " 3521 "         |
| The third, ... ..           | " 3164 "         |
| The fourth, ... ..          | " 2807 "         |
| The fifth, ... ..           | " 2450 "         |
| The sixth, ... ..           | " 2093 "         |
| The seventh, .. ...         | " 1736 "         |
| The eighth, ... ..          | " 1379 "         |
| The ninth, ... ..           | " 1022 "         |
| The tenth, ... ..           | " 665 "          |
| The eleventh, ... ..        | " 308 "          |
| The twelfth, ... ..         | A. C. 49 "       |
| The thirteenth, ... ..      | " 406 "          |
| The fourteenth, ... ..      | " 763 "          |
| and ended, ... ..           | " 1120 "         |

Making in all about 5000 years, with the Sandhi of two years.

Having thus exhibited the periods of ancient history, according to both systems, the annexed table will now shew, at one view, the commencement of each period, by which the corresponding times in each system may be more easily seen and understood.

By this table it will appear, that the Satya, or golden age, as we may call it, of the first system, began on the same year that the third Manwantara of the second system did; that is, the year before CHRIST 3164. And that the ninth Manwantara, of the second system, began the year B. C. 1022, only eighteen years after the commencement of the Kali, or iron age, of the first system.

### *The Saptarshi-Era (Colebrooke, As Re., Vol. IX)*

I have purposely reserved for separate consideration the seven Rishi, who give name to seven years in Uraa Major; not only because their positions are not stated by Brahmagupta, Bhaskara, and the Sôryasiddhanta but also because the authors, who give their positions, ascribe to them a particular motion, or variation of longitude,

different from other stars, and apparently unconnected with the procession of the equinoxes.

Varāha Mihira has a chapter in the *Vārāhianhitā* expressly on the subject of this supposed motion of the Rīṣis. He begins by announcing the intention of stating their revolution conformably with the doctrine of Vridd'ha Garga, and proceeds as follows : "when king Yudhiṣṭhira ruled the earth, the Manis were in Maghā, and the period of the era of that king is 2526 years. They remain for a hundred years in each asterism, being connected with that particular Nakṣatra, to which, when it rises in the east, the line of their rising is directed.\*"

The commentator, Bhaṭṭotpala, supports the text of his author by quotations from Vridd'ha Garga and Kāśyapa. "At the junction of the Kali and Dwāpara" ages, says Garga, "the virtuous sages, who delight in protecting the people, stood at the asterism, over which the Pitris preside." That is at Maghā. "The mighty sages," says Kāśyapa, "abide during a hundred years in each asterism, attended by the virtuous Arund'hati."

The author next states the relative situation of the seven Rīṣis, with Arund'hati near her husband, Vasiṣṭha : and the remainder of the Chapter is devoted to astrology.

The revolution of the seven Rīṣis, and its periods, are noticed in Purānas. The following passage is from the *Sri Bhāgavata* :

"From your birth (Parikṣit is addressed by Sāka) to the inauguration of Nanda, 1115 years will elapse.

"Of the seven Rīṣis, two are first perceived, rising in the sky ; and the asterism, which is observed to be at night even with the middle of those stars, is that, with which the Rīṣis are united, and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghā.

"When the splendour of Viṣṇu, named Kṛiṣṇa, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet ; so long the Kali age was unable to subdue the world.

"When the seven Rīṣis were in Maghā, the Kali age, comprising 1200 [divine] years† began ; and when, from Maghā, they shall reach Purvāṣādhā, then will this Kali age attain its growth under Nanda and his successors."

The commentator Śrīdhara Swāmi remarks, that the constellation, consisting of seven stars, is in the form of a wheeled carriage. Marīchi, he observes, is at the extremity ; and next to him, Vasiṣṭha, in the arched part of the yoke ; and beyond him Angiras : next to whom are four stars in a quadrangle : Atri at the northeast corner ; south of him, Pulastya ; next to whom is Pulaha ; and Kṛatu is north of the last. Such being their relative position, the two stars, which rise first, are Pulaha and Kṛatu ; and whichever asterism, is in a line south from the middle of those stars, is that with which the seven Rīṣis are united ; and they so remain for 100 years.

\* आसन् सचासु मुनयः शासति पृथ्वीं युधिष्ठिरे-वृषी ।।

यद्विकल्पयितुतः शक्यकालस्तस्य राज्यस्य ॥

एकैकस्मिन् क्रमेण शतं शतं ते वरन्ति वर्षाब्दम् ॥

मासुदयोऽस्तमिवराहवृष्यत्र सयुक्ताः

According to a different reading noticed by the commentator, the concluding hemistich signifies "they constantly rise in the north-east ; together with Arund'hati."

मासुदयोऽस्तमिवराहवृष्यत्र सयुक्ताः ।

† Hook 12. C.2.

‡ 372500 common years.

A similar passage is found in the *Viṣṇu Purāṇa*,\* and a similar exposition of it is given by the commentator, Ratnagarbha: but the period, there stated to elapse between the birth of Paṇikṣit and the inauguration of Nanda, is 1015 years only.

The *Matsya Purāṇa* contains a passage to the like effect; but allows 1050 years from the birth of Paṇikṣit to the inauguration of Mahāpadma; and the seven Rishis are stated as being in a line with the constellation sacred to fire (that is *Kṛttika*), 886 years later, in the time of the Andhra kings.

In the *Brahma sidd'hanta* of Śākalya, denominated from its reputed author, Śākalya *saṁhitā*, the supposed motion of the seven Rishis is thus noticed †: "At the commencement of the yuga, Kratu was near the star sacred to Viṣṇu (*Śravanā*), at the beginning of the asterism. Three degrees east of him, was Pulaha; and Pulastya, at ten degrees from this; Atri followed at three degrees from the last; and Angiras, at eight degrees from him; next came Vasiṣṭha, at the distance of seven degrees; and lastly Marichi at ten. Their motion is eight *liptas* (minutes) in a year. Their distances from the ecliptic, north, were respectively 55°, 50°, 50°, 56°, 57°, 60° and 60°. For, moving in the north into different positions, the sages employ 2700 years in revolving through the assemblage of asterisms: and hence their positions may be easily known at any particular time."

Lalla, cited by Muniswara in his gloss on the *Siromani*, says: "If the number of years of the Kali age, less fourteen, be divided by 100, the quotient, as the wise declare, shows the asterisms traversed by Marichi and other celestial sages, beginning from the asterism of *Virinchi* (*Brahmā*).

Here Lalla is generally understood to mean *Rohini*, which is sacred to *Prajāpati* (or *Brahmā*). But Muniswara has remarked, in another place, that Lalla may intend *Abhijit* which is sacred to *Vid'hi* or *Brahma*; and consequently may mean *Śravanā*, of which *Abhijit* forms a part: and thus Lalla and Śākalya may be reconciled.

Most of the commentators on the *śūrya sidd'hanta* and *Siromani* are silent on the subject of the seven Rishis. But *Nṛsiṁha*, in his *Vārtika* to the *Vāsana Bhāṣya*, or gloss on the *Siromani*, quotes and expounds the Śākalya *Sanhitā*, and rejects *Varāha*'s rule of computation, as disagreeing with *Purāṇas*. Muniswara, in his commentary on the *Siromani*, cites some of the passages above noticed, and remarks, that *Bhāskara* has omitted this topic on account of contradictory opinions concerning it, and because it is of no great use.

The same author, in his own compilation entitled *Sidd'hanta Śārvabhauma*, has entered more fully into this subject. He observes, that the seven Rishis are not, like other stars, attached by spikes to the solid ring of the ecliptic, but revolve in small circles round the northern pole of the ecliptic, moving by their own power in the ethereal sphere above *Saturn*, but below the sphere of the stars. He places the Rishis in the same relative positions, which Śākalya had assigned to them; states in other terms the same distances from the ecliptic, and the same annual motion; and directs their place to be computed by deducting 600 from the years of the Kali age, doubling the remainder and dividing by fifteen: the quotient, in degrees, is divided by 36, to reduce it into signs. Muniswara supports this mode of calculation on the authority of Śākalya, against *Varāhamihira* and Lalla; and affirms, that it agrees with the phenomena, as observable at the period of his compilation. It appears, however, to be a correction of Śākalya's rule.

*Kamaṇākhara*, in the *Tatwaviveka*, notices the opinion delivered in the *Sidd'hanta Śārvabhauma*; but observes, that no such motion of the stars is perceptible. Remarking,

\* Part 4, Ch. 23 v. 52, &c.

† *Praṇa* 2, ch. 2.



however, that the authority of the Purāṇas and Saṁhitas, which affirm a revolution, is incontrovertible, he reconciles faith and experience by saying, that the stars themselves are fixed; but the seven Rishis are invisible deities, who perform the stated revolution in the period specified.

If Camalākara's notion be adopted, no difficulty remains: yet it can hardly be supposed, that Varāhamihira and Lalla intended to describe revolutions of invisible beings. If then it be allowed, that they have attributed to the stars themselves an imaginary revolution grounded on an erroneous theory, a probable inference may be thence drawn as to the period when those authors lived, provided one position be conceded: namely, that the rules, stated by them, gave a result not grossly wrong at the respective periods when they wrote. Indeed, it can scarcely be supposed, that authors, who, like the celebrated astronomers in question, were not mere compilers and transcribers, should have exhibited rules of computation, which did not approach to the truth, at the very period when they were proposed.

If this reasoning be admitted, it would follow, that Varāhamihira composed the Varāhi saṁhita about 2800 years after the period assigned by him to the commencement of the reign of Yud'hiṣṭ'hira, or near the close of the third century after the expiration of Yud'hiṣṭ'hira's era, as defined by him. For the circle of declination passing between Kratu and Pulaha (the two first of the seven Rishis), and cutting the ecliptic only 2° short of the beginning of Maghā, was the solstitial colure, when the equinox was near the beginning of Kṛittikā; and such probably was the reason of that line being noticed by ancient Hindu astronomers. It agrees with the solstitial colure on the sphere of Eudoxus, as described by Hipparchus\*. A similar circle of declination, passing between the same stars, intersected the ecliptic at the beginning of Maghā when the solstitial colure was at the middle of Aśleṣā; and a like circle passed through the next asterism, when the equinox corresponded with the first point of Maghā. An astronomer of that period, if he were apprized of the position assigned to the same stars by Garga reputed to have been the priest of Kṛiṣṇa and the Pāṇḍus, might conclude with Varāhamihira, that one revolution had been completed, and that the stars had passed through one Nakṣatra of the second revolution. In corroboration of this inference respecting the age of Varāhamihira's astrological treatise, it may be added, that he is cited by name in the Panchatantra, the original of the fables of Pilpay, which were translated for Nushirvān more than 1200 years ago†.

The theory being wholly unfounded, Varāhamihira's rule of computation soon ceased to agree with the phenomena, and other rules have been successively introduced by different authors, as Lalla, Śikāya and, lastly, Muniswara; whose rule, devised less than two hundred years ago, does not yet grossly betray its insufficiency.

This pretended revolution of the stars of Ursa Major is connected with two remarkable epochs in Indian chronology: the commencement of the Kali yuga, or sinful,

\* Hipparchus tells us, that Eudoxus drew the colure of the solstices, through the middle of the Great Bear; and the middle of Cancer; and the neck of Hydrus; and the star between the poop and mast of Argō; and the tail of the South Fish; and through the middle of Capricorn, and of Sagitta; and through the neck and right-wing of the Swan; and the left-hand of Cepheus. and that he drew the equinoctial colure through the left-hand of Arctophylax; and along the middle of his body; and cross the middle of Chelæ; and through the right-hand and fore-knee of the Centaur; and through the knee of Eridanus and head of Cetus; and the back of Aries across, and through the head and right hand of Perseus." Sir I. Newton's Chronology, §. 29, Hipparch. ad Ephemer. in Petavi Uranologia, pp. 297, 306. Bailly, Astr. Anc. p. 306. Costard, p. 126.

† Preface to the Sanscrit edition of the *Hitopadesa*, p. xi.

age, in the reign of Yud'hish'hira; and its prevalence, on the failure of the succession of Kakshira princes, and establishment of a different dynasty, 1015 years after the birth of Parikshit, according to the Vishnu Purana; or 1115 years, according to the Bhāgavata; but 1498 years, if a correction, which has been proposed by Śrīdhara Swāmī and some other commentators, be admitted. The subject has been already noticed by Capt. Wilford in his essay on Vikramāditya; and it is, therefore, unnecessary to enlarge upon it in this place.

ŚRĪMĀ CHANDRA VIDYĀRĀVA.

## APPENDIX IX.

### PAURĀNIK GEOGRAPHY.

Another subject, which the present part treats of, is about geography and cosmography or Bhuvanakośa. The last few chapters of this part treat exclusively of this subject. If the literal sense of the verses be taken, the whole subject is open to the strictures passed upon it by unfriendly critics of Hindu scriptures. There are certainly no seas of "milk" or of "honey" and "wine" on this earth, as explored by the labours of the geographers. No more are there lions and eagles, bears and porpoises, chairs and tables in the starry firmament, as revealed by the telescope. But astronomers are never confounded with mythologists when they speak of the constellations of the ram and the bull, the crab and the goat, of the fish and the water-jar. May not therefore the Hindu Pauraniks be credited with common-sense, when they speak of the seas of milk and honey, of sugar and wine. May not these be merely technical names of certain seas and oceans, like the Red Sea and Black Sea of the modern geographers? The latter are certainly not flowing with blood or with ink. Taking this rational view of the Pauranik geography, Col. Wilford tried to identify the seas and rivers, more than a hundred years ago. No doubt some of his identifications may appear to be fanciful, but a large mass of them were based upon traditions preserved by the Pandits of Benares, who communicated them to him. Some of his maps published in the volumes of the Asiatic Researches are reproduced here.

It may be objected, and rightly objected, that the figures dealing with the size of the earth are preposterous. The Hindu astronomers certainly knew the true size of the earth, and its diurnal motion on its axis, and on its being suspended in space by its own force and that it does not rest on some mythological tortoise or elephants of quarters, as will appear from the extract from Mr. Colebrooke's essays given elsewhere.

But are these figures really preposterous? Does the word "Earth" really mean this earth only, or is it not a symbol for the whole solar system, and do not the vast figures given in the Purāṇas represent the distances between the earth and the other planets? or, may it not be that the seven dvīpas mentioned in the Purāṇas are, what the Modern Mystics profess to have seen, the seven spheres which surround this earth as a nucleus? One such sphere we know, namely, the atmosphere. The other spheres consist of still more rarified matters, represented by the words "milk".

and "honey" "sugar" and "wine," &c. The spiritualists and mystics affirm the existence of such spheres surrounding our earth, in which dwell beings of different orders of existence, than those on earth. These beings are certainly not incarnate, like terrestrial beings; but their existence cannot now be denied, after the researches of the Psychical Society, and the writings of scientific men like Crookes and Lodge. Man passes a very large portion of his disincarnate life in these spheres or *dvīpas*, before his re-birth on earth.

Whenever the Purāṇas speak of the earth in general terms, it is not always to be taken as co-extensive with the physical earth. The latter they always denoted by the word *Bhāratavarsa* or the region of gravity ("Bhārata" the same word etymologically as the English word *burthen* or *weight*). The other *Varṣas* are spiritual and beyond the region of *Bhārata* of gravity. It is only *Bhāratavarsa* where souls do acquire good or bad karma, and therefore it is called *karmabhūmi* or the land of responsible actions. The other "*lands*" are not *karmabhūmi* but *bhogabhūmi* or the land of enjoyment and suffering, where the soul, after death, as a general rule, reaps the fruits of its actions done on earth, and where it does not generate any new karmas. When the force of the accumulated karmas is exhausted, the soul falls down from the higher regions to gather a fresh store of karmas on earth. In this mystic view, the *śvetadvīpa* or the White Island is the highest sphere, or the seventh heaven, where the Lord himself dwells, and which the purest souls only can reach.

As regards the ordinary *Bhāratavarsa*, it certainly means India, and its mountains and rivers, as given in the Purāṇas have been ably identified, to a very large extent, in his edition of the *Markandeya Purāṇa*, by Mr. Pargiter to whom the Hindu community is deeply indebted for his sympathetic treatment of the Purāṇas.

The attention of the readers may also be drawn to the Theory of Great Men as expounded by the Purāṇas and Hindu law-books as *Yājñavalkya Smṛiti*. The modern view is that great men and geniuses are products of their age; but opposed to this is the Pauranic theory that these are the creators of their age. All great men have been divided by the Purāṇas into two great classes, men of actions and men of contemplation, *grihamedhins* and *urddharetas*, men who look upon their family life as a sacred duty done for the sake of humanity, and the celibates who devote the whole of their physical life to the uplift of humanity in different sphere of activity. The number of these souls, whether householders or celibates, is limited. They are 88,000 in number in each class. They

ordinarily dwell in higher planes, but a stream of them, without any break, flows down on this earth and incarnates as kings, warriors, statesmen, poets, artists, sages and saints. When the first class of soul comes down on earth, they act like ordinary men, with all human weaknesses and frailties, but with extraordinary powers in some particular department of human activity. The second class of souls, the celibate souls are born as great spiritual teachers, the Bhaktas and the Bhāgavatas. The same idea is expressed in the verses 186 *et seq* of the Yājñavalkya, Prāyascitta Adhyāya, with the commentary of Viṣṇūśaṅkara which elucidate the somewhat brief account of these two classes of souls, as given in the Matsya Ch. 124.

### EXPLANATION OF FIGURES 1 to 10.\*

Colonel Wilford published in the Asiatic Researches a series of papers on the Sacred Isles in the West. These were illustrated with maps which are reproduced on the plate facing this page. Regarding the map-making of the Hindus, he wrote:—

"Besides geographical tracts, the *Hindus* have also maps of the world, both according to the system of the *Paurāṇiks*, and of the astronomers: the latter are very common. They have also maps of *India*, and of particular districts, in which latitudes and longitudes are entirely out of question, and they never make use of a scale of equal parts. The sea shores, rivers, and ranges of mountains, are represented in general by straight lines. The best map of this sort I ever saw, was one of the kingdom of *Nepal*, presented to Mr. HASTINGS. It was about four feet long, and two and a half broad, of paste board, and the mountains raised about an inch above the surface, with trees painted all round. The roads were represented by a red line, and the rivers with a blue one. The various ranges were very distinct, with the narrow passes through them: in short, it wanted but a *scale*. The valley of *Nepal* was accurately delineated: but toward the borders of the map, every thing was crowded, and in confusion."

Colonel Wilford's explanation of the figures on the plate is reproduced below.

No. 1, represents the worldly *Lotos*, floating upon the waters of the Ocean, which is surrounded, and its waters prevented from falling into the vacuum by the *Suvarṇa-bhūmi*, or land of gold, and the mountains of *Lohalāhas*.

---

\* N.B.—In these figures, the letter, O should be pronounced as K.

No. 2, represents the globe of the Earth, according to the *Hindu* astronomers. It is projected upon the plane of the equator, and the Southern hemisphere expanded in such a manner, that the South pole, instead of a point, becomes the largest circle of this projection. They also represent the two hemispheres, separately upon the plane of the equator.

No. 3, represents the same, projected upon the plane of a meridian. These two projections are against the tenor of the context of the *Purāṇas*: a Southern hemisphere being then absolutely unknown.

Here I have placed the three ranges of mountains, according to the documents of *Hindu* astronomers: but not according to their usual delineations: for, according to these, the three ranges should be represented by three concentric half circles, parallel to the meridians of the projection. It is acknowledged, that these ranges are in the direction of as many parallels of latitude. In that case the outermost ranges must be the longest: and this is the opinion of the *Jainas*, as I observed before, in the sixth paragraph of the first chapter of an *Essay on the Sacred Isles in the West* in the *Asiatic Researches*, Vol. VIII.

No. 4, exhibits the old Continent, projected upon an imaginary circle passing through the North pole, and just grazing the equator in the South. Instead of a circle, it should be an oval, with the longest diameter East and West. But as the tracing of an oval would be attended with some difficulty, the indolent *Paurāniks* have adopted the circle in its room; and seldom use the other. As such a delineation would be useless, I have, of course, omitted it.

The chasm in the North-West, through the mountains surrounding the world; was made by KAISNA, when he went to see his prototype VISNU, or the great spirit, the *ParamĀtma* of the world, whose abode is among waters, in the land of darkness. Several heroes have passed since through this chasm.

No. 5, explains the true system of the known world, according to the *Purāṇas*, and the *Jainas*, reconciled with that of the astronomers of *India*.

Here the *Mēru* of the *Paurāniks* is brought back to its proper place, whilst the *Meru* of the astronomers remains under the North pole. The zones between *Jambu* or *India*, and the *Mēru* of the astronomers, are obviously our seven climates; and the points where the astronomical zones intersect the zones of the *Paurāniks* round their respective centres equally called *Mēru*, shew the true situation of the *dvīpas* or countries, from which these zones, according to the system either of the astronomers

or of the *Paurāṇiks*, are equally denominated, whether they are reckoned relatively to the North pole, or to a central point in the elevated plains of *Tartary*

No 6, is a delineation of the country of *Bhārata*, in the fullest acceptation of that denomination. Its nine divisions with *Kuru*, or *Siberia*, and the Northern parts of *Europe*, making in all ten districts, were all destroyed by a violent storm, and inundation, except one. Thus the ten divisions of the *Atlantis* were all destroyed by a flood, except one, called *Gades*, which probably included *Spain*.

Some also are of opinion, that, out of the seven *dvīpas*, six were likewise overwhelmed by a flood. This circumstance is also noticed in the third volume of the *Ayini-Akbari*. But I believe that this notion originated with the *Paurāṇiks*, who, unable to point out these wonderful countries, described in so extravagant a manner in their sacred books, found that the best way was to swear, that they had disappeared.

In the figures 7, 8 and 9, the map of *Jambu* is represented under three different projections. The first is according to the ideas of the *Paurāṇiks*, in which one half of the equator is obviously combined with another half of the meridian, on the plain of which the map is projected. I have marked the degrees of longitude upon the equator, and the degrees of latitude north, upon an arch of the first meridian. No notice is ever taken of these particulars by the *Paurāṇiks*; but a little reflection will show the original design of this diagram, though the projection be ever so disfigured.

The true projection of it should be in the shape of what the ancients called the bottom part of a sling; and this was admitted by *Dionysius Periegetes*. *Posidonius* before him admitted of it also: but he insisted, that the greatest length of this projection was in a north and south direction. This sort of projection is represented in the figure 9. Number 8 represents the same portion of the globe, that is to say, the northern part of the old continent, as projected in the usual form, upon the plain of the first meridian.

In the seventh and eighth numbers, the two *Tri-kūṭādris*, or islands, abounding with *Kirṇa* or resplendence, are represented diametrically opposite, with all due symmetrical arrangement in every part, to which the *Hindus* will always sacrifice truth. There are, however, some general outlines, which are strictly true. There are really three islands, or *dvīpas* in the south east and as many in the north west quarter of the old continent, corresponding exactly, or nearly so, to each other; and they have also the same names. The rest of the superstructure owes its origin to the fertile

and inventive genius of the *Hindus*. The idea, however, is by no means a modern one; nor was it confined to *India*: for ancient writers in the west acknowledged two islands, called *Cerne*, one in the east, and the other in the west: the latter, called also *Oyrne*, was placed near the straits of *Hercules*; and was said to consist equally of three islands. The eastern *Cerne*, it is true, was said to be near the eastern shores of *Africa*. This mistaken notion arose, through the information of the *Hindus*, who will have it that the *diutpa* of *Lankā* really joins the shores of *Sanhka*, *Zang*, or *Africa*. The *Nubian* geographer adopted this idea, as well as *Arabian* writers in general.

In explaining the figure 10, Colonel Wilford quoted the following from the *Hari Vamśa* :—

“*Viṣṇu* for the good of mankind, having assumed the shape of a boar, reared the earth from the waters, and secured it on all sides. Upon it he made *Meru* of solid gold: towards the east he placed the *Udaya* mountain, with others. He then went towards the south, and there framed beautiful mountains of gold and silver: these are the gold and silver peaks or islands of *Lanka*, *Malaya*, and *Sumatra*. In the west he made a mountain 100 *yōjanas* high, quite beautiful, with large and variegated peaks, abounding with gold; with golden caves, with trees beautiful and resplendent like the sun (that is to say, they were of gold:) there are the *Tri-Vēdika*, or the three mountains, with seats for the three gods. There, in the west, is *Varāha-diutpa*: there *Varāha*, or the Boar, made 60,000 mountains, like *Mēru*, of gold, and dreadful to behold. Among them is another *Mēru*, from which flow a thousand streams. There are all sorts of *Tṛtṥas*, or holy places. This mountain, called *Varāha*, is 60 *yōjanas*, long and high, or about 300 miles; and it is like *Varāha* himself. He made also *Vaidurya* (*Scotland*), *Rajata* (*England*), *Kāñchana* (*Ireland*), high and divine mountains. He then made the *Chakravāṇ*, or *Chakramān*, a very high mountain: (this is *Puṣkara*, or *Iceland*, like a ring, or quoit, as implied by the appellation of *Chakra*). Like a shell, and abounding with shells, with a thousand peaks, is *Rajata*, or the silver peak; hence it is called *Sanhka-pārvata*, or the mountain of shells. The trees there are all white: the juice of the *Pārijāta* tree is like liquid gold. There is the *Śrītadharā* river: its waters are like clarified butter. *Prabhu*, or *Viṣṇu*, made many rivers, called *Varāhasarita*, or the streams of the boar; and these are most holy. Thus he made a mountain, the name of which is omitted, but it is obviously *Śveta*, with a thousand peaks, abounding with jewels; the *Tāmra*, or *Vaidurya*, peak of copper; and a mountain of gold, *Kāñchana*, according to rule. Thus in the north he made the



*Saumya-giri* (*Sôma* or *Chandra*), towering to the skies: the mountain of gold, *Kānchana*, has a thousand peaks, with many places of worship. Thus he made the *Triśāram*, or mountain with three peaks, and the *Puṣkara* mountain, with many rivers, producing everything good and desirable." The north quarter is again omitted, because, as my learned friends inform me, the north pole is inaccessible, and by no means a place of delight. The word, *north*, mentioned in this legend, relates to the situation of *Soma-giri*, or the *White Island*, in the northern parts of the *White Sea*: an expression very common in the *Purāṇas*: every legend relating to the *White Island*, and adjacent parts, generally beginning thus, *Kṣīrôdé-uttara-tīramé*, in the north of the *White Sea*, &c."

### MAHISMATI.

In ancient India *Māhismati* was said to have been an important town and so its identification has taxed the ingenuity of many Sanskrit scholars and Indian antiquarians. The first European to study the *Paurāṇik* history and geography was Colonel Wilford. According to him, it was to be identified with *Chauli Maheswara*° on the *Narmada* (*Asiatic Researches* Vol. IX p. 105.)

General Cunningham, in his *Ancient Geography of India* (pp. 488-489) is inclined to identify it with *Mahesmatipura* on the Upper *Narbada*.

Mr. Pargiter (Introduction to his translation of the *Mārkaṇḍeya Purāṇa*, p. IX.) writes:—

"The modern town of *Mahesar*, some fifty miles lower down the river, claims to be the ancient *Māhismati*, but does not satisfy the allusions. *Māhismati* was situated on an island in the river and the palace looked out on the rushing stream (*Raghu*. V. vi. 43). This description agrees only with *Māndhātā*."

There would have been little difficulty experienced by scholars and antiquarians in identifying this place, had they turned their attention to the description of *Māhismati* as given in the *Mataya Purāṇa*, Chapter XLIII. verses 26-36 (see the translation pp. 113-114). There it is stated that *Kārtavīrya Arjuna* "founded the city of *Māhismati* after conquering the *Nāga* King, son of *Karkotaka*. *That city was laved by the waves of the*

\* Dr. Fife Edward Hall says that he "ascertained on the spot, that the place is now invariably called *Maheswar* simply." (*Wilson's translation of the Viṣṇu Purāṇa*, Vol. II. p. 187).

*ocean during the rains wherein the king played in the waves, as it ebbed and flowed in the beach. \* \* \**

"He alone, with his thousand arms, swelled it (the river Narmadâ) by putting the water of the sea into it and increased it, as it increases in the monsoon ; and the ocean being thus agitated by his thousand arms became subdued by him, and he extended his sea power, so that the residents in Pâtâla (antipodes) became inoffensive and quiet."

From the above description, there can be little doubt that the ancient Mâhismati was the modern town of Broach, where Arjuna built dockyards and by establishing his sea-power, was enabled to subdue Kâvana, the ruler of Lankâ and made his influence felt in the Pâtâla (antipodes) which some consider to be Australia.

The ancient name of Broach is Bhrigu-kachchha. This may be explained by the legend mentioned in the same Purâna as Parasu Râma, the descendant of Bhrigu defeating Arjuna and capturing his dominions. He seems to have changed the name of Mâhismati to Bhrigu-Kachchha to glorify his ancestry.

ŚRĪŚA CHANDRA VIDYÂRNAVA.

## APPENDIX X.

### THE DATE OF THE MATSYA PURĀṆA.

#### *The Sacrificial Session.*

THE Great War had come to an end and the militarism of India, too, came to a close with it. The legends say that out of the eighteen akṣauhiniḥ or army corps, engaged in this internecine war, ten chieftains only survived—seven on one side and three on the other. The flower of Indian manhood perished in this war. Though the militarism was crushed for the time being, and the Kṣatriya lay prostrate at the feet of the Brāhmaṇa, another militarism, and that not of India, but of outsiders (bahischaras) or foreigners, soon made its appearance. India lay open to them as an easy prey. Barbarians, like Ābhiras and others, overran the country, and the Brāhmaṇas who had expected, that with the downfall of Kṣatriyadom, intellectual classes would come to the front, were disappointed, and the servile Sūdras and the hated Mlechchhas were in power on all sides; the intellectual Brāhmaṇas retired from the courts of the Rajas and started a long sacrificial session in the holy places of India. After Yudhiṣṭhira had abdicated his throne, to which he had ascended through the sanguinary war, Parikṣit, the grandson of his brother, Arjuna, became king. He lost his life at the hands of the barbarian invaders of the Nāga race led by their chief, called Takṣaka, and the central power of the Pauravas at Hastinapura really passed to these Takṣaka-led Nāgas, and the kings of Delhi were merely nominal sovereigns, as were the Moghul emperors after Shah Alam. Long before Parikṣit had ascended the throne, Yudhiṣṭhira, in his lifetime, had the mortification to see his famous brother, Arjuna, defeated by the outsiders, Ābhiras; and to witness the delicately brought up ladies of the household of Kṛiṣṇa taken away in captivity by these Ābhiras. The weak son of Parikṣit, Janamejaya, tried to stem the tide of the Takṣaka invasion, whose totem was a snake. He killed many of them, but he had not the diplomacy or the wisdom to please the Brāhmaṇas. He quarrelled with the hereditary priest of his family, Vaiśampāyana, and favoured a stranger, in the person of Yājñavalkya—a person who posed as a reformer and said that he had got a revelation from the Sun, and who promulgated a new recension of the Yajur Veda called the Vajasanēyi Saṁhita. Seeing Janamejaya taking sides with this new reformer (Yājñavalkya), Vaiśampāyana, with other Brāhmaṇas, left his court. But Janamejaya was not allowed to live in peace. Whether

it was through the fresh inroads of the Nāgas, helped by the intrigues of the Brāhmaṇas, or whether Janamejaya was disgusted with his kingdom, he, like his great grandfather, Yudhiṣṭhira, abdicated his throne in favour of his son, Satānika, and went to the forest. It was in the reign of his grandson, Adhṛisimakriṣṇa, that Brāhmaṇas started the great sacrificial congress, which was moving about from one seat of pilgrimage to another. Three years of the session of this congress were passed at Puṣkara, near Ujjain. Two sessions of this congress were held at Naimiṣāranya, in Sitāpur district. It was at the fifth or sixth of this session, when the Brāhmaṇas had finished the labours of their deliberations, in the long drawn sacrifice, that they relaxed their starin and asked the bard, Sūta, to rehearse the stories of the past kings. It was then that the original Purāṇa was recited which expanded into 18 Purāṇas, amongst which the Matsya Purāṇa is not the least.

*The original Purāṇa.*—The original Purāṇa is one which exists in the Devaloka, and contains ten millions of stanzas, as mentioned in Chapter III. A portion of it is revealed from time to time, as necessity arises. In other words, the real Purāṇa, which would contain a full account of the cosmogony of the universe, and a history of all the rulers of the world, must be a very concisely written work to be finished within the scope of ten millions of stanzas. But we have not to deal with the history of the universe, but only of India and of Vaivasvata Manu; hence our Purāṇas are smaller in bulk.

*What is a Purāṇa?*—In the beginning, there was only one Purāṇa, which may be called the original Purāṇa. It treated of five subjects, viz. :

- (i) Sarga, or Creation, or Evolution of the world, or Flux.
- (ii) Pratisarga, or Destruction, or Involution of the world, or Reflux.
- (iii) Vamśa, or Genealogy of Devas, patriarchs and kings.
- (iv) Manvantaras, or cosmic chronology, or history of Manus.
- (v) Vamśānucharita, or the chronicles of dynasties of rulers.

*The Revealer of the Matsya Purāṇa.*—This Purāṇa was revealed by the Lord Viṣṇu himself to Vaivasvata Manu. A great deluge was to destroy the whole creation, and the Lord wanted to save Manu for the future race. He assumed the form of a fish, and the story of the deluge—the original account of which is to be found in the Śātapatha Brāhmaṇa given below—is made the opening thesis of this Purāṇa.

“In the beginning, they brought to Manu water for washing, as men are in the habit of bringing it to wash with the hands. As he was thus washing, a fish came into his hands (which spake to him), ‘Preserve me;

*I shall save thee.* (Manu enquired) 'From what wilt thou save?' (The fish replied) 'A flood shall sweep away all these creatures; from it will I rescue thee.' (Manu asked) 'How (shall) thy preservation be effected?' The fish said: 'So long as we are small, we are in great peril, for fish devours fish; thou shalt preserve me first in a jar. When I grow too large for the jar, then thou shalt dig a trench, and preserve me in that. When I grow too large for the trench, then thou shalt carry me away to the Ocean. I shall then be beyond the reach of danger.' Straightway he became a large fish; for he waxes to the utmost. (He said): 'Now in such and such a year, then the flood will come; thou shalt therefore, construct a ship, and resort to me; thou shalt embark in the ship when the flood rises, and I shall deliver thee from it.' Having thus preserved the fish, Manu carried him away to the sea. Then in the same year which the fish had enjoined, he constructed a ship, and resorted to him. When the flood rose, Manu embarked in the ship. The fish swam towards him. He fastened the cable of the ship to the fish's horn. By this means he passed over this northern mountain. The fish said, 'I have delivered thee; fasten the ship to a tree. But lest the water should cut thee off whilst thou art on the mountain, as much as the water subsides, so much shalt thou descend after it.' He accordingly descended after it as much (as it subsided) Wherefore also this, viz., 'Manu's descent' is (the name) of the northern mountain. Now the flood had swept away all these creatures; so Manu alone was left here. Desirous of offspring, he lived worshipping and toiling in arduous religious rites. Among these he also sacrificed with the *pāka* offering. He cast clarified butter, thickened milk, whey and curds, as an oblation into the waters. Thence in a year a woman was produced."

*The Chronological Periods.*—The chronology of the Purāṇas may be conveniently studied under the following heads:—

1. The period from Vaivasvata Manu up to the Mahābhārata War.
2. The period from the Mahābhārata War up to the inauguration of Mahāpadma Nanda, i.e., 422 B. C.
3. From Mahāpadma Nanda up to the end of the Andhra dynasty, 836 years.
4. The modern period, from the end of Andhra dynasty to the present age.

The Matsya Purāṇa does not give a list of kings after the Andhra dynasty, and, therefore, it may be safely inferred that this Purāṇa, in its present form, could not have been composed after the Andhra dynasty.

In this Purāṇa, the express statement made is that it was recited

by Sūta in Naimiṣāranya, in the reign of king Adhishimakṛiṣṇa of Magadha, who was contemporary of Divākara. That was the original Purāṇa. The present Purāṇa was composed much later. Very probably it was composed in the reign of king Yajñasrī of Andhra dynasty, in about 193 A. D. We quote from the introduction, p. XIII of Mr. Pargiter's valuable book. "The Dynasties of the Kali Age":—"There is an apparent indication that a compilation was begun in the latter part of the 2nd century in the Andhra king, Yajñasrī's reign, for 5 MSS of the Matsya (of which three appear to be independent, namely, b, c, and l) speak of him as reigning in his ninth or tenth year." In chapter 273, verse 14, there is found the following reading of the text, instead of the ordinary reading found in printed books. In Mt. bceln, the line reads:—"nava varṣāṇi Yajñasrīḥ *kurute* Śātakarnīkah," which means "Yajñasrī is reigning for nine years." While the ordinary reading is "nava-vimśati varṣāṇi Yajñasrīḥ Śātakarnīkah," which means "Yajñasrī reigned for 20 years." The Andhra kingdom fell about A. D. 236, and it may be said that the Matsya account brings the historical narrative down to about the middle of the third century A. D. and no further." Yajñasrī's reign commenced in 184 A. D., according to Mr. V. Smith, and the first compilation of the dynastic account was made in 193 A. D., though it was carried up to the end of the Andhra Dynasty up to 236 A. D., or 43 years further. The Matsya makes no mention of the Guptas.

As the chronology of the Matsya Purāṇa does not go beyond the Andhra dynasty, so, in its present form, it cannot be posterior to the year 225 A. D., if that date be taken as the termination of the Andhra, according to Mr. V. Smith. It would be 432 A. D., according to the Matsya Purana. It is, therefore, one of the oldest, if *not the oldest*, of the Purāṇas. The Vāyu, the Viṣṇu and other Purāṇas mention the Gupta and other dynasties, that came into existence after the Andhras, and so they, in their present form, are later than the Matsya.

Albiruni saw a manuscript copy of the Matsya Purāṇa in his time, so it must have existed then.

*The date of the recital.*—All Purāṇas (except the Viṣṇu) are said to have been recited by Sūta at the great sacrificial session, held by the priests and sages in the forest of Naimiṣa, during the reign of Adhishimakṛiṣṇa of Magadha, who was a contemporary of Divākara and Sēnajit. By calculating the date of the reign of Sēnajit, from the figures given before, it would appear that he flourished 277 years after the Great War.

Therefore, this Purāṇa, in its original form, was recited on or about 1160 B. C. According to the Viṣṇu Purāṇa, it was in the reign of Parikṣit

that the Purāṇas were recited, and the *future* kings are taken from that date.

Regarding the Matsya Purāṇa, Professor H. H. Wilson writes :—

Matsya Purāṇa. "That in which, for the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of seven Kalpas; that, O sages, know to be the Matsya Purāṇa, containing twenty thousand stanzas."<sup>1</sup>

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct; and yet, as regards the number of verses, there seems to be a misstatement. Three very good copies—one in my possession, one in the Company's library, and one in the Radcliffe library—concur in all respects, and in containing more than between fourteen and fifteen thousand stanzas. In this case the Bhāgavata is nearer the truth, when it assigns to it fourteen thousand.

The first subject (in the Purāṇa) is the creation, which is that of Brahmā and the patriarchs. Some of the details are the usual ones; others are peculiar, especially those relating to the Pitris or progenitors. The regal dynasties are next described; and then follow chapters on the duties of different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmanas is comprehended, that we have the specification of the extent and subjects of the Purāṇas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus, it is said, of the Matsya: "Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth;" that is, he reaps a like reward, in his next migration. Special duties of the householder—Vratas or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Saiva legends ensue: as the destruction of Tripurāsura; the war of the gods with Tāraka and the Daityas, and the consequent birth of Kārttikeya, with the various circumstances of Umā's birth and marriage, the burning of Kāmadēva, and other events involved in that narrative; the destruction of the Asuras Maya and Andhaka; the origin of the Mātṛis, and the like; interspersed with the Vaiṣṇava legends of the Avatāras. Some Māhātmyas are also introduced; one of which, the Narmadā Māhātmya, contains some interesting particulars. There are various chapters on law and morals, and one which furnishes directions for building houses and making images. We then have an account of the kings of future periods; and the Purāṇa concludes with a chapter on gifts.

The Matsya Purāṇa it will be seen, even from this brief sketch of its contents, is a miscellaneous compilation, but including, in its contents the elements of a genuine Purāṇa. At the same time, it is of too mixed a character to be considered as a genuine work of the Paurāṇik class; and, upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words.

Although a Saiva work, it is not exclusively so; and it has not such sectarian absurdities as the Kūrma and Liṅga. It is a composition of considerable interest; but, if it has extracted its materials from the Padma,—which it also quotes on one occasion, the specification of the Upapurāṇas,—it is subsequent to that work, and, therefore, not very ancient.

But modern scholars consider this Purāṇa as one of the oldest,\* in fact, the Padma Purāṇa seems to have borrowed from the Matsya and not the reverse.

SRISA CHANDRA VIDYARAYA.

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\* Vide Vincent Smith's *Early History of India*, 3rd Edition pp. 11, 21-23.

## APPENDIX XI

### A composition of considerable interest

**Matsya Purāṇa.** "That in which, for the sake of promulgating the Vedas, Viṣṇu, in the beginning of a Kalpa related to Manu, the story of Nṛsiṃha and the events of seven Kalpas, that O sages, know to be the Matsya Purāṇa, containing twenty thousand stanzas.<sup>1</sup>

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct, and yet as regards the number of verses there seems to be a mistatement. Three very good copies, one in my possession, one in the Company's library, and one in the Radcliffe Library, concur in all respects, and in containing no more than between fourteen and fifteen thousand stanzas ; in this case the Bhāgavatam is nearer the truth when it assigns to it fourteen thousand. We may conclude, therefore, that the reading of the passage is in this respect erroneous. It is correctly said that the subjects of the Purāṇa were communicated by Viṣṇu, in the form of a fish, to Manu.

The Purāṇa, after the usual prologue of Sūta and the Risi is, opens with the account of the Matsya or 'fish' Avatāra of Viṣṇu, in which he preserves a king named Manu, with the seeds of all things, in an ark, from the waters of that inundation which in the season of a *Pralaya* overspreads the world. This story is told in the Mahābhārata, with reference to the Matsya as its authority ; from which it might be inferred that the Purāṇa was prior to the poem. This, of course, is consistent with the tradition that the Purāṇas were first composed by Vyāsa ; but there can be no doubt that the greater part of the Mahābhārata is much older than any extant Purāṇa. The present instance is itself a proof ; for the primitive simplicity with which the story of the fish Avatāra is told in the Mahābhārata is of a much more antique complexion than the mysticism and extravagance of the actual

- 
1. धृतीनां यत्र कल्याणी प्रवृत्त्यर्थं जनार्दनः । मत्स्यरूपेण मनवे नरसिंहस्य वर्णनं ।  
अविहृत्यावधीत् सप्त कल्पवृत्तं मुनिव्रताः । तस्मात्स्यमिति जानीष्वं सहस्रायय  
विशतिः ॥



**Matsya Purāna.** In the former, Manu collects the seeds of existing things in the ark, it is not said how : in the latter, he brings them all together by the power of yoga. In the latter, the great serpents come to the king, to serve as cords where with to fasten the ark to the horn of the fish in the former, a cable made of ropes is more intelligibly employed for the purpose.

Whilst the ark floats, fastened to the fish, Manu enters into conversation with him ; and his questions, and the replies of Visnu, form the main substance of the compilation. The first subject is the creation, which is that of Brahma and the patriarchs. Some of the details are the usual ones ; others are peculiar, especially those relating to the Pitrs, or progenitors. The regal dynasties are next described ; and then follow chapters on the duties of the different orders. It is in relating those of the householder, in which the duty of making gifts to Brāhmanas is comprehended, that we have the specification of the extent and subjects of the Purānas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus it is said of the Matsya : "Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth ; that is, he reaps a like reward in his next migration. Special duties of the householder—the Vratas, or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain Śaiva legends ensue : as, the destruction of Tripurāsura, the war of the gods with Tāraka and the Daityas, and the consequent birth of Kārtikeya, with the various circumstances of Umā's birth and marriage, the burning of Kāmadeva, and other events involved in that narrative ; the destruction of the Asuras, Māyā and Andhaka ; the origin of the Naitrs, and the like ; interspersed with the Vaisnava legends of the Avatāras. Some Mahātmyas are also introduced ; one of which, Narmadā Mahātmya, contains some interesting particulars. There are various chapters of law and morals ; and one which furnishes directions for building houses, and making images. We then have an account of the kings of future periods ; and the Purāna concludes with a chapter on gifts.

The Matsya Purāna, it will be seen even from this brief sketch of its contents, is a miscellaneous compilation, but including in its contents the elements of a genuine Purāna. At the same time it is of too mixed a chapter to be considered as a genuine work of the Paurāṇik class ; and upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words. The

genealogical and historical chapters, as those of the Viṣṇu ; and many chapters, as these on the Pitṛs and Śrāddhas, are precisely the same as those of the Sṛṣṭi Khaṇḍa of the Padma Purāna. It has drawn largely also from the Mahābhārata ; among other instances, it is sufficient to quote the story of Sāvitrī, the devoted wife of Satyavrat, which is given in the Matsya in the same manner, but considerable abridged.

Although a Śaiva work, it is not exclusively so, and it has no such sectarian absurdities as the Kūrma and Linga. It is a composition of considerable interest ; but if it has extracted its materials from the Padma, which it also quotes on one occasion, the specification of the Upa-Purānas, it is subsequent to that work, and therefore not very ancient,

—H. H. Wilson



## APPENDIX XII

The first Avatāra of Viṣṇu in the form of a fish (Matsyāvatāra) (From a drawing by Edward Moor in *The Hindu Pantheon*)



Sun-Fish man bestowing the ambrosia of Resurrection and Life (From an Assyrian Babylonian monument)





## APPENDIX XII

The first Avatāra of Viṣṇu in the form of a fish (Matsyāvatāra) (From a drawing by Edward Moor in *The Hindu Pantheon*)



Sun-Fish man bestowing the ambrosia of Resurrection and Life (From an Assyrian Babylonian monument)